

## Cenacle Jan 7<sup>th</sup> 2026

### Faith, Hope and Charity

*"And now abideth faith, hope, charity, these three; but the greatest of these is charity." 1 COR 13:13*



Ambrogio Lorenzetti, *Maestà*, c. 1335. Museo di Arte Sacra, Massa Marittima

In the foreground, and forming the foundations and support of the spiritual throne, are three steps, each of which is a different color, with a figure dressed in the same color sitting on it. The white, green and red steps are labelled 'FIDES', 'SPES', and 'CARITAS' respectively – Faith, Hope and Charity. The three figures are personifications of the three 'Theological Virtues' which I first discussed back in April (see [Day 42 – Some Virtues](#) and [Day 45 –](#)

Virtues, again...) The relevant biblical text is, of course, the first epistle of St Paul to the Corinthians, chapter 13, which ends with verse 13:13

<https://drrichardstemp.com/2021/01/24/120-the-colour-of-virtue/#:~:text=In%20the%20foreground%2C%20and%20forming%20the%20foundations,chapter%2013%2C%20which%20ends%20with%20verse%2013>

In Luisa Piccarretas account of her renewal of the mystical marriage in Paradise, the

**white, red, and green precious stones** on the ring Jesus placed on her finger symbolize the three **theological virtues**. While the specific meanings are generally understood within Catholic tradition, Luisa's writings implicitly connect them to the core aspects of her spirituality:

- **White** symbolizes **Faith** and, particularly in Luisa's context, the virtue of purity. Purity in "loving and in operating" (acting) is a central theme in her writings on living in the Divine Will.
- **Red** symbolizes **Charity** (Love). This represents the ardent love for God and the sacrificial offering of oneself as a victim soul, which was a significant part of her life and mission.
- **Green** symbolizes **Hope**. This relates to the hope for the coming of the Kingdom of the Divine Will on earth, which is the ultimate promise found in the "Book of Heaven"

**From Volume 1; the renewal of Luisa's mystical marriage**

But **Faith** serves as the sight of the soul, and as the light which guides her to eternal life.

If Faith makes one believe, and **Hope** makes one hope, **Charity** makes one love. If Faith is light and serves as the sight of the

soul, and Hope, which is the nourishment of Faith, provides the souls with courage, peace, perseverance and all the rest - Charity, which is the substance of this light and of this nourishment, is like that most sweet and fragrant ointment which, penetrating everywhere, relieves and soothes the pains of life. Charity makes suffering sweet, and makes one reach the point even of desiring it. The soul who possesses Charity diffuses fragrance everywhere; her works, all done out of love, give off a most pleasing odor. And what is this odor? It is the odor of God Himself. The other virtues render the soul solitary and almost unrefined with creatures; Charity, on the other hand, being substance that unites, unites the hearts. But where? In God. Being a most fragrant ointment, Charity spreads everywhere and with everyone. Charity makes one suffer the most ruthless torments with joy, and one reaches the point of not being able to be without suffering. And when she see herself deprived of it, she says to her spouse Jesus: "Sustain me with the fruits, which is suffering, because I am languishing with love; and where else can I show You my love other than in suffering for You?" Charity burns, consumes all other things, even the virtues themselves, and turns them all into itself. In sum, it is like a queen who wants to reign everywhere, and does not want to surrender to anyone.

After this, on that morning, in order to dispose my heart more, Jesus spoke about the annihilation of myself. He also spoke of the immense desire which I was to excite within me in order to dispose myself to receive that grace. He told me that desire makes up for the lacks and imperfections that may be in the soul; it is like a mantle that covers everything. But this was not a simple speaking – it was an infusion in me of that which He was saying.

While my soul was exciting itself with ardent yearnings for receiving the grace that Jesus Himself wanted to give me, Jesus came back

and transported me outside of myself, up to Paradise. And there, in the presence of the Most Holy Trinity and of all the Celestial Court, He renewed the marriage. Jesus put out the ring adorned with three precious stones, white, red and green, and He gave it to the Father, who blessed it and gave it back to the Son again. The Holy Spirit took my right hand and Jesus placed the ring on my ring finger. Then I was admitted to the kiss of all the Three Divine Persons, and each of Them blessed me.

## Faith

1814 Faith is the theological virtue by which we believe in God and believe all that he has said and revealed to us, and that Holy Church proposes for our belief, because he is truth itself. By faith "man freely commits his entire self to God."<sup>78</sup> For this reason the believer seeks to know and do God's will. "The righteous shall live by faith." Living faith "work(s) through charity."<sup>79</sup>

## Hope

1817 Hope is the theological virtue by which we desire the kingdom of heaven and eternal life as our happiness, placing our trust in Christ's promises and relying not on our own strength, but on the help of the grace of the Holy Spirit. "Let us hold fast the confession of our hope without wavering, for he who promised is faithful."<sup>84</sup> "The Holy Spirit . . . he poured out upon us richly through Jesus Christ our Savior, so that we might be justified by his grace and become heirs in hope of eternal life."<sup>85</sup>

822 Charity is the theological virtue by which we love God above all things for his own sake, and our neighbor as ourselves for the love of God.

1823 Jesus makes charity the new commandment.<sup>96</sup> By loving his own "to the end,"<sup>97</sup> he makes manifest the Father's love which he receives. By loving one another, the disciples imitate the love of Jesus which they

themselves receive. Whence Jesus says: "As the Father has loved me, so have I loved you; abide in my love." and again: "This is my commandment, that you love one another as I have loved you."<sup>98</sup>

1824 Fruit of the Spirit and fullness of the Law, charity keeps the commandments of God and his Christ: "Abide in my love. If you keep my commandments, you will abide in my love."<sup>99</sup>

### The Three Lights(suns) as created in Adam. Reflection on Vol 2 9/9/1899

"As he said this;

.... from these globes of light, many strands of light began to come out which flooded my soul, as if they were a kind of net and I was inside it, and Jesus said this is where I want you to occupy your soul: first fly upon the wings of **faith**, and cast yourself into that **light**. There you will come to know, and acquire every more knowledge of me, your God. But by coming to know more about me, your nothingness will feel sort of scattered, and you won't have anything to support you. So, rise up even higher and throw yourself into the immense ocean of **hope**, which are all the merits that I acquired during my mortal life, and all the pains of my passion, that I gave to man as well. This is the only way that you can hope to obtain the immense goods of **faith** because there is no other means to acquire them."

2.1.2.5 God's «image» in Adam the aforementioned prerogatives Adam enjoyed discover their provenance in the Trinity in whose image and likeness Adam was created. God made Adam in his «image» by infusing in the three created powers of his soul the «uncreated» gift of the Divine Will that is common to the three divine Persons, and that established within him their abode. Luisa affirms that God's breath infused within Adam's body a soul that conveyed life to the body through the soul's three powers, which the three divine Persons respectively constituted, i.e., the intellect, memory and will. Jesus relates: **I endowed man with a will, an intellect and a memory.** In his will shone My heavenly **Father who**,

**operating in man's first acts, communicated to him his power, sanctity and nobility.** By this means, he elevated the human will and vested it with his own power, sanctity, power and nobility, while sustaining the free exchange of all the currents [of love] between the divine and human will, so that it might be enriched with the ever-increasing treasures of My divinity. The [Will of the] Father, the prime operation of man's first acts, made man's will free and independent [...] **Now as the second operation,** I the Son of God, concurred in the Father's operation of endowing man with an **intellect, by communicating to him** My wisdom and knowledge of all things, so that by knowing them, man might enjoy them and rejoice in what is good [...] Then the **third operation, the Holy Spirit concurred by endowing man with a memory,** so that in remembering the many blessings he received, man might sustain these continuous currents of love [...]