

THE NATIONAL QUEEN OF LIGHT CENTER for Applied Divine Will Studies

Lectio Divina for September 19, 2015

**TRUE SANCTITY**

Pope Benedict XVI, in his general audience of June 25, 2008, stated “*St. Maximus the Confessor tells us that, and we know that this is true, Adam (and we ourselves are Adam) thought that the "no" was the peak of freedom. He thought that only a person who can say "no" is truly free; that if he is truly to achieve his freedom, man must say "no" to God; only in this way he believed he could at last be himself, that he had reached the heights of freedom. This tendency also carried within it the human nature of Christ, but went beyond it, for Jesus saw that it was not the "no" that was the height of freedom. The height of freedom is the "yes", in conformity with God's will. It is only in the "yes" that man truly becomes himself; only in the great openness of the "yes", in the unification of his will with the divine, that man becomes immensely open, becomes "divine". What Adam wanted was to be like God, that is, to be completely free. But the person who withdraws into himself is not divine, is not completely free; he is freed by emerging from himself, it is in the "yes" that he becomes free; and this is the drama of Gethsemane: not my will but yours. It is by transferring the human will to the divine will that the real person is born, it is in this way that we are redeemed.*”

Before leaving this topic, we should also consider these words of St. Louis de Montfort: that great Marian priest and prophet so revered and promoted by Pope St. John Paul II. For although he did not specifically develop doctrine on the Divine Will, he did prophesy precisely what era we are now in the midst of thanks to the great Gift of Living in the Divine Will; and he rightly recognized that this will be mediated by the hands of Mary, who will clothe us with her very own holiness, which is none other than the Gift. “*...the greatest saints, those richest in grace ... [will look] up to [Mary] as the perfect model ... this will happen especially towards the end of the world, and indeed soon, because Almighty God and his holy Mother are to raise up great saints who will surpass in holiness most other saints as much as the cedars of Lebanon tower above little shrubs... These great souls filled with grace and zeal will be chosen to oppose the enemies of God who are raging on all sides. They will be exceptionally devoted to the Blessed Virgin. Illumined by her light, strengthened by her food, guided by her spirit...*” (de Montfort, *True Devotion to Mary*, paragraph 47).

These saints were perfectly disposed for the Gift of Living in the Divine Will, even though they did not live in the time that God, in His inscrutable wisdom, deigned to grant this Gift to mankind. The Gift of Living in the Divine Will, and indeed Luisa’s revelations in general, do not dispense us from one iota of the traditional means of pursuing sanctity that have developed so beautifully throughout two thousand years of Catholic tradition (if anything, we are now obliged to pursue these means more zealously, as was the insistence of St. Hannibal, who said “[Those who seek to live in the Divine Will] must also have all the virtues, and in heroic degree, of ancient Saints...”).

λSt. Alphonsus Liguori, Doctor of the Church: “The essence of perfection is to embrace the will of God in all things, prosperous or adverse...It is certain and of faith, that whatever happens, happens by the will of God...Let us will always and ever only what God wills; for so doing, he will press us to his heart.”

λSt. Catherine of Siena, Doctor of the Church: "...like the burning coal that no one can put out once it is completely consumed in the furnace, because it has itself been turned into fire. So it is with these souls cast into the furnace of [God's] charity, who keep nothing at all, not a bit of their own will... They have been made one with [God] and [God] with them."

λSt. John of the Cross, Doctor of the Church: "The entire matter of reaching union with God consists in purging the will of its appetites and emotions so that from a human and lowly will it may be changed into the divine will, made identical with the will of God." 59 λSt. Therese of Lisieux, Doctor of the Church: "In Heaven, God will do all I desire, because on earth I have never done my own will."

λBl. Mother Teresa of Calcutta: "To be a saint means...I will renounce my will, my inclinations, my whims and fancies, and make myself a willing slave to the will of God." The common thread in these quotes is clear, and it is identical to the necessary disposition to receive the Gift of Living in the Divine Will: the total renunciation of the self-will.

Pope Innocent XI wrote an Encyclical against Quietism, *Coelestis Pastor*, in which forty three propositions are condemned. He says "if you are going to give your own free will to God you should care about nothing, neither about hell, nor about heaven; neither ought he to have a desire for his own perfection, nor for virtues, nor his own sanctity, nor his own salvation-the hope of which he ought to remove."

#### **Volume 12 August 14, 1917**

#### ***Jesus did nothing other than give Himself prey to the Will of the Father. Difference between living resigned to the Will of God, and living in the Divine Will.***

As I was in my usual state, my sweet Jesus came for just a little and flying past, and told me: "My daughter, I did nothing other than give Myself prey to the Will of the Father. So, if I thought, I thought in the mind of the Father; if I spoke, I spoke in the mouth and with the tongue of the Father; if I worked, I worked in the hands of the Father; even my breath I breathed in Him, and everything I did was ordered as He wanted. Therefore, I could say that I carried out my Life in the Father, and I was the bearer of the Father, because I enclosed everything in His Will and I did nothing by Myself. My main point was the Will of the Father, because I did not care about Myself, nor did I interrupt my course because of the offenses they gave Me, but I kept flying more and more toward my center; and only when I fulfilled the Will of the Father in everything - then did my natural Life end.

The same for you, my daughter. If you give yourself prey to my Will, you will have no more concern for anything. The very privation of Me, which torments you and consumes you so much, flowing in my Will, will find support, my hidden kisses, my Life in you, clothed with you. In your very heartbeat you will feel mine - burning and sorrowful; and if you do not see Me, you feel Me; my arms hold you tightly; and how many times do you not feel my motion, my refreshing breath that refreshes your ardors? You do feel all this; and when you try to see who squeezed you, who breathes on you, and you do not see Me, I smile at you, I kiss you with the kisses of my Will, and I hide more within you, in order to surprise you again and to give you one more jump into my Will. Therefore, do not sadden Me by afflicting yourself, but let Me do. Let the flight of my Volition never cease in you; otherwise you would hinder my Life in you; while by the living in my Will, I do not find any hindrance, and I make my Life grow, and I carry It out as I want."

Now, in order to obey, I want to say a few words on the difference between living resigned to the Divine Will, and living in the Divine Will.

First: living resigned. According to my poor opinion, this means to resign oneself to the Divine Will in everything, both in prosperous and in adverse circumstances, looking at the Divine Will in all things - the order of the divine dispositions which It has over all creatures, such that not even one hair can fall from our head if the Lord does not want it so. It seems to me like a good son, who goes wherever his father wants, and suffers whatever his father wants. Poor or rich, it is indifferent to him; he is content only with being what the father wants. If he receives or asks for an order to go somewhere for the fulfillment of some business, he goes only because the father wanted it. But in the meantime, he must take some refreshment, stop to rest, have some food, deal with people; therefore he has to put in much of his own will, even though he goes because the father wanted it. However, in many things he finds himself in the circumstance of doing them by himself; so, he may be far away from the father for days, for months, without receiving specification of the will of the father in all things. So, for one who lives resigned to the Divine Will, it is almost impossible not to mix his own will with It; he may be a good son, but will not have, in everything, the thoughts, the words, the life of the Father fully portrayed in him. In fact, since he has to go, return, follow, deal with others, love is already broken - because only continued union makes love grow, and it never breaks - and the current of the Will of the Father is not in continuous communication with the current of the will of the son; and in those intervals, the son may get used to doing his own will. However, I believe that this is the first step toward sanctity.

Second: living in the Divine Will. I would like the hand of my Jesus to write this. Ah! He alone could tell all the beauty, the goodness and the sanctity of living in the Divine Will. I am incapable, I have many concepts about It in my mind, but I lack the words. My Jesus, pour Yourself into my word, and I will say what I can.

Living in the Divine Will means being inseparable, doing nothing by oneself, because before the Divine Will one feels incapable of anything. He does not ask for orders, nor does he receive them, because he feels incapable of going on his own; and he says: "If You want me to do this, let us do it together; and if You want me to go, let us go together." So, he does all that his Father does. If the Father thinks, he makes the thoughts of the Father his own, and has not one thought more than those of the Father. If the Father looks, if He speaks, if He works, if He walks, if He suffers, if He loves, he too looks at what the Father looks at, repeats the words of the Father, works with the hands of the Father, walks with the feet of the Father, suffers the same pains of the Father, and loves with the love of the Father. He lives, not outside, but inside the Father, therefore he is the reflection and the perfect portrait of the Father - which is not for one who lives only resigned. It is impossible to find this son without the Father, or the Father without him; and not only externally, but all his interior is as though interwoven with the interior of the Father - transformed, dissolved completely, completely, in God.

Oh! the rapid and sublime flights of this child in the Divine Will. This Divine Volition is immense; in every instant It circulates in everyone, It gives life to everything and orders everything; and the soul, moving within this immensity, flies to all, helps all, loves all, but as Jesus Himself helps and loves - which one who lives only resigned cannot do. Therefore, one who lives in the Divine Will finds it impossible to act on his own; even more, he feels nausea for his human operating, be it even holy, because in the Divine Will all things, even the smallest ones, take on a different look. They acquire nobility, splendor, divine sanctity, divine power and beauty; they multiply to infinity, and in one instant one does everything. And after he has done everything, he

says: 'I have done nothing - Jesus did it. And this is all my contentment: that, meager as I am, Jesus has given me the honor to keep me in the Divine Will, to let me do what He Himself has done.' So, the enemy cannot bother this child - whether he has done well or badly, little or much - because Jesus Himself did everything, and he together with Jesus. He is the most peaceful; he is not subject to anxiety; he loves no one and loves everyone - but divinely. It can be said that he is the repeater of the Life of Jesus, the organ of His voice, the heartbeat of His Heart, the sea of His graces.

True sanctity, I believe, consists only in this. All other things are shadows, larvae, specters of sanctity. In the Divine Will, virtues take their place in the divine order; while, outside of It, in the human order, they are subject to self-esteem, to vainglory, to passions. Oh! how many good works, how many attended Sacraments are to be cried over before God, and to be repaired for, because they are empty of Divine Will, and therefore without fruits. Heaven willing that all would comprehend true sanctity. Oh! how all other things would disappear.

Therefore, many find themselves on the false way of sanctity. Many place it in the pious practices of piety - and woe to those who move them! Oh! how they deceive themselves. If their wills are not united with Jesus, and also transformed in Him - which is continual prayer - with all their pious practices their sanctity is false. And it shows how these souls pass very easily from pious practices to defects, to amusements, to the sowing of discord, and other things. Oh! how dishonored is this kind of sanctity. Others place it in going to church to attend all the services, but their will is far from Jesus; and it shows how these souls have little care for their own duties. And if they are hindered, they get angry, they cry that their sanctity goes up in the air, they lament, they disobey, they are the wounds of the families. Oh! what false sanctity. Others place it in frequent confessions, in minute spiritual directions, in having scruples about everything; but then they have no scruple that their will does not run together with the Will of Jesus - and woe to those who contradict them! These souls are like inflated balloons: a little hole is enough for the air to come out, and their sanctity goes up in smoke, and falls to the ground. These poor balloons have always something to say, they are mostly inclined to sadness, they live always in doubt, and therefore would like to have a director for themselves, who would advise them, give them peace and console them in every little thing. But they are soon more agitated than before. Poor sanctity, how forged it is.

I would like the tears of my Jesus to cry together with Him over these false sanctities, and make everyone know how true sanctity is in doing the Divine Will and in living in the Divine Volition. This sanctity sinks its roots so deep that there is no danger that it may oscillate, because it fills earth and Heaven, and everywhere it finds its support. This soul is firm, not subject to inconstancies, to voluntary defects; she is attentive to her duties, she is the most sacrificed, detached from everyone and from everything, even from directions themselves; and since the roots are deep, she rises so high that the flowers and fruits bloom in Heaven; and she is so hidden in God that the earth sees little or nothing of this soul. The Divine Will keeps her absorbed within Itself; only Jesus is the author, the life, the form of the sanctity of this enviable creature. She has nothing of her own, but everything is in common with Jesus; her passion is the Divine Will; her characteristic is the Will of her Jesus, and the Fiat is her continuous motto.

On the other hand, the poor and false sanctity of the balloons is subject to continuous inconstancies, and while it seems that the balloons of their sanctity swell so much as to seem to be flying in the air at a certain height, to the point that many, and even the directors, are amazed - soon they are disillusioned. One humiliation, one preference of the directors toward someone else,

is enough to make these balloons deflate, for they believe this is a theft against them, considering themselves the neediest. Therefore, while having scruples about trifles, they then reach the point of disobeying. Jealousy is the woodworm of these balloons, which, consuming the good they do, keeps sucking air from them, and the poor balloon deflates and falls to the ground, reaching the point of dirtying itself with earth. Then the sanctity that was in the balloon appears. And what does one find? Love of self, resentment, passions hidden under the aspect of good, almost to have occasion to say: 'They have made themselves the amusement of the devil.' So, of all their sanctity, nothing was found but a mass of defects, apparently disguised as virtues. But then, who can say everything? Only Jesus knows the worst evils of this false sanctity, of this devout life without foundation, because it leans on false piety. These false sanctities are the spiritual lives without fruit, sterile, which are the cause of who knows how much crying for my lovable Jesus. They are the ill feeling of society, the worries of the very directors, and of families. It can be said that they bring with themselves a noxious air that harms everyone.

Oh! how so very different is the sanctity of the soul who lives in the Divine Will! These souls are the smile of Jesus; they are far away from everyone, even from the very directors. Only Jesus is everything for them; therefore, nobody worries because of them. The beneficial air that they possess embalms all; they are the order and the harmony of all. Jesus, jealous of these souls, makes Himself actor and spectator of whatever they do – there is not one heartbeat, breath or thought which He does not regulate and dominate. Jesus keeps this soul so absorbed in the Divine Will that she can hardly remember that she is living in the exile.