

LETTERS OF GOLD

From the House of the Divine Will

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ANNOUNCING THE THIRD FIAT OF GOD

*The Recall of the Creature to the Order, the Place,
and the Purpose for which it was created by God*

"That which I say to you about my Will is but the development of our Decree, made from all Eternity in the Consistory of the Most Holy Trinity, that Our Will must have Its Kingdom upon the earth; and our decrees are infallible; no one can impede Us from effectuating them. As was the Decree of Creation and of Redemption; so, too, the Kingdom of Our Will upon the earth is our Decree." –

(Jesus to Luisa Piccarreta - Oct. 2, 1938)

Selections from an Unpublished Work of an Anonymous Follower of Luisa

Humility / Knowledge of Self

"...always keep an eye on your interior to see if you are dressed with beautiful humility..."

The Theology of Christian Perfection gives these insights into the virtue of humility:

Based as it is on self-knowledge, true humility enables an individual to see himself as he is in the eyes of God, not exaggerating his good qualities and not denying the gifts that he has received from God....

How is it possible for a person who has received great gifts from God to recognize these gifts and at the same time be aware of his littleness and misery before God? St. Thomas answers this question by pointing out that we may consider two things in man, namely, that which he has of God and that which he has of himself. Whatever pertains to defect and imperfection is of man; whatever pertains to man's goodness and perfection is from God....

Humility is therefore based on two principal things: truth and justice. The truth gives us a knowledge of ourselves, with the recognition that whatever good we have we have received from God. Justice demands of us that we give God all honor and glory (1 Tim. 1:17). The truth requires that we recognize and admire the natural and supernatural gifts which God has bestowed on us, but justice demands that we glorify the giver of those gifts.

*Humility is not the greatest of all the virtues.... But in a certain sense humility is the fundamental virtue in the spiritual life, in a negative sense or, as the theologians say, *ut removens prohibens*. It is humility which removes the obstacles to the reception of grace, since Scripture expressly states that God resists the proud and gives his grace to the humble. In this sense humility and faith are the two basic virtues, for humility removes the obstacles and faith establishes our first contact with God. (The Theology of Christian Perfection, pp. 490-2.)*

From these words from the Theology of Christian Perfection, it is easily understood why humility / self-knowledge are so important for living in the Divine Will. God can not enter a soul and live within it when it is not humble. Filled with its own ego, there is no room for Him. And since living in the Divine Will is the highest form of sanctity, "*which has no equal, nor is there sanctity that approximates it.*" (Vol. 14: Jul. 10, 1922), mere humility is not enough. Jesus teaches that **one must go beyond humility to recognizing one's nothingness**. This means that you not only recognize that whatever good you do is done with the help of God's grace, but also that by yourself you are incapable of any good whatsoever. You must

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(The House of the Divine Will is a private home. The editor of this newsletter is Mr. Thomas Fahy)

recognize that even the desire to do what is good comes from Him alone, and that of yourself you always remain "pure nothingness" with "the inclination to evil" (Vol. 1: Chapter 14).

Therefore, if you find yourself failing repeatedly at various aspects of living in the Divine Will — despite your best efforts — this should not discourage you. It is important to understand that your Jesus may often allow you frequent and continuous failures in order to make you well aware of your true inabilities, your true nothingness. Therefore (as mentioned above in the section on abandonment), be like Bl. Dina and allow these failures to "spur you on to greater acts of trust" and to "foster love and humility in your soul."

Beware that in being a *privileged* Child of the Divine Will there can be a dangerous tendency to consider yourself a notch above others. Take care not to fall into this trap, for it may well be that the greatest criminal would be far holier than you had he received the same choice graces you have. Scripture teaches: "let each esteem others better than themselves." (Phil.2:3). And The Imitation of Christ warns: "It will do thee no harm to put thyself below every body, but it will hurt thee very much to put thyself before any one." (Kempis, Thomas A., The Imitation of Christ, Bk. 1, Ch. 7.) This is absolutely necessary for those aspiring to live in the Divine Will, since Jesus says: "...if you are to live in my Heart it will suit you to begin leading a more perfect way of life. I therefore desire from you: ...profound humility, by placing yourself before Me and creatures as last of all." (Vol. 4: Nov. 20, 1900)

Excerpts on Humility / Knowledge of Self

Look, in order for Me to pour my graces into your heart, it is necessary to be convinced that you can never, ever do anything by yourself. I want you to know that I am very careful not to communicate graces and gifts to those souls that always attribute to themselves the good effects that result from their works done in my grace. They are thieves of all the gifts and graces that my love gives to them because they presume that they merited them. So, you must always say, "The fruits that grow in my garden are not to be attributed to me, a poor creature, but are produced by the gifts that Jesus, my divine love, has so generously poured into my heart."

Always remember that I generously pour out my graces, even in torrents, into those souls that know themselves, as long as they remember that each thing they did was done thanks to my grace, and do not claim anything for themselves; and as long as they appreciate them as they should and are not only grateful to Me, but even live in the continual fear of losing every grace, gift and favor if they do not correspond to Me. I cannot enter into hearts that stink with pride because, being so filled with themselves, these souls do not have even a little place in their heart to put Me, and because they do not have any esteem at all for my graces. Fall after fall, they go into ruin. Therefore, I want you to make frequent, even continual acts of humility, and to be like an infant that expects everything from its mother because he cannot walk or do anything by himself. So I want you to be near Me like a child; that is always asking Me to help and assist you, acknowledging your nothingness as well and waiting for Me to take care of everything. (Vol. 1: Chapter 6)

If you had been humbler and always closer to Me, you would not have done that work so poorly. But because you sometimes believed that you could begin doing it, continue and finish it without Me, it did not turn out — to your regret — according to my Will. So, invoke Me at the beginning of every action that you undertake always keep yourself in my presence to do the action with Me. This way it will be accomplished to perfection. I assure you that if you always do this, you will acquire the most profound humility. Otherwise, pride will enter into you again, suffocating the seed of the beautiful virtue of humility that has been sown in you.

(Vol. 1: Chapter 7)

If you only knew how much I like humility! Humility is the tiniest plant that can be found. Still, its branches are so high that they reach into heaven. They intertwine around my throne and even enter into my heart. Humility is the little plant; the branches that this plant grows are confidence [in God], such that there is no true humility without confidence. Humility without confidence is false virtue.

(Vol. 2: April 1899)

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When the heart is full of the knowledge of self, the praises of men are like the waves of the sea that rise and break, but never go beyond their shores. So the human praises roar, rumble and even approach the heart but finding it full and well surrounded by the strong walls of self-knowledge, they do not have any place to enter. So, they return then without doing any damage to the soul. Therefore, you must be careful not to give any value to the praises and ridicule of creatures. (Vol. 2: April 25, 1899)

I communicate to those who are humble as well as to the simple even though they may be ignorant or poor, because they immediately believe in my graces and keep them in high regard.

With these others, that you see, I am very reluctant because the first step, which brings a soul to Me is belief. So what happens to these is that with all their science, doctrine and even sanctity, they never see a ray of heavenly light. In other words, they walk along the natural road and never arrive to touch even a little of that which is supernatural. There you can see the reason why during the course of my mortal Life, there was never a scholar, priest or someone powerful that followed Me. Instead, all were ignorant and lowly people because the more humble and simple one is, the easier it is to make great sacrifices for Me. (Vol. 2: May 19, 1899)

The greatest favor that I can do for a soul is to make it know itself. The knowledge of self and the knowledge of God go hand in hand. For as much as you know yourself, so much will you know God. The soul that knows itself, seeing that it cannot do any good by itself, transforms the shadow of its being in God, and so it happens that it does all its acts in God. So it happens that the soul in God walks with Him without looking, without investigating and without speaking; in a word, it acts as if it were dead because deep down, knowing its nothingness, it does not dare to do anything by itself rather it blindly follows the attraction of the Word's operation. (Vol. 2: June 2, 1899)

Jesus came out and noticed I had this fear [of being deceived by a demon], so He said: "Humility is the security of heavenly favors. Humility covers the soul with such security that the enemy's craftiness does not penetrate into the soul. Humility places all the heavenly graces in safety so much so that wherever I see humility, I abundantly let flow all kinds of heavenly favors. Therefore, do not disturb yourself over this, just always keep an eye on your interior to see if you are dressed with beautiful humility, and as for the rest, do not worry about a thing." (Vol. 2: May 19, 1899)

No rescripts of Grace leave my Throne, except by means of humility. Nor can any ticket be received by Me, if it does not have the signature of humility. No prayer is heard by my ears nor moves my Heart to compassion, if it is not perfumed with the fragrance of humility.

If the creature does not go so far as to destroy that seed of pride, of honor and of esteem — which is destroyed only by going so far as to love to be despised, humiliated and confused — it will feel a plait of thorns about its head, it will note an emptiness in its heart which will always annoy it and render it very dissimilar to my Most Holy Humanity. And if it does not go so far as to love humiliations, at the most it will be able to know itself a little, but it will not shine before Me dressed in the beautiful and attractive garment of humility. (Vol. 3: No Date [entry after Jan. 8, 1900])

What is the passport to enter into the Kingdom of Grace? It is humility. The soul, always looking at her nothingness, perceiving herself to be nothing but dust and wind, puts all her confidence in Grace, so much so, as to make it master. And Grace, taking command, conducts her along the path of all the virtues and makes her reach the peak of perfection. (Vol. 3: January 31, 1900)

I said: "My sweet Life, how bad I have become. I feel reduced into nothingness. I feel nothing more of me; all is empty. Only in my interior do I feel an enchantment; and in this enchantment I wait for You —

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that You may fill me up again. But in vain do I wait for your appearance to refill me! I even feel myself always returning into nothingness."

Upon which Jesus said: "Ah, my daughter, and are you tormented that you feel reduced into nothingness? Even so, I tell you that the more a creature is reduced into nothingness, the more it is filled with the All. Accordingly, if there were a shade of oneself left, that shade would prevent Me from being able to devote Myself completely to the soul. Moreover, your always returning into nothingness means that you are losing your human essence, in order to regain the Divine."

(Vol. 8: November 18, 1907)

...how much more the soul is stripped of herself, so much more do I clothe her with Me. How much more she believes that she can do nothing, so much more do I work in her; and I do everything. I feel all my Love, my prayer, my reparations, etc., put in act by the creature. Moreover, in order to honor Myself, I see what she wants to do. To Love? I go to her, and I love together with her. Does she want to pray? I pray together with her. In sum, her annihilation and her love — which is Mine — bind Me, and oblige Me to do together with her what she wants to do. And I give the soul the merit of my Love, of my prayers, and of my reparations. With great contentment I feel my Life repeated; and I make the effects of my work descend for the good of all, because it is not the effect of a creature, who is hidden in Me, but Mine.

(Vol. 12: June 14, 1917)

—END OF THE SECTION BY AN ANONYMOUS FOLLOWER OF LUISA—

HOLY, HOLY, HOLY GOD—WHO ARE YOU?!

"I AM WHO AM." —I AM ALL BEAUTIFUL, ALL WISE, ALL POWERFUL, ALL HOLY. I AM ALWAYS AND FOREVER. I AM EXISTENCE. I AM IMPECCABLE, I AM ALL-SEEING, ALL-KNOWING, I AM EVERYWHERE. I AM THE SUPREME ONE. I AM SUPREME INTELLIGENCE. I AM ETERNAL WILL. I AM ETERNAL LOVE. I AM MORE THAN YOU CAN KNOW OR EVER IMAGINE. I AM CREATOR, SUSTAINER, MOVER OF ALL MOTION. I AM LIFE. I AM LIGHT. I AM BELOVED REDEEMER OF MEN. I AM SANCTIFIER. I AM COMMUNICATOR. I AM SHARER OF MY DIVINITY. I AM RICH. I AM DADDY.

YES, 'I AM WHO AM.' AND WHO ARE YOU MY CREATURE? YOU ARE NOTHING. YOU ARE MY LITTLE ONE. YOU ARE THE OBJECT OF MY ETERNAL LOVE. YOU ARE THE OUTLET AND THE SATISFACTION OF MY NATURE. YOU ARE THE CHILD OF MY WILL. YOU ARE THE VESSEL OF MY OWN SELF, OF MY OWN LIFE, OF MY RICHES, OF MY HOLINESS, OF MY LOVE. YOU ARE THE SATISFIER OF MY ETERNAL AND IRRESISTIBLE URGE TO SHARE WHAT I AM, WHAT I HAVE. YOU ARE MY IMAGE. YOU ARE MY LIKENESS. YOU ARE MY RESTING PLACE. YOU ARE MY DELIGHT. YOU ARE THE FAIREST OBJECT OF MY PREDILECTION. YOU ARE THE PURPOSE OF MY CREATION.

AND, MY LITTLE ONE, HOW DID YOU BECOME ALL THESE THINGS? YOU BECAME ALL THESE THINGS BECAUSE I HAVE ALWAYS KNOWN YOU, BECAUSE I HAVE IRRESISTIBLY DRAWN YOU TO BE THE OBJECT AND THE FULFILLMENT OF MY IDEAL. YOU USE THE FREEDOM I GIVE YOU TO SAY ALWAYS, "YES, FATHER." YOU HAVE GIVEN ME SO MUCH JOY, MY PRECIOUS CHILD!! YOU LIVE ONE SAME LIFE WITH ME. OH, HOW HAPPY THAT MAKES ME! MY NATURE NO LONGER PINES FOR YOU. WE ARE ONE!