

Addendum to Letters of Gold # 80

The purpose of “Letters of Gold # 80” can be understood as follows:

1. To provide a quick review of the ways of Holiness that God has made available to mankind throughout its history: 1) the supreme holiness that existed in the very beginning of human history; 2) holiness after the loss of man’s original state (before and after the written law); 3) the much greater holiness that became available with the Redemption; and 4) the even far greater, supreme holiness, that is now available once again with the fulfillment of the Lord’s Prayer beginning with Luisa Piccarreta.
2. Correlated with these various forms of holiness are the degrees of humility that are worthily associated with them—the ultimate freedom from pride being the realization and acceptance of one’s nothingness—most proper for living in the Divine Will.
3. The benefits of the virtue of humility and the realization and acceptance of our nothingness.
4. From limited, meritorious, human acts to unlimited and divinely meritorious acts.

Humility:

The virtue of humility is foundational for holiness. Greater humility opens one up to greater degrees of Grace and more frequent outpourings of divine benefits. Nonetheless, Jesus tell us that even this great virtue always retains something of self, and requires circumstances and other creatures in order to exercise this virtue.

One’s Nothingness:

The reality is that we all are nothing from God’s point of view, which is the perfect and true point of view. And this includes the Blessed Virgin Mary. Why is this true?

This is true because God is the only self-existent being. Nothing else whatever can exist on its own. If one could exist on one’s own, then that person would truly be something. Existence on one’s own is impossible, however, except for the One who speaks of Himself as “I AM WHO AM,” and who has no beginning. God brought all beings and all things into existence from absolute nothingness, and He continuously preserves them in their existence. If He chose not to preserve any being or thing even for a micro-second, that being or thing would instantly return to absolute nothingness.

Therefore, we human beings are in reality nothing of ourselves at all. Our existence came from God and at every instant depends on Him to preserve our existence. Any good that pertains to us is due to Him, even the grace to cooperate with his Grace.

But God has his own purpose concerning us. For reasons found in the “Book of Heaven,” He wants children who have his divine likeness, and who completely depend upon Him for everything; He wanted us to have souls by which He communicates with us and us with Him, and He wants us to have bodies animated by His own Will by which

He can enjoy the fascination of observing His Divine Will in us doing a variety of acts to incorporate them within His one, eternal act. And He wants us to use the freedom of our own wills to want the same as He wants and let Him have the joyous freedom of living His divine, eternal, and infinite Life in us, without any obstacles to this freedom.

The Benefits of Humility and Conviction of One's Nothingness:

Our Father in Heaven wants to inundate his beloved creatures with a steady stream of gifts and beautiful surprises. He wants to be in continuous correspondence with us. He wants us to have the capacity with sufficient space to place all His gifts. But every degree of pride and every degree of disorder raises a blockage to this Divine Benevolence.

One of his creatures had no pride or disorder. She was fully aware of her own nothingness and her Creator's Allness. God was so fully free to do what He wanted in Her that She became a Goddess by Grace, the Mother of God, and the Queen of Angels and Men.

So to the measure willed by God, we can strive to imitate Mary, and let God have the freedom to do what He likes best— to Give! —to give us a steady stream of heavenly things to make us holy with His own Holiness and as rapidly as our capacity expands to receive them.

Limited Meritorious Acts and Unlimited Ones:

The holiness of the justified soul is bound with one's acts, whether mental, vocal, physical, and whether they are carried out or stopped at the point of intention.

In the Old Testament times, following the banishment of our first parents from the Garden of Eden, meritorious acts were generally limited to mental and vocal prayer to the True God, praise and gratitude and adoration to Him, sacrifices and other acts of demonstrating love of God, faithfulness to one's duties for the sake of God, obedience to the natural law and later the written law of God, love of neighbor, and other related acts based on love and respect for God.

The same holds true for the New Testament and the Kingdom of the Redemption, with the addition of acts stemming from Sanctifying Grace, the theological virtues and moral virtues, the Gifts of the Holy Spirit, acts of the human will under the influence of various degrees of divine union, holy acceptance of the cross, and, certainly, other ways, also.

In spite of the various ways of gaining supernatural merit in both the Old Testament times and the times following the Redemption, there are many acts of human behavior that are religiously indifferent and void of supernatural merit.

With the Gift of the Divine Will, there comes a dramatic change. The Divine Will now becomes the actor of all our acts which divinizes and sanctifies them, giving them divine merit. Even the numerous, formerly indifferent acts—blinking one's eyes, eating, sleeping, walking, etc., become divine, infinite, and eternal acts! Thus, a continuous stream of divine merit is given to the soul. God does the work and gives us the merit, because we want and let Him. Our part is to let Him do this and thank Him.

—Thomas Fahy