

LETTERS OF GOLD

From the House of the Divine Will

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ANNOUNCING THE THIRD FIAT OF GOD Creation - then Redemption - now Sanctification

God is now calling souls back to the Original Order, Place and Purpose for which He created mankind—as it was in the Garden of Eden—in order to fulfill the Lord's Prayer to the Father, "*Thy Will be done on earth as in Heaven.*"

"The Holy Spirit wants to give Christians a 'new and divine holiness' at the Dawn of the Third Millennium" - Pope John Paul II



The Essence of Holiness before and after the Incarnation (Parts Two and Three)

—Continuation from "Letters of Gold" #66—

Part Two:

Part Two of the series on the "Essence of Holiness before and after the Incarnation" was intended to address the subject of holiness as taught and practiced since the first Pentecost Sunday, following Jesus' Ascension to Heaven.

But much of what was written in Part One in the last "Letters of Gold" included an epitomization of the New Law of Sanctifying Grace as the essence of holiness available to humanity from Pentecost to the present time. And this is the preparation for the Coming of the Reign of the Divine Will, which is now in Its infant stage. I promised to present some thoughts on Actual Grace in this issue, although Part Three (Holiness in the *Divine Order*) will be my primary focus. But first, here is a very brief review of holiness in the *human order* (excerpted from Letters of Gold # 66):

God is by essence eternal, infinite holiness, and creatures are holy only by participation in God's holiness. Whatever sanctity creatures possess comes to them as a Divine gift.

From all that I have read, the essence of holiness (*in the human order*) seems quite simply to be participation in the Life of God through the possession of Sanctifying Grace which is gratuitously infused by God in the soul who intentionally does his Will in faith.

Growth in holiness, *in the human order*, means growth in Sanctifying Grace and union with God brought about in many and varied ways...

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Sanctifying Grace is initially given to the soul at the moment of Justification. In the case of the Justification of infants, the intention and faith are supplied through the parents.

Justification prior to the time of the Incarnation came by faith in the coming Redeemer and his Passion.

After the Incarnation, Justification comes with the Sacrament of Baptism following faith in the Redeemer who has come, suffered, died and risen.

All that [can be] said about Grace and Holiness is derived solely from the Satisfactory and Meritorious actions of Jesus our Redeemer.

After the Fall of Adam, the Holiness of the Old Testament times—both before and after the Written Law—was given by God to souls who believed in the future Redeemer and his Passion, and in anticipation of the New Law of Grace, which would be established by Christ when He would come.

Except for some points of consideration on Actual Grace, it really doesn't seem necessary to discourse much in this "Letters of Gold" about the Holiness in the Law of Grace that the Church has known and fostered since the Day of the Pentecost. This aspect of Holiness in the *human order* is quite well known and was addressed in the last "Letters of Gold" about Grace, Virtues, Sacraments, Gifts of the Holy Spirit, Adoptive Sonship of God, a Ready Disposition for Doing the Will of God, divine union, etc. **But all this is incredibly redimensioned in the Third Fiat of God with the fulfillment of the Lord's Prayer that the Father's Will be done on earth as It is in Heaven.**

Therefore, it is absolutely necessary to know how the Father's Will is done in Heaven—a secret, which God has held hidden from our understanding until now.

Actual Grace

Actual Grace, derived from the Latin, *actualis*, is a supernatural movement of God in the soul that provides the soul with a transient help to perform salutary acts aimed ultimately for salvation and sanctification.

"It is called a "help of God for salutary acts", because, on the one hand, it differs from permanent sanctifying grace, in that it consists only in a passing influence of God on the soul, and, on the other, it is destined only for actions which have a necessary relation to man's eternal salvation. It is further called a "supernatural help" so as to exclude from its definition not only all merely natural graces, but also, in a special manner, ordinary divine conservation and concurrence (*concursus generalis divinus*). Finally, the "merits of Christ" are named as its meritorious cause because all graces granted to fallen man are derived from this one source." [APA citation. Pohle, J. (1909). Actual Grace. The Catholic Encyclopedia. New York: Robert Appleton Company.]

Actual Grace is necessary, gratuitous, and universal. It is necessary because human nature, without actual grace, is completely incapable, through its own strength, of doing salutary acts. Actual Grace communicates to the soul the moral and physical strength to carry out salutary behavior which preserves the baptized soul in the state of Sanctifying

Grace and to preserve and grow in that state of Sanctifying Grace, once possessed, and to lead it back to the state of Sanctifying Grace should that state be lost by mortal sin.

I would add here that Actual Grace is also totally necessary to enter into the Divine Will, to remain there, or to re-enter after stepping out of the Divine Will, which happens from time to time in this early stage of Its Reign on Earth as in Heaven.

Actual Grace is an unmerited, free gift of God; yet due to His will to save all mankind, He provides his graces to all created persons without exception.

There is far, far more that could be written about supernatural, Actual Grace, but we will speak briefly about sufficient and efficacious Actual Grace and pass on to the subject of Holiness that God has reserved for the Reign of the Divine Will on Earth as in Heaven.

Simply stated, sufficient grace is that Actual Grace which supplies all that is needed for a person to perform a salutary act but the recipient of that grace may not choose to cooperate with that grace and, therefore, that grace does not achieve its purpose. On the other hand, efficacious grace is that Actual Grace that always achieves its purpose in the recipient while the freedom of the will of the recipient remains intact. There is more than one theory among theological schools on how this works, but the Church maintains that efficacious grace is an article of Faith. (Incidentally, Jesus told Luisa Piccarreta that He had given her a continuous stream of efficacious graces!)

Summary of Part Two: The essence of Holiness in the *human order* is the possession of Sanctifying Grace, and the more Sanctifying Grace that one possesses, the greater holiness of that person. In the above paragraphs, union of the human will with the Divine Will has not been explicitly remarked upon. It is clear, though, that the more a person conforms and abandons his will to the Divine Will and imitates Jesus the more that person will grow in Sanctifying Grace and Holiness. But conformity and abandonment require good will and good disposition on the part of the soul and cooperation with the graces that God gives. But all, even good will, good disposition, cooperative attitude, are due to the Grace of God and his eternal designs upon each soul.

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Part Three: Holiness in the Third Fiat—The Fulfillment of the Lord's Prayer.

Man began his existence in the *Divine Order*, which formed his original state. This is the holiest and most perfect state, and all other states of holiest are only a shadow of man's original state. Jesus assumed human nature by which He regained for man the Gift of his lost Original State. He redeemed man, and prayed to His Father to let man return to his original state with the words: As in Heaven, which followed the words, *Thy Kingdom come, Thy Will be done on earth.*

So, we can see that Redemption is the preparation for the coming of the Father's Kingdom which enables us to do the Will of our Father as in Heaven. But how is the Father's Will done in Heaven?

The secret of doing the Father's Will as in Heaven is that in Heaven the wills of angels and humans are enveloped, absorbed and transformed in unity with the Eternal Divine Will in such a way that these free, created wills offer no resistance whatever to the Divine Will, thus letting the Divine Will reign with complete and perfect freedom in these blessed creatures always and forever. On earth, in Eden, God gave our first parents, Adam and Eve, the Gift of the Divine Will, which enabled them to do the Will of our Father as in Heaven, and this was the essential part of man's original state. That Gift was lost. Jesus regained It. Jesus prayed for Its return to humanity. The Father granted Jesus's Prayer in Luisa Piccarreta of Corato, Italy. Her writings in the Book of Heaven teach us how to return to the original state of man and live once again in the Divine Will.

Jesus to Luisa:

They deceive themselves who think that our Supreme Goodness and Infinite Wisdom would have left man with only the benefits of Redemption, without raising him once again to the original state We first created. Then Our Creation would be robbed of its purpose and, so, would be without its full effect—a thing that cannot take place in the works of a God.

If in Redemption Jesus wanted to descend from Heaven to assume human flesh, it was because He wanted to reorder humanity's acts, following Adam's loss of the divine order. Everything that Jesus did in his humanity served as light, remedy and medicine to put fallen mankind back into the divine order. Everything that Jesus did in His Humanity was oriented to the recovery of humanity's original, spiritual and physical health and return to the order of the Divine Will.

Jesus to Luisa:

So, after about two thousand years of treatment, it is just and fitting for Us and for man that he no longer be sick, but that he be healthy again so as to enter into the Kingdom of Our Will.

Jesus to Luisa:

O the beauty of living in my Will! I like it so much that I will make all the other sanctities disappear in the future generations under any aspect of virtue, and I will restore the sanctity of living in my Will, which is and will be, not a human sanctity, but Divine. Their sanctity will be so lofty that, like suns, they will eclipse the most beautiful stars of the saints of previous generations. And this is why I want to purge the earth—because it is unworthy of these marvels of Sanctity.

Jesus to Luisa:

My Saints have done my Will, but they have not entered within to take part in all that my Will does and to take as within a blink of the eye all acts from the first to the last man and make themselves actors, spectators, and divinizers.

Living in the Divine Will is to do the Will of the Father on earth as in Heaven, and it is the prodigy of prodigies and the highest state of holiness there can ever be; yet, there are various degrees of living in this most sublime state.

It is not the mystical life of those who possess Sanctifying Grace but do not live with their acts fused in the Divine Will. It is the Real Life of God in the soul and the body like the Real Life of Jesus in the Eucharist. The sanctity of living in the Divine Will is a sanctity all different from the other forms of holiness. Excluding the crosses, mortifications and necessities of life on earth, it is the life of the Blessed in Heaven. Yet, those who live this Real Life of God on earth are more fortunate, because they are in the conquering mode, while those in Heaven are in the enjoying mode. In the conquering mode, the soul can continuously add to the Glory of God, can merit with a Divine Will, and can multiply her acts in the Divine Will, but those in the enjoying mode can do none of those things, because they no longer exist or operate in the modes of Time and Faith.

Luisa wrote in one of her private letters:

To live in the Divine Will is not so difficult as you and others believe, nor does sweet Jesus want impossible things, nor can He teach difficult things; rather, in all He teaches, His love is so great that not only does He facilitate His teachings, but in order to make all that He wants and teaches easier, He puts Himself at our disposition, doing together with us all that He wants and teaches.

Luisa added that it is necessary to have a strong, firm and constant resolution to deliver our will into the hands of Jesus and to continue this attitude in all our being, all our acts, even the most natural acts of life—"in food, in sleep, in sufferings, in prayer, and also in legitimate pleasures, the Divine Will must have Its royal place, Its field of action, and our will must be the ground in which to receive these divine acts."

In another private letter, Luisa wrote:

To live in It (the Divine Will) is not about changing actions, but only the will: instead of making our will flow in all that we do, we let flow That of God. And do you want to know what happens in our act? His Love, His Goodness, is so great that as we form our act and let His Will flow in it, the Divine Life forms in our act; and this Life of God is repeated in our acts as many times as there are acts that we do. Do you think it's trivial that, as long as I let His Will flow, He gives me the power to form as many Divine Lives for as many acts as I do? They might be even natural or tiny acts—as long as His Will is there, the great prodigy is performed.

Living in the Divine Will means living in the likeness of our Creator—that is, the perfect, undistorted likeness given to Adam in the beginning.

Living in the Divine Will has no equal, and there is no sanctity that approximates it. Nothing even remotely resembles it. It is not the mystical life of those who possess Sanctifying Grace but whose acts are not fused in the Divine Will, but is the Real Life of God in the soul and in the body—the same Real Life that Jesus lives in the Eucharist.

Jesus once said to Luisa:

The truths about My Fiat are the new Gospel of the Kingdom of My Divine Will, in which they will find the norms, the Sun, the teachings on how to ennoble themselves, to raise themselves to their beginning, and to re-gain the original state that God gave them at the beginning of Creation. They will find the Gospel that will take them by the hand and lead them into true happiness and constant peace. The only law will be My Will with Its brush of love, steeped in the living colors of Its light, which will give man back his likeness to his Creator. O how they should have longed to receive and to make known so great a blessing! But instead it is just the opposite. . . . I cannot conceal My sorrow over man's enormous ingratitude for so great a blessing. [Note: This is not a Gospel contrary to Gospel of Christ, about which St. Paul warned the Galatians in his time, some of whom were succumbing to false teachings by others, after he had preached to them . Rather this Good News about the Kingdom of the Divine Will supports the Gospel of Christ and vice-versa. It teaches us about the Kingdom of the Father for which we pray in the Lord's Prayer.]

The soul who possesses the Divine Will, acquires by right all the blessings of this Fiat. She acquires the right to the Holy Trinity's likeness, the right to Divine Sanctity, to God's goodness, and love. Heaven and earth are hers by right—because everything came into existence from this Will that she possesses. So, the greatest gift, the greatest grace that God can give to a soul is the Divine Will, because every possible and imaginable blessing is bound with It, since all belongs to It.

The Gift of the Divine Will lifts the soul above the human holiness of the human order to the Holiness of God Himself in the Divine Order. It is the return of the Original Order of Sanctity and completes the purpose of Creation and Redemption. It reintegrates the human will with the Divine Will, so that the human will receives from its Creator divine holiness, divine strength, divine beauty, divine constancy.

The Divine Will is the eternal source of all that is good, true, beautiful and useful for the Glory of God. The Divine Will is the perpetual fountain of all Grace, thus the soul who lives in the Divine Will possesses the fountain of Grace. The soul who lives in the Divine Will is not only fused with it to live one Divine Life with God but is also diffused in the Divine Will and is bilocated everywhere, as God's constant companion, doing with Him all that He does. This is the greatest of miracles, which astonishes the very Angels.

Paragraph 521 of the Catechism of the Catholic Church states: "*Christ enables us to live in Him all that He Himself lived, and He lives it in us.*" Christ had an interior life and an exterior life. The saints imitated his exterior life, and some did so very well, but the saints knew very little of his interior life—what his soul was doing united to his Divinity. The writings of Luisa Piccarreta on the Third Fiat of God and the Gift of the Divine Will tell us how to imitate in truth and deed the interior life of Jesus so that souls can now do the Will of God as it is done in Heaven, with our wills united with the Divine Will in such a way that all our acts become divine acts fused in the single, eternal Act of God, and enable us to love God no longer humanly but divinely as long as God is God.

Perhaps themes on the Holiness of the Third Fiat can be continued in the next issue.