

**GUIDELINES  
FOR  
DIVINE WILL  
PRAYER GROUPS**

**2015**

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## **SIGN OF THE CROSS**

### **OPENING PRAYER**

O Immaculate Heart of Mary, Mother and Queen of the Divine Will, I entreat you, by the infinite merits of the Sacred Heart of Jesus, and by the graces God has granted to you since your Immaculate Conception, the grace of never going astray.

Most Sacred Heart of Jesus, I am a poor and unworthy sinner, and I beg of You the grace to allow our mother Mary and Luisa to form in me the divine acts You purchased for me and for everyone. These acts are the most precious of all, for they carry the Eternal Power of your Fiat and they await my “Yes, your Will be done”. So I implore you, Jesus, Mary and Luisa to accompany me as I now pray:

I am nothing and God is all, come Divine Will. Come Heavenly Father to beat in my heart and move in my Will; come beloved Son to flow in my Blood and think in my intellect; come Holy Spirit to breathe in my lungs and recall in my memory.

I fuse myself in the Divine Will and place my I love You, I adore You and I bless You God in the Fiats of creation. With my I love You my soul bilocates in the creations of the heavens and the earth: I love You in the

stars, in the sun, in the moon and in the skies; I love You in the earth, in the waters and in every living creature my Father created out of love for me, so that I may return love for love.

I now enter into Jesus' Most Holy Humanity that embraces all acts. I place my I adore You Jesus in your every breath, heartbeat, thought, word and step. I adore You in the sermons of your public life, in the miracles You performed, in the Sacraments You instituted and in the most intimate fibres of your Heart.

I bless You Jesus in your every tear, blow, wound, thorn and in each drop of Blood that unleashed light for the life of every human. I bless You in all your prayers, reparations, offerings, and in each of the interior acts and sorrows You suffered up to your last breath on the Cross. I enclose your life and all your acts, Jesus, within my I love You, I adore You and I bless You.

I now enter into the acts of my mother Mary and of Luisa. I place my I thank you in Mary and Luisa's every thought, word and action. I thank you in the embraced joys and sorrows in the work of Redemption and Sanctification. Fused in your acts I make my I thank You and I bless You God flow in the relations of every creature to fill their acts with light and life: To fill the acts of Adam and Eve; of the patriarchs and prophets; of souls of the past, present and future; of the holy souls in purgatory; of the holy angels and saints.

I now make these acts my own, and I offer them to You, my tender and loving Father. May they increase the glory of your children, and may they glorify, satisfy and honour You on their behalf.

Let us now begin our day with our divine acts fused together. Thank You Most Holy Trinity for enabling me to enter into union with You by means of prayer. May your Kingdom come, and your will be done on earth as it is in heaven. *Fiat!*

## HYMN

*(Select the following hymn, or another devotional  
hymn to the Divine Will)*

Breathe on me, O breath of God,  
Fill me with life anew,  
That I may love what Thou dost love,  
And do what Thou wouldst do.  
Breathe on me, O breath of God,  
Until my heart is pure,  
Until with Thee I will one Will,  
and live in Thee secure.  
Breathe on me, O breath of God,  
Till I am wholly Thine,  
Until this earthly part of me  
Glows with Thy fire divine.  
Breathe on me, O breath of God,  
So shall I never die,  
But live with Thee the perfect life  
Of Thine eternity.

## **THE HOLY ROSARY IN THE DIVINE WILL**

The Holy Rosary (Luisa would often recite the Rosary in the Divine Will. She did so by fusing her prayers in God's one eternal act and uniting her prayers to God's three "Fiats". While the operation of the three divine Persons outside of the Trinity is indivisible (*opera trinitatis ad extra indivisa sunt*) and involves all three divine Persons, certain activities of creation, Redemption and sanctification may be especially appropriated to one divine Person. This principle of *appropriation* is manifest in Luisa's life of prayer, where she would unite her prayers to all things the Father created, the Son redeemed and the Holy Spirit sanctifies. Therefore the prayers of one who recites the Rosary in the Divine Will transcend all time, impact all created things of the past, present and future concomitantly, and increase their accidental glory. Meditations for the Rosary in the Divine Will are contained in "The Divine Will Prayer Book".

### **Joyful mysteries**

#### **1. The Annunciation**

(From "*The Virgin Mary in the Kingdom of the Divine Will*"; Day 19)

[The Blessed Mother reveals to Luisa:] Your mother was set ablaze with love, and echoing the love of my



Creator, I wanted to form one single sea of love so that in this single sea of love the Divine Word might descend to earth. My prayers were incessant and, while I was praying in my little room, an angel came, sent from heaven as messenger of the great King. He came before me, and bowing, he greeted me:

*“Hail, O Mary our Queen. The Divine Fiat has filled you with grace. He has already pronounced his Fiat [of Redemption], as He desires to descend to earth. He is right behind me, and He desires your Fiat to [help] bring about the fulfillment of his Fiat.”*

At such a great announcement, so much desired by me – although I had never thought I was to be the chosen one – I was astonished and hesitated for an instant, when the angel of the Lord said to me: *“Do not fear our Queen, for you have found favour with God; you have conquered your Creator. Now, to complete this victory, you must pronounce your Fiat.”*

I pronounced my “Fiat”, and, oh, what a surprise! Our two Fiats fused together and the Divine Word descended within me. My Fiat, receiving the same value as his Divine Fiat, formed from the seed of my humanity the tiny humanity that would enclose the Divine Word, and the great prodigy of the Incarnation was accomplished.

## 2. The Visitation<sup>1</sup>

(From “*The Virgin Mary in the Kingdom of the Divine Will*”, *Meditation 1, Appendix*)

[The Blessed Mother reveals to Luisa:] I left Nazareth accompanied by Saint Joseph, facing a long journey of crossing mountains to go visit Elisabeth in Judea who, in her advanced age, had miraculously become a mother.

I went to see her, not simply to pay her a visit, but because my Heart was set ablaze with the desire to bring Jesus to her. The fullness of grace, love and light which I felt in me, compelled me to bring Jesus to her and to multiply to a hundredfold the life of my Son in souls.

Yes, my child, the motherly love I possessed for all souls, and for you in particular, was so great that I felt ardent yearnings to give my dear Jesus to everyone, so that all might possess him and love him. The rightful claims I had to motherhood, bequeathed to me by the Fiat, enriched me with such power that the same Fiat [operating in me] multiplied Jesus for as many times as there are souls who desire to receive him. This was the greatest miracle given me to perform.<sup>2</sup>

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<sup>1</sup> You may select from one of the following meditations.

<sup>2</sup> If Mary worked this greatest miracle in her life to the unawares of those around her, Luisa adds that Mary never performed any “visible” miracles in her life: “*If in life our great heavenly Mother did not perform any visible miracles, either of healings or of raising the dead, she nevertheless performed, and continues to perform miracles at each moment, at every hour and every day*” (L. Piccarreta, volume 22, June 1, 1927).

To have Jesus always available in order to give him to whomever should desire him. And I was so happy [to do this]! How I yearn that you too, my child, in approaching and visiting others, would always be the bearer of Jesus, capable of making him known and yearning to make him loved [by others].

*(From “The Virgin Mary in the Kingdom of the Divine Will”, Meditation 1, Appendix)*

[The Blessed Mother reveals to Luisa:] After many days of travel, we finally arrived in Judea, and I hastened to the house of Elisabeth. She approached me rejoicing, and when I greeted her, amazing things happened. My little Jesus exulted in my womb and directing the rays of his

divinity toward little John in the womb of his mother, He sanctified him and infused within him the use of reason, letting him know that He, [my little Jesus,] was the Son of God. And John leaped so forcefully with love and joy that Elisabeth was shaken. Touched by the light of the divinity of my Son, she acknowledged that I had become the Mother of God. In her vehemence of love she trembled with gratitude and exclaimed: “Who am I to be so honoured that the mother of my Lord should come to me?”

Because I could not deny the greatest mystery [of the Incarnation], I humbly confirmed it, praising God with the song of the Magnificat – the sublime canticle

through which the Church continuously honours me. I announced that the Lord had done great things in me,<sup>3</sup> his servant, and therefore that all generations would call me blessed. My child, I was set ablaze with the ardent desire to unleash the flames of love that consumed me and reveal my secret to Elisabeth, who also longed for the coming of the Messiah. For a secret is a need of the heart which is irresistibly revealed to those capable of understanding.

Now who could adequately describe the great blessing my visit imparted to Elisabeth, to John [in her womb] and to their household? Everyone was sanctified, filled with gladness, experienced unusual joys and comprehended things unheard of. John, in particular, received all the grace necessary to prepare himself to be the precursor of my Son.

Dearest child, the Divine Will does great and unheard-of things wherever it reigns. If I worked many prodigies it was because the Divine Will occupied its royal place in my soul. And if you let the Divine Will reign in your soul, you too will become the bearer of Jesus to other souls – you too will feel the irresistible desire to give him to everyone!

### **3. The Birth of Jesus**

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<sup>3</sup> Noteworthy is the expression “has done great things in me”, which conveys the reality of the Trinity establishing “in” Mary’s soul the kingdom of the Divine Will, which comprises all the lives and acts of all creatures.

*(From Luisa's 4th volume; December 25, 1900)*

[Luisa relates:]: As I was in my usual state, I felt my soul outside of my body, and after having made my rounds, I found myself inside a cave where I saw the Holy Queen Mother in the act of giving birth to little baby Jesus. What an amazing miracle! It seemed that both our mother and her Son were transfigured in the purest light. In that light one could easily see that the human nature of Jesus contained the divinity within itself, and that his human nature served as a veil to clothe his divinity. It appeared such that, if one were to remove the veil of his human nature, He would be revealed as God, but as long as He remained clothed with that veil, He appeared as a Man. Here is the miracle of miracles: God and Man, Man and God! Without leaving the Father and the Holy Spirit, as true love never permits separation, He comes to dwell among us, taking upon Himself human flesh.

Now, it seemed to me that during this most happy event [of the virgin birth] our mother and her Son were divinized, and without the slightest difficulty Jesus emerged from his mother's womb, while they both overflowed in an excess of love. In other words, these two purest bodies were transformed into light and, without the slightest impediment, Jesus the light emerged from the light of his mother, without the slightest change to their human nature, but preserving it whole and intact.<sup>4</sup> And then they returned to their natural state. Who could describe the beauty of the little baby Jesus who, at the

moment of his birth, transmitted, even externally, the rays of his divinity?

#### **4. The Presentation and Consecration of Jesus in the Temple**

*(From “The Virgin Mary in the Kingdom of the Divine Will”, Day 23)*

[The Blessed Mother reveals to Luisa:] Forty days were about to sound from the time of the birth of little King Jesus, when the Divine Fiat called Saint Joseph and I to the Temple in order to fulfill the law of the presentation of my Son. And so, we went to the Temple. It was the first time we went out [in public] together with my sweet Baby.

And then a current of sorrow opened in my Heart: I wanted to offer up Jesus [through the Priest] as a victim for the salvation of all, so we entered the Temple and first we adored the Divine Majesty. We then asked for the Priest to come and, placing him in his arms, I made the offering of the heavenly infant Jesus [through the Priest] to the eternal Father, offering him in sacrifice for the salvation of all.

The Priest was Simeon, and as I placed the infant Jesus in his arms, he recognized that He was the Divine Word and he exulted with immense joy. After the offering, assuming the prophetic role, he prophesied all of my sorrows. Oh, how the Supreme Fiat sorrowfully resounded in maternal Heart, revealing the bitter tragedy

of all the sorrows of my little Son! But that which pierced my Heart the most were the words the holy prophet said to me: “This dear baby will be the rise and the fall of many [in Israel], and the target of contradictions.”

If the Divine Will had not sustained me, I would have died instantly of pure sorrow, but it gave me life, and used this sorrow to form in me the kingdom of sorrows within the kingdom of the Divine Will. Therefore, in addition to the rightful claims of [Divine] Motherhood which I possessed above all, I acquired the rightful claims of Mother and Queen of all Sorrows. Ah yes, with my sorrows, I acquired the little coin that would pay the debts of my children, and even of those who are ungrateful.

*(From “The Virgin Mary in the Kingdom of the Divine Will”, Day 23)*

Now, my child, in the light of the Divine Will I already knew all the sorrows I was to endure – even more than those the holy prophet had told me. But in that ever-so solemn act of the offering up of my own Son, and in hearing it all being repeated to me, my Heart was so pierced that it bled, and deep furrows opened up in my soul.

Now, listen closely to what your tender mother wishes to tell you: In the sufferings and sorrowful encounters that are not lacking to you, never lose heart. With heroic love let the Divine Will assume its royal

place in your sorrows, so that it may convert them into little coins of infinite value. By this means, you will pay the debt of your brothers and ransom them from the slavery of the human will, so that they may enter, as free children, into the Kingdom of the Divine Fiat.

## **5. The Finding of the Child Jesus in the Temple<sup>4</sup>**

*(From "The Virgin Mary in the Kingdom of the Divine Will", Meditation 5, Appendix)*

[The Blessed Mother reveals to Luisa:] After three days of most bitter longing, amid tears, anxieties and fears, we entered the Temple. My eyes were fixed on the lookout as I searched everywhere, when finally, I saw my Son among the doctors of the law and was overcome with jubilation! He was speaking with such wisdom and majesty as to make those who were listening were left enraptured and amazed. Only upon seeing him did I feel life in me restored, and soon I understood the secret reason of him being lost.

And now, dearest child, a little word to you. In this mystery, my Son wanted to impart to me and to you a sublime lesson. Could you perhaps assume that He was ignoring my sorrow? On the contrary, my tears, my searching and my bitter and intense sorrow, resounded within his Heart. Yet, during these very sorrowful hours of mine, He offered up in sacrifice to the Divine Will his own mother, the one whom He loves so much in order

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<sup>4</sup> You may select from one of the following meditations.



to show me how I too, one day, would have to offer up in sacrifice to the Supreme Will the life of my own Son.

In my unspeakable sorrow, I did not forget about you my beloved child. Knowing that this event would serve as an example for you, I kept it at your disposal, so that [in revealing it to you] you too, at the appropriate time, may have the strength to offer up in sacrifice everything to the Divine Will.

And as Jesus finished speaking, we reverently approached him and addressed him with a sweet reproach: “Son, why have you done this to us?” And with divine dignity He replied to us: “*Why did you look for Me? Did you not know that I came into this world to glorify My Father?*” Having understood the sublime meaning of his response and adored in it the Divine Will, we returned to Nazareth.

*(From “The Virgin Mary in the Kingdom of the Divine Will”, Meditation 5, Appendix)*

[The Blessed Mother reveals to Luisa:] Child of my maternal Heart, listen closely to what I wish to tell you. When I lost my beloved Jesus, the sorrow I felt was so very intense, and yet, a second sorrow was added, namely, that of losing you. Indeed, in foreseeing that you would have gone far from the Divine Will, at one and the same time I felt deprived of my Son and of you my child, whence my maternity suffered a double blow to the

Heart. So my child, when you are about to do your own will rather than the Will of God, know that in abandoning the Divine Fiat you are about to lose Jesus and me, and will fall into the kingdom of misery and vices. Keep then the promise you made to me: To remain indissolubly united with me. If you do so, I will grant you the grace of never letting you be dominated again by your own will, but only by the Divine Will.

## Luminous mysteries

### 1. The Baptism of Jesus in the Jordan River<sup>5</sup>

*(From Luisa's 11th volume, March 13, 1912)*

[To Luisa Jesus reveals:] My daughter, Baptism at birth is by water [and the Holy Spirit]. That is why it has the virtue of purifying, but not of removing [sinful] tendencies and passions. On the other hand, the Baptism of victimhood is a baptism by fire; therefore it has not only the virtue of purifying, but of consuming any sinful tendency and passion that may exist. What is more, I Myself baptize the soul, little by little: My thought baptizes the thoughts of the soul; My heartbeat baptizes its heartbeats; My desire its desires, and so on. However, this baptism is carried out between Me and the soul, and in the measure in which it gives itself over to Me without ever renegeing its offer.

*(From Luisa's 36th volume, April 12, 1938)*

[Luisa relates:] While my mind was immersed in the Divine Fiat, my sweet Jesus, visiting my little soul with inexpressible kindness, told me:

“Blessed daughter of My Will, if the soul puts My Will first, and allows My Will to operate within it with complete freedom, oh, how many amazing things My Will may work in the soul! My Will absorbs the human

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<sup>5</sup> You may select from one of the following meditations.

will, along with the words and acts the soul intends to do, it assimilates the soul to itself, vests it with its creative virtue, pronounces its Fiat over it and forms as many [divine] lives as there are creatures that exist.

You were imploring Me in My Will on behalf of the Baptism of all babies that will be born, and that [through this Sacrament] the life of My Will may reign in them.<sup>6</sup> [As you prayed] My Will did not hesitate one instant, but immediately pronounced its Fiat, and multiplied its [divine] life as many times as there are babies that are born, [with you] baptizing them as you wanted, imparting to them the first [rays of its] light, and then conferring its [divine] life upon each one of them.<sup>7</sup>

And if [some of these] these newborn babies, for lack of correspondence or for lack of knowledge, will not come to possess Our [divine] life, this life nevertheless remains [in Us on account of it having been multiplied through those who live in Our Will], whereby We will have many

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<sup>6</sup> In the preceding paragraphs of this text, as well as in the 19th Round in the Divine Will, Luisa tells Jesus: *“My love, I bind myself to you so I can place my “I love You” in each of the Sacraments you institute. I join my “I love You” to the Sacrament of Baptism that is administered to every soul, and implore you by virtue of this Sacrament, to grant the Divine Fiat to everyone who is baptized.”*

<sup>7</sup> With the expression, *“...[with you] baptizing them as you wanted, imparting to them the first [rays of its] light, and then conferring its [divine] life upon each one of them”*, Jesus does not imply that Luisa is here administering the Sacrament of Baptism to all babies, as sacramental Baptism can only be conferred with water and the invocation of the Trinity. Rather, Jesus reveals to Luisa that by virtue of God’s one eternal operation at work in her, she is able, in a timeless manner, to dispose all babies for the Sacrament of Baptism.

divine lives that love Us, glorify Us and bless Us, just as We [the three divine Persons] love each other. These divine lives are Our greatest glory, and they exist in view of<sup>8</sup> the soul that allows Our Divine Fiat to form [within it] as many of Our [divine] lives as there are newborn babies. On the contrary, these divine lives keep such a soul hidden within themselves in order to love [Us through this soul] just as they [should have] loved [Us], thus allowing this soul to accomplish precisely what they [were intended to] accomplish. Moreover, these divine lives exist in view of<sup>9</sup> such newborn babies. On the contrary, their attention is fixed on them, as they watch them and defend them, so as to be able to reign in their souls...”

## 2. The Wedding Feast of Cana<sup>10</sup>

(From, “*The Virgin Mary in the Kingdom of the Divine Will*”, *Meditation 6, Appendix*)

[The Blessed Mother reveals to Luisa:] My dearest child, my Heart is set ablaze with love, and so I, along with my Son, long for you to assist at this wedding in Cana. Do you think I desire your assistance at this

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<sup>8</sup> The original Italian, “*non mettono da parte*”, is here translated as “*in view of*”. The *divine lives* Jesus here illustrates are the fruit of the *divine acts* that, from all eternity, God had prepared for each and every soul. Each soul is meant to perform these *divine acts* throughout its life which, in turn, produce *divine lives* that multiply the light and life of grace for the salvation of souls, the betterment of all creation and for the glory of God. Such divine lives exist in view of each soul (“*new born baby*”) whom God beheld from all eternity.

<sup>9</sup> Ibid.

<sup>10</sup> You may select from one of the following meditations.

wedding because of a simple ceremony? No, my child; these are profound mysteries. Be attentive to what I say and I will reveal to you new mysteries. For at this wedding my motherly love pour itself out in an incredible way, and my Son displayed true signs of a paternal and royal love for souls. So be attentive to what I say.

My Son had returned from the desert, and was preparing for his public life, but before doing so, he wanted to be present at this wedding, and therefore He allowed himself to be invited. We went to this wedding not to celebrate, but to do great things for all human generations. At this wedding my Son became the Father and King of all families, and I became their Mother and Queen. With our presence, we renewed the sanctity, the beauty and the [divine] order of the state of marriage that was established by God in the Garden of Eden – the same state of marriage that was enjoyed by Adam and Eve who were married by the Supreme Being in order to [be fruitful], multiply, populate the earth and give rise to future generations.

*(From, “The Virgin Mary in the Kingdom of the Divine Will”, Meditation 6, Appendix)*

[The Blessed Mother reveals to Luisa:] Marriage is the substance from which the life of [all] human generations arises. Marriage may be called the tree trunk from which the earth is populated, and Priests and Religious may be called the branches. If it were not for

the trunk, the branches would not have life. For this reason, when Adam and Eve sinned by withdrawing from the Divine Will, they caused the [tree of the human] family to lose its sanctity, beauty and [divine] order. And I, your mother, the innocent Eve, together with my Son, set out to reorder the state of marriage that had been established by God in Eden. I was constituted the Queen of Families, whence I pleaded for the grace of the Divine Fiat to reign in families, so that I might have such families under my own care and rule over them as their Queen.

But this is not all, my child. Our love was set ablaze. My Son and I wanted to let families know how much we love them by imparting to them the most sublime lessons, and this is how we did it. In the middle of lunch there was no more wine, and my motherly Heart, consumed with love, desired to assist those present. Knowing that my Son can do anything, I, with an imploring tone and certain that He would listen to me, said to him: “My Son, the bride and the groom have no more wine.” He replied: “*My hour to do miracles has not yet come.*” And knowing with certainty that He would not deny what his mother would ask him, I said to those serving at table: “Do whatever my Son tells you, and you will obtain what you desire; indeed, you will obtain more than what you ask and in superabundance.”

*(From, “The Virgin Mary in the Kingdom of the Divine Will”, Meditation 6, Appendix)*

My child, in these few words, I imparted the most useful, necessary and sublime lesson for souls. I spoke with my motherly Heart, saying: “My children, do you want to be holy? Do the Will of my Son. If you do not refuse what He tells you, you will possess his likeness and sanctity. Do you wish to conquer all evils? Do whatever my Son tells you. Do you wish to obtain a grace, even one that is difficult to obtain? Do whatever My Son tells you and desires of you. Do you wish to have also the very basic things that are necessary in life? Do whatever my Son tells you and desires of you. Indeed, my Son’s words enclose such power that, as He speaks, his word, which contains whatever it is you ask, makes the graces you seek arise within your souls.

There are so many souls that find themselves filled with passions, weak, afflicted, unfortunate and wretched. And although they pray and pray, they obtain nothing because they do not do what my Son asks of them – heaven, it seems, is irresponsive to their prayers. And this is a cause of sorrow for your mother, for I see that as they pray, they greatly distance themselves from the source that contains all blessings, namely, the Will of my Son.



(From, “*The Virgin Mary in the Kingdom of the Divine Will*”, Meditation 6, Appendix)

[The Blessed Mother reveals to Luisa:] Now, those who were serving did precisely what my Son asked of them when He said, “Fill the jars with water and take them to the table.” My dear Jesus blessed the water and it turned into the most delightful wine. Oh, how blessed a thousand-fold is the one who does what Jesus asks and desires! With this miracle, my Son gave me the greatest honour, as He constituted me the Queen of Miracles.<sup>11</sup> And so He wanted me to be united with him in prayer while performing his first miracle. He loved me so much that He wanted me to occupy the first place of honour as the Queen also of miracles. And not with mere words but with deeds, He said: “If you want graces and miracles, go to My mother, as I will never deny her anything she asks of Me.”

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<sup>11</sup> Noteworthy are the 12 titles Mary received throughout her life and that she reveals to Luisa in this book: 1) *Mother of Jesus, the Eternal Word* [Day 19; Assumption: Day 31] and *Mother of all Souls*, whereby her love redoubled [Meditation 1]; 2) *Queen of the Heart of Jesus* [Assumption: Day 31; 4pm Hour of the Passion]; 3) *Queen of Heaven and Earth*, and *Queen of all Creation* [After the third step: Day 3; Assumption: Day 31]; 4) *Queen of all Things* [After her triumph of the test in the 6th step: Day 6]; 5) *Secretary of the Most Holy Trinity with scepter in hand* [Day 7]; 6) *Queen of Peace* [Peacemaker who reconciles mankind with God: Day 9]; 7) *Queen of her own Human Nature* [Day 13]; 8) *Mother of Jesus’ Blood and of Jesus’ Sorrows*: [Circumcision: Day 23; Meditation 3]; 9) *Mother and Queen of all Sorrows*: Presentation [Day 23; Meditation 4]; 10) *Mother and Queen of all Families* [Wedding Feast of Cana: Meditation 6]; 11) *Queen and Mother of Love* [Presentation: Meditation 4]; 12) *Queen of Miracles* [Wedding Feast of Cana: Meditation 6].

Furthermore, my child, while at this wedding, I peered into the future centuries [of mankind] and beheld the Kingdom of the Divine Will on earth. I beheld [all] families and [, with prayers,] pleaded with them to symbolize the love of the Most Holy Trinity, whereby the Kingdom of the Divine Will [on earth] may be fully realized. And with the rights accorded to me as a Mother and a Queen, I considered the great importance of this Kingdom. And, since I possess [Jesus,] the source of this Kingdom, I placed at the disposal of souls all [of his] grace, assistance and sanctity that would be required for them to live in such a holy Kingdom. This is why I keep repeating: “Do whatever my Son tells you.”

My child, listen closely. If you wish to exercise dominion over all things, and give me the joy of being able to make of you my true child and a child of the Divine Will, then seek nothing but [God’s Will]. If you do so, I will take on the commitment of forming a marriage between you and [God’s Divine] Fiat. As your true mother, I will ratify this marriage by giving you as a dowry the very life of my Son,<sup>12</sup> and as a gift my maternity and all of my virtues.

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<sup>12</sup> Mary’s expression, “*The very life of my Son*” alludes to the new indwelling of the three divine Persons in the soul, known as Jesus’ “*Real Life*”, which is progressively realized in the soul (cf. L. Piccarreta, volume 16, November 5, 1923) through the repetition of its divine acts (Ibid., volume 13, September 14, 1921; volume 12, December 6, 1919; Ibid., volume 36, August 6, 1938).

### **3. Jesus' Proclamation of the Kingdom of God<sup>13</sup>**

*(From Luisa's 19th volume, March 28, 1926)*

[To Luisa Jesus reveals:] My daughter, the primary purpose of all that My Mother and I accomplished in the work of Redemption was that of inaugurating [in our human natures] the reign of My Fiat on earth... While the primary purpose [of the Father] was the Fiat [of Creation], My bounty had to lower itself to the accomplish secondary purpose [of Redemption] and to act as a teacher who — though possessing the highest knowledge and ability to give noble and sublime lessons worthy of himself, and knowing that his students were [virtually] all illiterate [on the things of heaven] — by lowering himself, gave his students lessons on the 'a b c's' [of heavenly things]. I did this to progressively lead them to God's primary purpose through [new] lessons on the knowledge that I possess, so as to make them all teachers worthy of Me, their teacher. If I, their teacher, did not want to lower Myself to offer them lessons at a lower level, but insisted on offering lessons on My higher knowledge, the students who were illiterate, would not have understood Me and, in their confusion before such great knowledge, they would have ignored such knowledge and left Me, their teacher. And had I not wanted to lower himself [to My students], I would have ended up like a poor teacher bereft of the satisfaction of imparting to his students the little and great treasures of his own knowledge.

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<sup>13</sup> You may select from one of the following meditations.

Now, My daughter, when I came to earth souls were all illiterate on heavenly things, and if I had wanted to speak about the Fiat and of truly living in My Will, they would have been incapable of comprehending it. Since the majority of them were crippled, blind and sick, and did not know how to approach Me, I had to lower Myself through the veils of My humanity which shrouded that Fiat that I intended to [eventually] bestow. Thus I became their brother, associating with everyone so as to be able to teach them the first rudiments, the “a b c’s” of the Supreme Fiat. And everything I taught, did and suffered served no other purpose than to prepare the way for the kingdom and the dominion of My Will.

*(From Luisa’s 13th volume, June 2, 1921)*

[To Luisa Jesus reveals:] ...I came to earth to reveal my heavenly doctrine, to make known My humanity, My heavenly homeland and the order the soul had to maintain in order to reach heaven — in a word, the Gospel. But I said almost nothing or very little about My Will. I simply touched upon it, revealing to souls only [in part] that which I cared most, namely, the Will of My Father. I said almost nothing about the Divine Will’s qualities, sublime nature and grandeur, or about the great blessings the soul receives by living in My Will. For souls were far too immature of heavenly things, and would have understood nothing. I simply taught them how to pray the *‘Fiat Voluntas Tua, sicut in caelo et in terra’*, so that they might be disposed to know this Will of Mine, come to love it, to do it and, therefore, eventually receive

the gift it contains.

Now what I was preparing and disposing souls for at that time, namely, the teachings of My Will which I was to give to all, I have now given to you. So, in making My teachings known, you make up for what I Myself was to do on earth<sup>14</sup> and complete the purpose of My having come to earth. Don't you want Me then to fulfill the purpose of My coming to earth? If so, allow me to act. I will watch over everything and dispose everything for you. As for you, you are to follow Me and be at peace.

*(From Luisa's 20th volume, September 17, 1926)*

[To Luisa Jesus reveals:] ...The importance of the Kingdom of the Supreme Fiat is immense, and I love it so much so that I am now doing more than in creation and Redemption. In fact, in creation My omnipotent Fiat was pronounced only six times in order to make creation emerge with perfect order. In Redemption I spoke, but since I did not speak about the Kingdom of My Will which contains infinite knowledge and immense goods, I did not express a very sublime doctrine with many words, as everything I taught was of a limited nature, and a few words were enough to make it known. Now to make My Will known requires much, My daughter.

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<sup>14</sup> The expression, "you make up for what I Myself was to do on earth" does not signify that Jesus' work on earth was incomplete, but that his work is perpetuated and extended through the promised Holy Spirit (Jn. 16:12), who accomplishes in Luisa the third Fiat of Sanctification.

Its history is extremely long, for it encloses an eternity with neither beginning nor end. Therefore, no matter how often I speak, I will always have something new to say. This is why I am saying so much more... Therefore, more words are required.<sup>15</sup>

#### 4. Jesus' Transfiguration<sup>16</sup>

*(From Luisa's 20th volume, December 12, 1926)*

[To Luisa Jesus reveals:] In creating him [Adam], the uncreated wisdom acted as more than a most loving mother. It clothed him with a garment far greater than a tunic; it clothed him with the unending light of My Will... that was to serve man as the preservation of the image of his Creator and of the gifts with which he endowed him... it vested him with the garment of innocence... All goods are enclosed in man by virtue of this royal garment of the Divine Will.

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<sup>15</sup> *"More words are required"* alludes to the theological explications expressed in art. 66 of Catholic Catechism, which help us to progressively grasp the one Public Revelation of Jesus Christ. Indeed, Magisterial teachings and the doctrines contained in Jesus' revelations to Luisa provide such explications. It is for this reason that Luisa often implored Jesus for his "Divine Will be known to Priests in a special way, so that they in turn, as new Apostles, may make it known to all the world" (23rd Round in the Divine Will). In response, Jesus reassured Luisa: "I allow and I call Priests to come to read the Gospel of the Kingdom of My Divine Fiat that is imbued with heaven, so that I may say [to them] as I said to the Apostles: 'Preach it to all the world'" (L. Piccarreta, volume 23, January, 18, 1928).

<sup>16</sup> You may select from one of the following meditations.

My daughter, in creating Adam the divinity placed him within the sun of the Divine Will and all creatures within him. This sun served as a garment not only for his soul, but its [refulgent] rays were so numerous that they also covered his body... Those who say that, before sinning, Adam was naked are wrong... Since he possessed this garment of light he had no need of material garments to cover himself. But as soon as he withdrew from Our Divine Fiat, so too did light withdraw from his soul and body. He lost his beautiful garment. And upon seeing himself no longer surrounded with light, he felt naked. Feeling ashamed on seeing that he was the only one to be naked amidst all created things, he felt the need to cover himself and he made use of superfluous things, created things, to cover his nakedness.

*(From Luisa's 20th volume, December 12, 1926)*

[To Luisa Jesus reveals:] I had to perform a greater miracle of hiding this light [of the Divine Will] within the veil of My humanity, and appearing as one of them, because it represented not only innocent Adam, but wounded Adam. Thus I was to subject Myself to all of his evils, taking them upon Myself as if they were My own to expiate them before the Divine Justice. But when I had resurrected from death, representing innocent Adam — the new Adam, I stopped the miracle of keeping the garments of the refulgent sun of My Will hidden within the veil of My humanity, but was clothed with most pure light. With this royal and dazzling garment I made

My entrance into My homeland, leaving the doors open that had hitherto remained closed, so as to let all who had followed Me enter in.

*(From Luisa's 12th volume, April 15, 1919)*

[To Luisa Jesus reveals:] ...It is my usual way to do small things first, as preparation for greater ones – the greater things are the crowning of the smaller... I maintained this order also in Redemption. My birth was without fanfare; rather, it was neglected. My childhood was without the splendor of great things for men to marvel at. My life in Nazareth was so hidden that I lived as though ignored by all. I adapted Myself to doing the smallest and most common tasks. During My public life, despite the few great external things I did, who knew of My divinity? Nobody, not even all of the Apostles knew I was divine. I passed through the crowds like every other man, so much so that anyone could approach Me, talk to Me and, as indeed happened, even despise Me...

Oh, My daughter, only My Will brings about true happiness; it alone encloses all goods within the soul, and forming a crown around the soul, constitutes it queen of true happiness. Only these souls will be the queens of My throne, because they are borne from My Will....



## 5. Jesus' Institution of the Holy Eucharist<sup>17</sup>

(From Luisa's 15th volume, June 18, 1923)

[Luisa relates:] I was feeling completely absorbed in the Most Holy Will of God... My most sweet Jesus let me see, as though in act in his Most Holy Will, the moment in which He, in instituting the Most Blessed Sacrament, transubstantiated himself [in the bread and wine].<sup>18</sup> What wonders, what prodigies, what an excess of love in this act of transubstantiated himself. My mind wandered amid so many divine prodigies, and my always beloved Jesus told me:

“Beloved daughter of My Supreme Will, My Will contains everything, it preserves all of the divine works as though in act, and nothing escapes it. And to one who lives in My Will, it wishes to reveal all the blessings it contains. Therefore, I wish to reveal to you the reason for which I chose to receive Myself when instituting the Most Blessed Sacrament.

This prodigy was great and incomprehensible to the human mind. For the soul to receive a Man and a God, to enclose the infinite in a finite being, and to give to this infinite Being divine honours, dignity and a dwelling befitting him is beyond comprehension. This mystery was so abstruse and incomprehensible that the Apostles themselves, while they easily believed in the Incarnation

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<sup>17</sup> You may select from one of the following meditations.

<sup>18</sup> The original Italian text states, “*comunicò se stesso*”, which signifies Jesus' act of transubstantiating himself in the bread and wine.

and in many other mysteries, were unsettled by this one, and their intellects were slow in believing. So I had to repeatedly go over its meaning in order for them to believe. So, how do I bring it about? In instituting the Eucharist, I Myself provided for everything, as I wanted to ensure that the soul, in receiving Me, should not deny My divinity the honours, the *divine dignity and a dwelling befitting God himself.*”

*(From Luisa's 15th volume, June 18, 1923)*

[To Luisa Jesus relates:] In instituting the Most Blessed Sacrament, My Eternal Will united with My human will revealed to Me all the Hosts that would be Sacramentally consecrated until the end of time. I looked at them one by one, and I [lovingly] consumed them,<sup>19</sup> and I saw My Sacramental life beating within each Host, yearning to give itself to souls. In the name of the whole human family, My humanity took on the commitment for all and provided each Host with the indwelling of My humanity. My divinity, which is inseparable from My humanity, surrounded each Sacramental Host with divine honours, praises and blessings to adequately extol My Majesty.

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<sup>19</sup> Jesus words, “*I [lovingly] consumed them*”, indicates the manner by which he, in a timeless manner, absorbed within his human and divine natures all hosts that would be consecrated until the end of time. After he absorbed all future hosts within himself, he then transubstantiated himself within each one of them, thereby realizing sacramentally consecrated Hosts that would serve as his indwelling. This gives meaning to his expression, “*My own deposit of the Sacramental Hosts*” (cf. footnote, 248, p. 718).

So, each Sacramental Host was first formed within Me, and contained the dwelling of My humanity and the cortege of the honours of My divinity... And it is only on this account that I tolerated [future] sacrileges, coldness, irreverence and ingratitude. For in receiving Myself, I Myself constituted My own honour [in the Host] – the honour and the dwelling befitting My own Person. Had I not first received Myself in this way, I could not have descended into souls, as they would have lacked the way, the path and the means to be able to receive Me.

This is My usual way with regard to all of My works: I Myself am the first one to accomplish the work I wish to accomplish [in a manner befitting me], so as to perpetuate My life for every time this work of Mine is repeated [in the future by others] – I unite to My first work all the times this work of mine is repeated [by others in the future], so as to form, as it were, one single work.

So, the power, the immensity, the all-embracing vision of My Will empowered Me to embrace all centuries; it made present to Me the communicants<sup>20</sup> and all Sacramental Hosts. And I [first] received Myself [and in so doing transubstantiated Myself in the Host] for as many Hosts as there are communicants who would receive Me... I wanted to receive Myself so as to... be able to give to souls not only Myself, but the very acts I did in receiving Myself...

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<sup>20</sup> The expression, “*all communicants*”, signifies the Priests that would repeat Jesus’ act of consecration and receive him sacramentally, as well as all the faithful who would receive him in the consecrated Host.

(From Luisa's 15th volume, June 18, 1923)

[Luisa relates:] I was surprised, as if wanting to doubt, whence Jesus added:

“Why do you doubt? Is this not perhaps Me operating as God? This one single act of Mine that forms as many acts as there are souls that wish to benefit from it, remains one single act. Was not the same thing occur with My Incarnation, My life and My Passion? I incarnated Myself only once – once was My life and once was My Passion. Yet, this Incarnation, life and Passion are communicated to each and every soul, as if they were done for one soul alone. So, they still remain in act for each soul, just as if I were now incarnating Myself and now undergoing My Passion. If this were not so, I would not have operated as God, but as a human creature who, not containing a divine power, could not let itself be possessed by all nor give itself to all.

Now, My daughter, I want to tell you of another excess of My love. One who does My Will and lives in it comes to embrace the works of My humanity. I greatly yearn that the soul become similar to Me. And since My Will and that of the soul are one, My Will takes pleasure in it and, rejoicing, places within it all the good I contain, whence I form within the soul My own deposit of the Sacramental Hosts.<sup>21</sup> Since the soul contains My Will, I

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<sup>21</sup> Inasmuch as the soul who lives in the Divine Will “*embraces the works of his humanity*” in which he formed all future Hosts, it shares in his deposit of the sacramental Hosts. The soul’s sharing in this deposit serves to dispose other souls to receive Jesus sacramentally

offer it and surround it with My divine exultations, honours and homage. I entrust everything to this soul; in it I am certain to keep My works safeguarded; in it My Will becomes the actor, spectator and custodian of all My blessings, My works and My own life.”

*(From, “The Hours of the Passion”, 8pm Hour: Hannibal’s Reflections and Practices)*

[St. Hannibal relates]: O my sweet love, in this hour You transubstantiated yourself into bread and wine. Please, O Jesus, let all that I say and do be a continuous consecration of yourself in me and in souls. Sweet life of mine, when You come into me, let my every heartbeat, desire, affection, thought and word feel the power of the Sacramental consecration, so that being consecrated, my entire little being may become many hosts that administer You to souls. O Jesus, sweet love of mine, may I be your little host to enclose your entire being in me, like a living host.

*(From Luisa’s volume 31, November 13, 1932)*

[To Luisa Jesus relates:] My sacramental life, which you receive in the Sacred Host is surrounded by the acts My humanity accomplished when I received Myself when instituting the Most Blessed Sacrament; it is surrounded by the acts My heavenly Mother

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and enables it to partake in his divine action of communicating grace to them.

accomplished when she received Me sacramentally; it is surrounded by all the acts of those who live of My Will — which are inseparable from Me and which remain incorporated in Me as part of My own life. So, you can give Me everything, which will help to cover your misery, to compensate for your [lack of] love, and to keep you from otherwise feeling ashamed on account of your having come to Me without anything to offer Me. On the contrary, you can avail yourself of all of these acts by offering them to Me, and so, you can please Me and love Me.

For these acts bilocate and become your acts and My acts, the acts of the Holy Queen and those of the souls who live by My Will in such a way that I, instead of having [only] one [person to offer Me these acts], I have more. By this means, My sacramental life remains surrounded by redoubled acts, redoubled love and by greater glory.

## Sorrowful mysteries

### 1. The Agony in the Garden<sup>22</sup>

(From "The Hours of the Passion" 9pm Hour)

[Luisa relates:] My afflicted Jesus, I feel drawn into this garden as though by an electric current... I understand that You, [acting like a] powerful magnet of my wounded heart, are calling me, and I run, thinking to myself: "What are these attractions of love I feel within me? Oh, maybe my persecuted Jesus is in such a state of bitterness that he feels the need of my company." And I fly to him.

But upon entering this garden, to my surprise horror overtakes me. The darkness of the night, the intensity of the cold and the slow motion of the leaves that rustle like weak voices, announce sorrows, sadness and death for my sorrowful Jesus. The sweet glittering of the stars, like attentive gazing eyes that weep, reproach me for my ingratitude, and I tremble. I gropingly go in search of Jesus and call out to him: "Jesus, where are You? How is it that You call on me and do not reveal yourself; You call out to me and yet You hide."

The night is filled with terror; fear and profound silence pervade all things... I attune my ears and hear a laboured breath, and it is Jesus himself that I find... But He has undergone such a grim change! No longer is He

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<sup>22</sup> I may select from one of the following meditations.

the sweet Jesus of the Eucharistic Supper whose face shone with radiant and enrapturing beauty, but He is cloaked with sadness – a mortal sadness that has disfigured his divine beauty... He has already entered into a state of agony, and it appears that he may die. I worry to think that I may no longer hear his voice... I embrace his feet; I become braver and approach his arms and, placing my hand upon his forehead to sustain him, I softly say to him: “Jesus, Jesus!” And He, shaken by my voice, looks at me and says:

*“Child, are you here? I was waiting for you. Do you wish to know the cause of My sadness – that which oppresses Me the most? It is the total abandonment of everyone. I was waiting for you to allow you to witness My sorrows and let you drink, along with Me, the chalice of bitterness which, in a little while, My Heavenly Father will send Me through an angel.<sup>23</sup> We will drink from it together, as it will not be a chalice of comfort, but one of intense bitterness; I am in need of a few loving*

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<sup>23</sup> Jesus’ invitation to Luisa to partake of his chalice of bitterness introduces the reader to the redeemed human being’s ability to assist him in his work of Redemption, the fruits of which are progressively actualized in souls. Throughout the Passion recount Jesus invites Mary, Luisa and all the redeemed to unite themselves to him in his Passion and offer him “reparation”, “compassion”, “help”, “comfort”, etc. This cooperation in Jesus’ Passion does not compromise his sole mediatory action in the work of Redemption (1 Tim. 2:5). Jesus, the sole mediator between God and man, accomplishes the work of Redemption through the cooperation of the two natures in his one divine Person, by absorbing, sublimating and divinizing within himself all souls. In absorbing within himself all souls, Jesus elicits from them a voluntary sharing in his Passion which he, in turn, offers to the Father. It is in this sense that the redeemed may be said to cooperate with Christ in his work of Redemption.



*souls who will drink at least a few drops of it. This is why I called on you – that you may accept this chalice, share in My sorrows and assure Me that you will not leave Me in this great state of abandonment.”*

*(From “The Hours of the Passion” 9pm Hour)*

[To Luisa Jesus reveals:] My child, do you want to know what it is that torments Me more than My executioners? Indeed, the executioners’ tortures are nothing compared to this! It is eternal love which, wanting primacy in all things, makes Me suffer all at once and in My most intimate recesses what the executioners will make Me suffer little by little. Oh, My child, it is love which prevails over Me and in Me in all things. Love is the nails for me, love is the scourging, love is the crown of thorns – love is everything for Me. Love is My perennial Passion, while that [torments inflicted on Me] by men is in time. Oh, My child, enter into My Heart, come and dissolve yourself in My love, as only in My love will you comprehend how much I suffered and how much I loved you, and you will learn to love Me and to suffer for love alone.

*(From “The Hours of the Passion,” 10pm Hour)*

[Luisa relates:] Beloved Jesus, goodness itself, my heart can no longer bear it. I look at You and I see that You continue to agonize. Blood flows from your body in large rivulets and with such abundance that unable to

remain standing, You fall into a pool of Blood... O my love, my heart breaks in seeing You so weak and exhausted! Your adorable face and your creative hands press against the ground and are smeared in your own Blood. It seems to me that in exchange for the rivers of iniquities souls send You, You offer rivers of Blood to drown these sins in it, and with your Blood You offer to each soul the seal of your forgiveness. But, O my Jesus, please stand up. What You suffer is too much. Your love has done enough!

And while my beloved Jesus seems to be dying in his own Blood, love gives him new life. I see him move with difficulty. He stands up and, soaked as He is with Blood and mud, it seems as if He wants to walk but, not having strength, He strains as He drags himself. Sweet life of mine, let me carry You in my arms. Are You perhaps going to your dear disciples? But what sorrow your adorable Heart experiences in finding them asleep again!

And with a trembling and feeble voice, You call upon them: *“My sons, do not sleep! The hour is near. Can you not see this sorrowful state to which I have been reduced? Oh, I ask for your help; do not abandon Me in these extreme hours!”*

*(From Luisa’s 11th volume, January 22, 1913)*

[To Luisa Jesus relates:] My daughter, My first Passion was that of love in atoning for man’s first step toward sin that leads him to evil and deprives him of

love... Love made me suffer more than anything else, as it made Me restore this lack of love to all souls. Such love crushed me more than if I were under a press. It inflicted on Me as many deaths as there are souls in need of divine life.

Man's second step toward sin is that of defrauding God of his glory. So, in order to restore to God the glory denied him by man's sins and that which all souls owe him, the Father led Me to suffer the Passion of sin in such a way that each sin brought with it a special Passion. Although I endured My Passion in one event, I atoned for all sin by suffering as many passions as there are sins committed until the end of the world. By this means, the Father's glory was restored.

The third effect produced by man's sin is weakness. For this reason I wanted to endure My Passion at the hands of the Jews, that is, My third Passion, in order to restore to man his lost strength.

So, with the Passion of love, love was restored and reacquired its proper place; with the Passion of sin, the glory of the Father was restored and reacquired its proper place; with the Passion of the Jews, the strength of souls was restored and reacquired its proper place. I suffered all this in the garden, and the sorrow and the atrocious convulsions inflicted on Me were so intense, and the deaths so many that I truly would have died if the Will of My Father had not sustained Me.

## 2. The Scourging at the Pillar<sup>24</sup>

*(From the 21st Round in the Divine Will)*

[Luisa relates:] My tormented Jesus, they now bring You once again before Pilate where new sufferings await You. After sentencing You to be scourged they remove your clothes and tie You to a column to whip You barbarically. I embrace your divine feet so that my “I love You” may resound in every blow You receive, in every piece of tattered flesh they tear from your body and in every wound open up in You. I cry out, “I love You” to implore you to remove from us the rags of the human will and cover us with the garment of your Divine Will, so that we may seek and experience nothing apart from your Supreme ‘Fiat’.

My scourged Jesus, although you are already unrecognizable, your enemies’ cruelty remains unappeased. My heart cannot bear to see You undergo so much torture. Oh how I long to rescue you from all this with my, “I love You, I adore You, I bless You and I thank You,” with which I entreat You to establish on earth the Kingdom of your Fiat. For only your kingdom can put an end to the suffering your enemies force You to endure and which I am compelled to witness with continual sorrow. They now crown You with thorns, put on You a tattered purple robe, place a reed in your hand and mock You as a false king.

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<sup>24</sup> You may select from one of the following meditations.

O my Jesus, my life, may my “I love You” adorn every thorn that pierces your head; I entreat You to remove from us the false crown and tattered purple robe that our human will has placed on us, and remove from our hands the reed of so many empty works that wields a false authority over us. Grant us the crown of your Divine Will, its royal purple robe that is reserved for your true children and your Fiat’s true scepter of command that rules and exercises dominion over our souls.

*(From Luisa’s 7th volume, November 9, 1906)*

[Luisa relates:] Finding myself in my usual state, I was reflecting upon the Passion of our Lord, and in so doing, Jesus appeared and said to me:

“My daughter, one who meditates continuously on My Passion and unites himself to My Passion and sorrow, so pleases me that I feel comforted for all that which I suffered throughout the course of My Passion. By continuously meditating on My Passion, such a soul arrives at preparing for Me a continuous banquet... Therefore, if in the course of My Passion the executioners tied Me with ropes and chains, such a soul frees Me of them... If they despised Me, spat on me and dishonoured Me, such a soul appreciates Me, cleans Me of the spittle and honours Me; if they stripped and scourged Me, such a soul heals and clothes Me; if they crowned Me with thorns, mocked Me as a king, embittered My mouth with spittle and crucified Me, such a soul that meditates on all of My sorrows, crowns Me

with glory, honours Me as its King and fills my mouth with sweetness... And every time the soul acts in this way, I requite it by offering it a new life of grace. Such a soul is My [continuous] banquet, and I become the soul's continuous banquet. So, that which pleases Me the most is the soul's continuous meditation on My Passion.”

### **3. The Crowning with Thorns<sup>28</sup>**

*(From Luisa's 11th volume, April 24, 1915)*

[To Luisa Jesus reveals:] My daughter, the pains which I suffered were incomprehensible to the created human mind. Far more painful than these crowning of thorns, were all the evil thoughts of all souls that pierced My mind in such a way that not one of these thoughts escaped Me. Indeed, I felt them all within Me. Not only did I feel the piercings of the thorns, but I experienced the disgust of the sins these thorns represent.”

Whence I looked at my beloved Jesus and beheld his most sacred head surrounded with a vast array of thorns that penetrated his head from the back. Jesus contained the thoughts of all souls, which proceeded from him and entered all souls, and then proceeded from all souls and returned to him, remaining, as if, linked together – the evil thoughts of souls were united to the most sacred thoughts of Jesus... Oh, how Jesus suffered! He then added:

“My daughter, only souls who live in My Will are able to offer Me true reparation and relieve Me from

such sharp thorns. Indeed, such souls who live in My Divine Will which encompasses all things, find themselves in Me and in everyone; they descend into souls and rise up to Me; they offer Me all possible reparations and comfort Me; they convert the darkness of sick minds into light.”

*(From “The Hours of the Passion”, 12pm Hour)*

[Luisa relates:] O my Jesus, I ask your forgiveness in the name of all for all the times we have crowned You with thorns, for all the drops of Blood we made You shed from your *most sacred head*, and for all the times we have not corresponded to your inspirations. For the sake of all these pains You endured, I ask You, O Jesus, to grant us the grace to never again commit sins through our thoughts. I also intend to offer You everything You suffered in your most sacred head, so as to offer You all the glory that souls would have given You, had they made good use of their intellect.

#### **4. The Carrying of the Cross<sup>25</sup>**

*(From “The Hours of the Passion,” 10am Hour)*

[Jesus reveals:] *“Beloved Cross, I finally embrace you. You were the longing of My Heart and the martyrdom of My love. O Cross, up to this very moment I awaited you; My steps were always directed toward you. Holy Cross, you are the goal of My desires and the*

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<sup>25</sup> Select from one of the following meditations.

*purpose of My existence on earth. In you I concentrate My entire being and in you I place all of My children. You will be their life, their light, their defense, their safeguard and their strength. You will assist them in everything and will bring them gloriously to Me in Heaven. O Cross, pulpit of wisdom, you alone will teach them true holiness, and you alone will make of them heroes, athletes, martyrs and saints. Beautiful Cross, you are My throne. Since I must depart from this earth, you will remain in My stead. In dowry, I bequeath to you all souls to protect and save them. To you I entrust all souls!’<sup>26</sup>*

With these words You eagerly allow the Cross to be placed on your most sacred shoulders. O beloved Jesus, the Cross is too light for your love, but the weight of our sins adds to it, thus making it enormous and as immense as the expanse of the heavens. And You, my wearied and good Jesus, feel crushed under the weight of so many sins; your soul is horrified at their sight and experiences the pains of each sin; your sanctity is shaken before the ugliness of so much sin. And as the Cross weighs upon your shoulders, You stagger, You pant and a mortal sweat passes through your most sacred humanity.

O Jesus, my love, I don't have the heart to leave You alone. I want to share the weight of the Cross with You. To comfort You in bearing the weight of our sins, I

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<sup>26</sup> The expression of Mary “saving” souls finds its proper significance in her cooperation with Christ’s Redemptive work (cf. footnote 142, pp. 405-406).



cling to your feet. In the name of all creatures, I love You for those who do not love You, I praise You for those who despise You, and I bless You, I thank You and I obey You on behalf of all... I promise to offer You my entire being in reparation for any offense You may receive. I console You with my kisses and continuous acts of love to offer You [my loving] acts in reparation for the offensive acts souls thrust upon You.

*(From "The Hours of the Passion," 11am Hour)*

[To Luisa Jesus reveals:] Beloved Cross, My love, My precious bed. You were My martyrdom in life, and now you are My rest. Please, O Cross, receive Me into your arms without delay. I eagerly await you. Holy Cross, through you I will accomplish all. O Cross, hurry, fulfill My ardent desire of offering up My life for souls; I wish to seal their Redemption by means of you, O Cross. Oh, delay no longer, as I earnestly long to extend Myself upon you to open the [gates of] heaven to all My children and close hell.<sup>27</sup> O Cross, it is true that you are My battle, but you are also My victory and My complete triumph. Through you I will bestow upon My children abundant treasures, victories, triumphs and crowns.

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<sup>27</sup> Inasmuch as the gates of hell will be closed only at the General Judgment, the expression, "... close hell" (*chiudere l'inferno*), assumes a two-fold significance: Jesus longs to keep souls from being lost, and to release the just souls from "Abraham's Bosom" who awaited the opening of the gates of heaven, which were definitively closed after their release.

## 5. The Crucifixion and Death of Jesus<sup>28</sup>

(From “*The Hours of the Passion*”, 19th Hour)

[To Luisa Jesus relates:] “*My child, you have anticipated My love. This is My Will: that all those who love Me should be crucified with Me. Oh yes, come and extend yourself upon the Cross with Me, and I will give you life in exchange for My life, and I will always regard you as the beloved of My Heart.*”

And now You extend yourself on the Cross, looking with so much love and sweetness at your executioners – as though extending to them a sweet invitation to hasten your crucifixion – who hold in their hands the nails and hammers to crucify You. And although feeling repugnance, with inhuman fury they grab your right hand, hold the nail on your palm and, with blows of the hammer, drive it through to the opposite side of the Cross... O my Jesus, the pain You suffer is so overwhelming that You shudder; the light of your beautiful eyes is eclipsed and your most sacred face, though bruised and bleeding, turns pale...

(From “*The Hours of the Passion*”, 12pm Hour)

[Luisa relates:] O my Jesus, I kiss *your left foot*. I thank You for all the steps You took during your mortal life, and for all the times You drove your poor limbs to the point of fatigue, as You went in search of souls to lead them to your Heart. Therefore, O my Jesus, I offer You all of my actions, steps and motions with the intention of

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<sup>28</sup> Select one of the following meditations.

offering You reparation for everything and everyone. I ask your forgiveness for those who do not operate with upright intentions; I unite my actions to yours so that they may be divinized, and I unite them to all the works You did in your most sacred humanity, so as to give You all the glory that souls would have given You, had they operated in a holy way and with upright intentions.

O my Jesus, I kiss your *right foot*, and I thank You for all You have suffered and do suffer for me, especially in this hour in which You hang on the Cross. I thank You for the excruciating lacerations the nails continue to form in your wounds which, under the weight of your most sacred body, tear open more and more. I ask your forgiveness for all the rebellious and disobedient acts of souls. I offer You the pains of your most sacred feet in reparation for these offenses, so as to give You all the glory that souls would have given You, had they been submitted to You in everything.

O my Jesus, I kiss your *most sacred left hand*. I thank You for all that You have suffered for me and for all the times You have appeased the Divine Justice by offering satisfaction for everyone!

I kiss your *right hand*, and I thank You for all the good You have done and do for everyone. In a special way, I thank You for the Fiats of Creation, Redemption and Sanctification.

I ask your forgiveness in the name of all, for all the times we have been ungrateful for your blessings and for

our many works done without an upright intention. I intend to give You all the perfection and sanctity of your own works in reparation for all of these offenses, so as to give You all the glory that souls would have given You, had they corresponded to all of your blessings.

My dear Jesus, I kiss your *Most Sacred Heart*. I thank You for all that You have suffered, desired and yearned for, and for your love for everyone, with thanksgiving for each one in particular. I ask your forgiveness for all evil desires and bad affections and tendencies. I ask forgiveness, O Jesus, for the many who place your love after the love of others and, to give You all the glory that these have denied You, I offer You everything that your most adorable Heart has done and continues to do.

# Glorious Mysteries

## 1. The Resurrection

*(From Luisa's 36th volume, April 20, 1938)*

[To Luisa Jesus relates:] My daughter, in My Resurrection, souls received the rightful claims to rise again in Me to new life. It was the confirmation and seal of My entire life, of My works and of My words. If I came to earth it was to enable each and every soul to possess My Resurrection as their own – to give them life and make them resurrect in My own Resurrection.

And do you wish to know when the real resurrection of the soul occurs? Not in the end of days, but while it is still alive on earth. One who lives in My Will resurrects to the light and says: 'My night is over.' Such a soul rises again in the love of its Creator and no longer experiences the cold of winter, but enjoys the smile of My heavenly spring. Such a soul rises again to holiness, which hastily disperses all weakness, misery and passions; it rises again to all that is heavenly. And should this soul look at the earth, the heavens or the sun, it does so to find the works of its Creator, and to take the opportunity to narrate to him his glory and his long love story.

Therefore, the soul who lives in my Will can say, as the angel said to the holy women on the way to the sepulcher, 'He is risen. He is not here anymore.' Such a soul who lives in My Will can also say, 'My will is no

longer mine, for it has resurrected in God's Fiat.' And if life's circumstances, opportunities or sufferings should surround this soul to try to make it act of its own will, this soul answers:

'My will is risen again, it is no longer in my power. I possess, in exchange, the Divine Will, and with its light I wish to envelop all things around me – all circumstances and sufferings, thereby transforming them into many divine conquests.' The soul who lives in Our Will finds life in My acts and, also always finds in this [earthly] life Our operating, conquering and triumphant Will. This soul gives Us so much glory that heaven cannot contain it. Therefore, live always in Our Will and, if you wish to be Our triumph and glory, never leave it.

## **2. The Ascension**

*(From Luisa's 35th volume, January 24, 1938)*

[To Luisa Jesus relates:]: Daughter of My Will, in descending from heaven to earth I, your Jesus, said: 'I leave and yet I remain', and when I ascended into heaven, 'I remain and yet I leave.'<sup>29</sup> My word are repeated whenever I descend in souls through My Sacramental presence [of the Eucharist]: 'I leave and yet I

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<sup>29</sup> Jesus who is distinct but inseparable from the Father and the Holy Spirit, bilocated himself: He remained in heaven with the Father and the Holy Spirit while bilocating himself in the womb of Mary. Hence the first expressions, "I leave and yet I remain". Moreover, Jesus bilocated himself in the Eucharist before ascending to heaven. Hence the expression, "I remain and yet I leave".

remain in the Tabernacles.

Similarly, the soul who lives in My Will can repeat My words in all of its acts. No sooner does this soul begin to do its act, than I, Jesus, am formed in the soul's act. For My life has the virtue of multiplying itself to infinity for as many times as the soul desires [to do its acts]. Therefore, in all truth, may the soul say:

‘I leave and yet I remain: I [bilocate my soul by] leaving for heaven to [be with and to glorify My Jesus] and experience my heavenly homeland, so that I may, in turn, [return to earth to] make my dear Jesus known to everyone, whom I have enclosed within my acts [of bilocation]. In this way, all may enjoy him and love him. And yet, as the same time, I remain on earth, to be the life, support and defense for all my brothers and sisters.’  
How beautiful one act in my Will is!

### **3. The Descent of the Holy Spirit**

*(From “The Virgin Mary in the Kingdom of the Divine Will”, Day 30)*

[The Blessed Mother reveals to Luisa:] Then the time came for the descent of the Holy Spirit in the cenacle promised by my Son. What a transformation, my child! As those present were enveloped [by the Holy Spirit], they acquired new knowledge, heroic courage and ardent love. A new life flowed within them, which rendered them brave and courageous in such a way that they scattered

throughout the whole world to make the work of Redemption known, and to give their lives for their Master. I remained with beloved John, and was forced to leave Jerusalem as the storm of persecution began.

My dearest child, I still continue to instruct the Church.<sup>30</sup> There is nothing that descends [from heaven] that does not derive from me; I can say that I pour myself out for love of my children and I nourish them with my maternal milk. Now, during these times, I want to display an even greater love by making known how my whole life was formed in the Kingdom of the Divine Will. So I call you onto my lap and into my maternal arms so that, taking refuge in this vessel,<sup>31</sup> you may rest assured that you will live in the sea of the Divine Will. A greater grace I could not grant you. So I entreat you, make your mother happy by desiring to live in this ever-so holy Kingdom. And when you see that your will wishes to act on its own, come and take refuge in the safe vessel of my arms, saying to me: “My mother, my will wants to betray me, so I hand it over to you so that you may exchange it for me with the Divine Will.”

Oh, how happy I shall be in saying: “My child is all

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<sup>30</sup> The original Italian text states, “*Io continuo ancora il mio magistero nella Chiesa.*”

<sup>31</sup> On this 30th day, Mary refers to herself and her arms as a vessel – a symbol of her maternal protection over the Church. Inasmuch as the human body represents an earthly vessel on voyage to its heavenly homeland, the vessel itself may represent the human body, while the motor its soul’s will, the rudder its intellect, the undercurrent its memory, and the wind against the sails the gifts received from the Holy Spirit.



mine because she lives in the Divine Will.” And I will make the Holy Spirit descend upon your soul, so that in you He may vanquish whatever is purely human; by his refreshing breath He shall reign over you and confirm you in the Divine Will.

#### **4. The Blessed Virgin Mary’s Assumption into Heaven** *(From Luisa’s 18th volume, August 15, 1925)*

[Luisa relates:] I was thinking of the Feast Day of my Heavenly Mother’s Assumption into Heaven and my most sweet Jesus, with the most moving and tender accent, said:

“... It was the human will that closed heaven, broke the bonds with its Creator, made misery and sufferings emerge, and put an end to the feast that the soul was to enjoy in heaven. Now, this soul, the Queen of all whose life was pure Divine Will, by doing the Will of the Eternal One always and in everything, opened the heavens, bound herself to the Eternal One and restored in heaven all festivities with creation. Every act she did in the Supreme Will was a feast that she began in heaven, whence she formed suns to adorn this feast and she produced melodies to the delight of the heavenly Jerusalem. Therefore, the true cause of this feast is the Eternal Will operating and reigning in my Heavenly Mother.<sup>32</sup>

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<sup>32</sup> Earlier in this message, Jesus tells Luisa that the Feast Day of the Assumption celebrates the Eternal Will in Mary, and for this reason it is for Mary the Feast Day of the Divine Will.

From the time she was in the womb it operated in her such prodigies as to astonish heaven and earth, to bind the Eternal One with indissoluble bonds of love, and to enrapture the Eternal Word. The very angels were enraptured and repeated among themselves: *'From whence comes so much glory, so much honour, such greatness and never-before seen prodigies that we behold in this excelling creature? And yet, she comes from the land of exile!'* Astonished, they recognized the Will of their Creator as the very life that operated in her and, with trepidation, they said: *'Holy, Holy, Holy! Honour and glory to the Will of Our Sovereign Lord, and glory to Mary, thrice Holy, who let his Supreme Will operate in her!'* For it is above all My Will [operating in her] that was and is [the cause for the] celebration of this day of My Most Holy Mother's Assumption into Heaven..."

## **5. The Coronation of the Blessed Virgin Mary**

*(From "The Virgin Mary in the Kingdom of the Divine Will", Day 31)*

[The Blessed Mother reveals to Luisa:] As I breathed my last out of pure love in the endless sea of the Divine Will, my Son received me in his arms and took me to heaven among the angelic choirs who praised me as their Queen. I can say that heaven emptied itself to come to me and everyone [in heaven] celebrated. In gazing at me, all remained enraptured and with one accord exclaimed: "Who is she who comes from the exile, completely immersed in her Lord, all beautiful and all holy, bearing

the Queen's scepter?<sup>33</sup> So great is she that the heavens have lowered themselves to receive her. No other creature has entered these heavenly regions so adorned, so striking and so powerful; indeed she has supremacy over all."

Now, my child, do you wish to know who she is to whom all heaven sang hymns, and who caused all of heaven to be enraptured? It is I, she who never did her will. The Divine Will abounded in me to such an extent that it extended in my soul the most beautiful heavens, the most refulgent suns along with seas of beauty, love and holiness with which I could administer light to all. To all I could administer love and sanctity while enclosing everything and everyone within my heavenly soul. All this was the work of the Divine Will operating in me. The Divine Will accomplished in me the great prodigy, whereby I was the only creature to enter heaven with the Kingdom of the Divine Will established in its soul.

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<sup>33</sup> While one might interpret this phrase to suggest that the angels were unaware of Mary until her Assumption into heaven, Luisa reveals quite the opposite. *"Here I am, Holy mother, near your cradle to witness your miraculous birth. The heavens are astonished, the sun is fixed upon you with its light, the earth exults with joy and feels honoured because it is inhabited by its little newborn Queen; the angels vie to be around your cradle to honour you and act on your every wish. Everyone honours you and wants to celebrate your birth"* (The Blessed Virgin Mary in the Kingdom of the Divine Will, Day 10). Also Luisa was known by everyone in heaven before her death (L. Piccarreta, volume 14, March 10, 1922), and so too are the souls who live in the Divine Will (Ibid, volume 36, May 10, 1938).

## **SCRIPTURAL READING**

We ask Jesus, Who is present, to instruct us through His Word, the Bible, to direct us through prayer and through His Holy Spirit to a passage which He wants us to read. As inspired, a silent meditation or a short sharing of the understanding of this passage is suggested.

## **READING FROM LUISA’S WRITINGS**

Someone takes the “The Divine Will Prayer Book”, and asks Jesus in prayer to guide us to open where He wants us to read, and we listen to Him.

(In recent years, the Church has formally approved a Doctoral Thesis on Luisa’s Writings. If questions may arise after the reading of Luisa’s writings and no priest is present, you are asked to kindly forward your questions to the following website where theologians will reply and post their answers on the Q & A forum, respecting the anonymity of all those who send in questions: [www.LTDW.org](http://www.LTDW.org).)

## **HEALING SERVICE**

(Invoke the Holy Spirit either with a hymn or a prayer, and all remain in silent meditation. The following prayers may be used):

### **Prayer to the Holy Spirit**

“Come Holy Spirit, come by means of the powerful intercession of the Immaculate Heart of Mary, your well beloved spouse. Amen.”

“Come Holy Spirit, fill the hearts of your faithful and enkindle within us with the fire of your love; send forth your Spirit and we shall be created, and You shall renew the face of the earth.”

### **Exorcism Prayer**

“St. Michael the Archangel, defend us in battle; be our protection against the wickedness and snares of the devil. May God rebuke him we humbly pray, and do thou of O Prince of the Heavenly Host, by the power of God, cast into hell Satan and all the evil spirits who prowl about the world seeking the ruin of souls. Amen.”

## CONSECRATION PRAYER

*(Composed by the Servant of God Luisa Piccarreta at the request of St. Hannibal di Francia)*

“O Adorable and Divine Will, here I am, before the immensity of your light. May your eternal goodness open to me the doors of the Divine Will, so that I may enter and form my entire life in You, Divine Will.

Therefore, O Adorable Will, prostrate before your light I, the least of all, join the little group of the first children of your Supreme Fiat. Prostrate in my nothingness, I beseech and implore your endless light to invest me and eclipse all that which opposes You. In this way, I may only look to You, desire only your knowledge and live only in You, Divine Will. You shall be my life, the center of my intelligence, the enrapturer of my heart and the captivator of my entire being.

In my heart the human will shall no longer have a life of its own, for I will banish it forever and entreat the Divine Will to form in me the new Eden of peace, happiness and love. With the Divine Will I shall always be happy; I shall possess a unique strength and holiness that sanctifies all things and conducts all things to God.

I reverently prostrate myself and invoke the help of the Most Holy Trinity: [Father, Son and Holy Spirit]; I implore You, my God, to admit me to live in the cloister of the Divine Will and to restore in me the original order of creation that You established in the first human soul

You created.

Heavenly Mother, Sovereign Queen of the Divine Fiat, take me by the hand and enclose me in the light of the Divine Will. Tender mother, be my guide; guard me, your child, and teach me to live in and maintain myself in the order and boundaries of the Divine Will. Heavenly Queen, to your Heart I entrust my entire being, as I desire to be your little child of the Divine Will. If you teach me how to live in the Divine Will, I shall be attentive to your lessons. Cover me with your blue mantle so that the infernal serpent dare not enter into this sacred Eden to entice me and make me fall into the maze of my human will.

Heart of my greatest good, Jesus, let me share in the flames with which your Sacred Heart is consumed for love of us, so that these flames may set my heart ablaze, consume me, nourish me, and form in me the life of the Supreme Will.

Saint Joseph, I entreat you to be my protector, the guardian of my heart and to keep the keys of my will in your hands. Jealously hold onto my heart and never give it back to me, so that I may be sure never to leave the Will of God. Amen.”

My Guardian Angel, I implore you to watch over me, defend and assist me in all things, so that my Eden may flourish and dispose the whole world to live in the Divine Will.

Heavenly Court, come to my assistance; I promise you that I shall always live in the Divine Will. Amen.

## **CONCLUDING PRAYER**

### **The Angelus**

V. The Angel of the Lord made the announcement to Mary.

R. And she conceived by the Holy Spirit.

### ***Hail Mary...***

V. Behold the handmaid of the Lord.

R. Be it unto me according to thy Word.

### ***Hail Mary...***

V. And the Word was made flesh.

R. And dwelt among us.

### ***Hail Mary...***

V. Pray for us, O Holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray: We beseech thee, O Lord, pour thy grace into



our hearts, that as we have known the Incarnation of thy Son Jesus Christ by the message of an angel, so by His Cross and Passion we may be brought unto the glory of His Resurrection; through the same Christ our Lord. Amen.

## **CONCLUDING HYMN**

(The Lord's Prayer is sung)

**V.** Let us Praise the Lord

**R.** And Give Him thanks.

Conclude with the Sign of the Cross.

## **Recommended materials made available on a small table:**

Divine Will MHT Newsletters

The website information (Divine Will DVD's, CD's and Books are available on the following site):  
[www.LTDW.org](http://www.LTDW.org)

# **Manual for Instructing the Faithful on the Gift of Living in the Divine Will**

The following instructions are taken from the Church's first doctoral dissertation on Luisa Piccarreta's writings. This doctoral dissertation was successfully defended by Rev. Joseph L. Iannuzzi, STD of the Pontifical University of Rome that is authorized by the Holy See, and bears the official seals of ecclesiastical approval under the title, "*Living in the Divine Will in the Writings of Luisa Piccarreta – an inquiry into the early ecumenical councils, and patristic, scholastic and contemporary theology*". It is available for purchase online.

## **1 - Public and Private Revelation**

The Catholic Catechism states the following: "*No new public revelation is to be expected before the glorious coming of our Lord Jesus Christ. Yet even if Revelation is already complete, it had not been completely explicit; it remains for Christian faith gradually to grasp its full significance over the course of the centuries*" (CCC, 66).

In this article one discovers the progressive disclosure (explication) of public revelation. If, on the one hand, this article relates that Jesus revealed to us everything we need for salvation and no new "public" revelation (the Deposit of Faith) is to be expected, on

the other hand, it affirms that not everything in the public revelation of Christ was revealed to us “explicitly”! Concerning Jesus’ unexplicated doctrines, I recall Jesus’ words to his disciples before departing from this world: “*I still have many things to say to you, but you cannot bear them now. But when the Spirit of truth comes, He will teach you all the truth*” (Jn. 16:12).

Church documents of the past 2,000 years further testify to the continuing, ongoing disclosure of public revelation, as they never state that revelation has “ended” with Christ, but rather that Christ’s public revelation is “complete.” Unfortunately the 19th-century employment of the word “end” in actual fact is a very unfortunate rendering of the Latin *compleo*, which the Church employs to describe Christ’s public revelation. In fact, *compleo* doesn’t signify “end” at all, but instead it means the foundation of revelation that in Christ is constituted once and for all. Indeed, revelation occurs through the official teaching voice of the Church (Magisterium) as well as through the office of prophet (through whom the Church today receives private revelations) whom St. Paul lists immediately after the office of Apostle: “God has appointed in his Church first Apostles, *second prophets*, third teachers, fourth miracles...” (1 Cor. 12:28).

This is one of the many reasons why the Church’s “private” revelations – while not essential to our salvation, nevertheless valuable for our sanctification – are of importance today, as they constitute the

continuing and ongoing unfolding of Christ's "public" revelation. Their importance is witnessed in the spiritual consequences that would have ensued if the Church ignored them: Had the Church ignored the private revelations of St. Margaret Mary we would neither have today's promise of the grace of final perseverance through the observance of the first 9 Friday's of each month, nor the Feast of the Sacred Heart; had it ignored the private revelations of St. Faustina we would not have the Feast of Divine mercy that grants a total remission of all sin and punishment; had it ignored the private revelations of the Servant of God Luisa Piccarreta we would not have God's greatest gift to the Church, i.e., Living in the Divine Will that bequeaths to the soul on earth the same interior union with God's Will as enjoyed by the saints in heaven.

In sum, while "public" revelation refers to that period of the Church when Christ proclaimed the Good News of salvation of which the Apostles bore written testimony, which is forever constituted and normatively witnessed in Scripture, "private" revelations explicate public revelation with a new message from Christ to the churches today that is rooted in Tradition. The renowned theologians Josef Cardinal Ratzinger, Urs von Balthasar, René Laurentin and Karl Rahner agree that revelation "never ends", and that with Christ and the Apostles such revelation is "materially" fulfilled in him and normatively transmitted by the Apostles in the form of Scripture. However, since with the course of the centuries there are new times and circumstances,

and God continues to reveal himself to his Church in every age, revelation that was materially fulfilled with Christ always requires a new “form”, and this form is often the written testimony of many of today’s prophets, such as Luisa.

## 2 – Who is Luisa Piccarreta?

### 2.1 – Life

Luisa’s most accurate biography was penned by Luisa herself in her Notebook of Childhood Memories (*Quaderno di “Memorie dell’Infanzia”*), and in her Diary of thirty six volumes, as she was the first and irreplaceable witness on her own behalf. On July 15, 1926, she wrote her Notebook of Childhood Memories in obedience to her confessor Rev. Benedict Calvi.

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In her Notebook Luisa recounts that she was born “upside down”, and that her mother did not experience any of the pains associated with child bearing<sup>34</sup>. She would remark: “It is only right that my life should be upside down with respect to the lives of others”<sup>35</sup>. Luisa was born in the small city of Corato<sup>36</sup> within the province

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<sup>34</sup> L. Piccarreta, Notebook of Childhood Memories, July 15, 1926, Corato.

<sup>35</sup> Ibid.

<sup>36</sup> The name Corato derives from “*Cuor dato*”, which means “heart imparted”. It appears that through divine providence the city of Corato’s emblem, which bears a heart in the middle of four towers that guard its city, would symbolize God’s heart imparted to the Church in a particular way through his revelations to Luisa. For on

of Bari that is located in the region of Puglia, on the morning of April 23, 1865. Her parents, Vito Nicola Piccarreta and Rosa Tarantino, had five daughters: Maria, Rachele, Philomena, Luisa and Angela. Luisa was born on Sunday morning *in Albis* (Divine Mercy Sunday).<sup>37</sup> For her family, this event was a happy premonition, and on that same evening her father brought her to Church where she received the Sacrament of Baptism.

Luisa was a timid and resolute soul of sound constitution who reflected the culture of most young Coratans of her day. From her earliest years to approximately the age of four, her timidity was evident in her not wanting to go anywhere by herself on account of the frightful dreams she experienced every night. Plagued by nightmares of the devil that made her tremble and experience cold sweats, she would seek a hiding place to escape his presence. So frightful were these dreams that fearing the devil would not rest, she often took refuge during the day within her mother's arms. As a result, Luisa spent long hours in prayer and implored the protection of the saints while often reciting the Our Father and Hail Mary prayers.

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November 16, 1900 Luisa would come to possess Jesus' Heart and live continuously centered in the Divine Will and possess it completely and entirely.

<sup>37</sup> Seventy years after her birthday, in 1917 Jesus requested of Luisa's contemporary, Faustina Kowalska, the institution of the Feast Day of Divine Mercy Sunday. Sixty years after his request, in 1995 and on the day of Luisa's birthday of April 23, Pope John Paul II solemnly instituted within the Church the Universal Feast of Divine Mercy Sunday.

Much like her contemporary and compatriot Padre Pio di Pietrelcina, Luisa was criticized by her classmates who did not comprehend the motives behind her unusual behavior. Indeed, her desire to remain hidden and detached helped maintain her “lowliness” that pleased God to choose her for a divine mission:

*Listen, I went around the earth over and over again, and beheld all souls one by one to find the lowliest of all. Among the many I found you, the humblest of all. I was charmed by your lowliness and I chose you.*<sup>38</sup>

Her father Nicola worked on a farm belonging to the Mastrorilli family, located at the middle of Via delle Murge in a neighborhood called Torre Disperata, 27 kilometers from Corato. Many months of her childhood were spent away from the home in Corato and at the family farm, where she passed many hours in her preferred hiding place, in the hollow of a tree.

At nine years of age Luisa received her First Holy Communion from Rev. Furio, whose words on Jesus’ “the prisoner of love in the Tabernacle” proved prophetic, as for many years to come the Eucharist would become for Luisa her dominant passion. On that same day Archbishop of Trani Joseph B. Dottula administered the Sacrament of Confirmation to her.<sup>39</sup> Subsequently, she spent many hours on her knees in prayer at the Parish of

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<sup>38</sup> L. Piccarreta, volume 12, March 23, 1921.

<sup>39</sup> L. D’Oria, “*La Biografia*”, in *Luisa Piccarreta: La Piccola Figlia della Divina Volontà*, P. Martín, Civitavecchia [2009] 11.

Saint Mary the Greek (*Santa Maria Greca*).<sup>40</sup> At the age of eleven she became a “Daughter of Mary” when she took the name Magdalene, and from that day forth she no longer experienced nightmares.<sup>41</sup>

## 2.2 - Mystical phenomena

From the age of twelve Luisa began to hear interiorly the voice of Jesus,<sup>42</sup> especially when she received him in Holy Communion. During this period of locutions Jesus would instruct, correct and occasionally reprove her, imparting lessons on the Cross, on meekness, on obedience and on the hidden life.<sup>43</sup> At the age of thirteen she received a vision of Jesus. From the balcony of her home in Corato Luisa heard a great uproar coming from the street, which she went out to the balcony to see and there beheld on the street below<sup>44</sup> a crowd of shouting people with armed soldiers who, containing the crowd, were leading three prisoners. Among these, Luisa recognized Jesus carrying the cross on his shoulders. Deeply moved with emotion she contemplated the procession, and when Jesus arrived under her balcony, he raised his head and said: “Soul,

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<sup>40</sup> L. Piccarreta, *Notebook of Childhood Memories*, op. cit.

<sup>41</sup> *Ibid.*

<sup>42</sup> Of the three types of locutions John of the Cross describes, i.e., «successive» (cf., John of the Cross, *Ascent of Mount Carmel*, bk. II, 29, 1), “formal” (*Ibid.*, bk. II, 30, 1-5) and “substantial” (*Ibid.*, *Ascent of Mount Carmel*, bk. II, 31, 1), Luisa’s aforesaid interior voices constituted “substantial locutions”.

<sup>43</sup> L. Piccarreta, *Notebook of Childhood Memories*, op. cit.

<sup>44</sup> This street is presently named Via Luisa Piccarreta.



help Me!” (“*Anima, aiutami!*”). At this scene, Luisa cried out and lost consciousness. For Luisa, this extraordinary event marked a decisive turning point in her life, as on this day she began to offer herself as a victim soul in expiation for the sins of mankind.

At the age of fourteen Luisa desired to enter a convent. She went with her mother, who opposed her decision to request admission to the cloistered Community of the Poor Clare Nuns of Saint John. Luisa was denied admission, which was largely on account of her mother who told the superiors strange events surrounding Luisa, while also telling them of her poor physical constitution.

Luisa began to experience the sensible graces of visions and apparitions from Jesus and Mary, interspersed with physical sufferings. On one occasion, while at the family house in the countryside, Jesus placed his crown of thorns upon her head and communicated to her his pains that caused her to lose consciousness, and the ability to open her mouth to take food for two to three days. Every time she tried to eat, her body rejected the food. This peculiar condition devolved to the point where she could no longer ingest food except the Eucharist, and it eventually became a permanent condition that lasted until her death in 1947.<sup>45</sup> Later,

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<sup>45</sup> A similar condition is rediscovered in the lives of the Bavarian mystic Teresa Neumann (1898-1962), who was later canonized, and the French mystic Marthe Robin (1902-1981), whose was later declared Servant of God, both of whom God had called to live only on the Eucharist for respectively forty and fifty years until their deaths.

Jesus would reveal to her that he was training her to live exclusively on the Divine Will, which, along with the Eucharist, would constitute her daily bread.<sup>46</sup>

### 2.3 - Medical prognosis

On account of her embarrassment before her family who did not understand the cause of her sufferings, Luisa asked Jesus to conceal her sufferings from others. He immediately answered her prayers by allowing her body to assume an immobile, rigid-like state that appeared to the observer as if she was dead. However, no sooner had she come out of this state than she discovered her family around her bedside more worried than before. Every morning around six o'clock her family found her in bed crouched over, rigid and immobile, with no one able to move her limbs. Her family misunderstood her phenomena for a physical sickness and sought medical attention. All the doctors with whom Luisa's parents consulted remained perplexed at such an unusual clinical case, as there were no symptoms of physiological pathology.

The Augustinian priest Rev. Cosimo Loiodice was summoned to her bedside, and upon having made the sign of the Cross over her body, her normal

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<sup>46</sup> Initially Luisa would throw up every three to four days, but eventually she would do so only when she ate. A peculiar situation resulted: Minutes after she ate, she regurgitated her food in its entirety, with the food remaining intact and fresh, as though it had not been eaten.

faculties were instantly restored. After Rev. Loiodice assisted Luisa in this way, certain diocesan priests were called in who, around the three o'clock hour, restored Luisa to her normal state with the sign of the Cross. It is noteworthy that Luisa's mystical illness of being bed-ridden became permanent, whereby she remained confined to bed for sixty-four years until her death, while remaining obedient to the counsel of the priests appointed to her by the archbishops of her diocese. Her confinement to bed was part of her state of victimhood in which she lived almost exclusively on the Eucharist for the rest of her life, nearly sixty years in all.<sup>47</sup> Although she would remain confined to bed and under the counsel of several confessors, most of whom she outlived, she never suffered any physical illness except for the pneumonia that took her life in 1947.

## **2.4 - Obedience to Ecclesiastical Authorities**

At the age of eighteen Luisa became a Third Order Dominican, taking the name of Sister Magdalene in the presence of her pastor. Because she continued to suffer from having been left on numerous occasions and for many days in the state of rigidity, her condition finally came to the attention of her Archbishop, Giuseppe B. Dottula, who in 1884, appointed Rev. Michael De Benedictis her confessor. Fr. De Benedictis visited Luisa daily and she, in turn, revealed her soul to him as an open

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<sup>47</sup> For much of the period between 1881 and 1947, Luisa's suffering was too intense to keep food down.

book and submitted herself in obedience to him.

After Rev. Michael, the priest who had earlier assisted Luisa, Rev. Cosimo Loiodice, became her confessor. In 1887 Rev. Loiodice was recalled to his monastery, and Luisa once again was placed under the spiritual care of Rev. Michael De Benedictis. A few years later, in 1894, the Archbishop of Trani, Domenic Maringelli, appointed him her official confessor. Not long thereafter, in 1898 the Archbishop of Trani Tommaso de Stefano appointed Rev. Gennaro Di Gennaro of St. Joseph's Parish Luisa's new confessor, who carried out this ministry for twenty-four years, until 1922. As her new confessor, Rev. Di Gennaro acknowledged the veracity of Luisa's mystical experiences and, on February 28, 1899, he placed her under obedience to begin writing the revelations that Jesus and Mary dictated to her. Rev. Francis De Benedictis would succeed Rev. Gennaro di Gennaro as Luisa's confessor from 1922 to 1926.

In 1926 Archbishop Joseph Leo appointed St. Hannibal Maria di Francia Luisa's *ensor librorum*. In 1915 Hannibal began publishing her work entitled, *The Hours of the Passion of Our Lord Jesus Christ*. In 1926 he appended to her first 19 volumes his *nihil obstat* while the Archbishop of the Archdiocese of Trani Joseph Leo appended to them his *imprimatur*. Jesus told Luisa that he wanted Hannibal to be the "first apostle of the Divine Fiat".<sup>48</sup> After Hannibal's death in 1927,

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<sup>48</sup> L. Piccarreta, volume 20, November 6, 1926.

Archbishop Joseph Leo appointed Rev. Benedict Calvi Luisa's regular confessor, who remained with her until her death in 1947.

## 2.5 - Daily Life

Luisa's daily routine is best narrated by her last confessor Fr. Benedict Calvi who left the Church the following testimony:

*“Extraordinary events in her life: Toward six o'clock in the morning the confessor was beside her small bed. Luisa was found all curled up, crouched over so tightly that when the sister or person of the house — in obedience to the confessor or the Bishop — had to sit her up in bed in her usual position, they could not move her on account of her weight. It seemed as if she were a huge piece of lead. Neither were they able to extend any of her limbs, as they were exceedingly petrified. Only when the confessor, or on certain occasions any priest, imparted to her his blessing by making the sign of the Cross with his thumb on the back of her hand, Luisa's body regained its senses and she began to move. The sisters were then able to easily move her and, without any effort, lift and replace her in her usual and only position, which is seated on her small bed.*

*There was another extraordinary event. Throughout the 64 years of being nailed to her small bed, Luisa never suffered any bedsores. Immediately afterwards, there followed the reading of that which Luisa*

*had written during the night concerning the sublime truths on the Divine Will, which was read only by her confessor beside her small bed. There was yet another extraordinary event. What was her food? Everything she had eaten, after a few hours, came back up completely intact.*

*All of these events I observed, scrupulously controlled and subjected to careful examination by many doctors and professors of dogmatic, moral, ascetic and mystical theology, who were called on by our diocesan superiors to submit their judgment. I here cite a couple: Dr. and Rev. Domenic Franzè, O.F.M., who is a professor of physiology and medicine at the International College of Rome, and Dr. Rev. Consalvo Valls, O.F.M., who is also a doctor of theology, morality, asceticism, mysticism and other disciplines. After having «awakened» Luisa in the name of holy obedience, the confessor or another priest celebrated Holy Mass in her little room before her bed. Therefore, having received Holy Communion, she would remain there as though in a trance, in ecstasy and in intimate conversation with the Lord for two to three hours, but without her body becoming petrified or experiencing the absolute loss of its senses. However, many times throughout the day she would be with the Lord in a manner that engaged her senses, and on occasion the people that were in her company would notice it”.*<sup>49</sup>

In light of Fr. Benedict Calvi’s testimony, one

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<sup>49</sup> P. Martín, op. cit, 19.

recalls that on account of Luisa's immobility, Archbishop Joseph Leo allowed Mass to be celebrated in her small room beside her bed. After Communion, when Luisa's bodily senses began to function again, she would sit up in bed and resume her work of sewing and fine needle work usually at the service of the Church,<sup>50</sup> and which usually consisted of altar cloths, ornaments and articles for the Church. Some girls, attracted by Luisa's sweet manner, would come to visit her each day to learn how to sew. They would pray with Luisa the entire time, meditating with her on the Hours of the Passion, and making holy hours of reparation and other pious practices. Many girls were so assiduous that they succeeded in memorizing some of the hours.

Because Luisa's confessor initially placed her under obedience to eat, towards two thirty to three o'clock in the afternoon, lunch was brought to her consisting of a small quantity of food which, after a few minutes, she regurgitated as with a hiccup into its proper container that was always at hand for the occasion. In the afternoon she dedicated another holy hour to meditation. Around this time those tending to her would close the drapes surrounding her small bed, where the Virgin Mary would come to visit her, and there Luisa remained alone for an hour and a half to two hours. Shortly thereafter, she recommenced work until ten thirty or eleven o'clock at night. During the night she would obediently write down what she received in dictation from Jesus (whether

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<sup>50</sup> The personal ceremonial alb of Archbishop Joseph Carata was made by Luisa.

it was received in the day, or in the night in her state of ecstasy, or whenever she was obliged by obedience to do so).

From around midnight to one in the morning she would gently recline against the bed pillows that supported her back and, at an unknown moment, her bodily senses would be suspended, leaving her in a death-like state of ecstasy. If this state occurred before she was seated against the bed pillows, she would remain like a petrified statue in whatever position she happened to be in. This is the manner in which Luisa spent nearly every day of her life. Although she possessed numerous mystical gifts such as ecstasy, miracles, apparitions, visions, locutions, introspection, the stigmata (invisible until her death) and bilocation, her life was one of prayer, silence and work.

## **2.6 - Important Dates in the Life of Luisa**

**April 23, 1865:** Luisa's birth and Baptism on Sunday "*in albis*" (exactly 130 years later Pope John Paul II proclaimed this day "Divine mercy Sunday").

**April 23, 1874:** At the age of 9 on Sunday «*in albis*» Luisa receives her first Communion and Confirmation. She begins to hear Jesus' voice.

**1878:** At the age of 13, Luisa receives her first vision of Jesus carrying the Cross who implores her, «Soul, help me»!



**1881:** At the age of 16, Luisa accepts the state of victimhood and is intermittently confined to bed.

**1882:** At the age of 17, Luisa composes the Christmas Novena that she would recite every year for the rest of her life.

**November, 1887:** At the age of 22 Luisa is definitively confined to bed.

**October 16, 1888:** At the age of 23 Luisa experiences her first nuptial of spiritual marriage on earth.

**September 7, 1889:** At the age of 24 Luisa experiences her second nuptial of spiritual marriage in heaven, i.e., the gift of Living in the Divine Will in which Jesus takes possession of Luisa's heart. Several days later the Trinity confirms Luisa and establishes in her heart its divine indwelling.

**Undated Entry, volume 1:** Luisa experiences her third nuptial, the spiritual marriage of the Cross.

**Undated Entry, volume 1:** Luisa receives the stigmata

**February 28, 1899:** At the age of 33 in obedience to her confessor Luisa begins to write.

**November 16, 1900:** At the age of 35 Luisa experiences her fourth nuptial in which she takes possession of Jesus' Heart, receives three divine breathes, and embarks on becoming centered in the Divine Will and on possessing it

entirely and completely.

**November 12, 1925:** Pope Pius XI institutes the Feast of Christ the King.

**October 7, 1928:** At the age of 63 Luisa moves into the Sisters of the Divine Zeal Orphanage in Corato.

**August 31, 1938:** Three of Luisa's works are placed on the Index of Prohibited Books, beside those of Faustina Kowalska and Antonio Rosmini – all of which were eventually rehabilitated by the Church.

**October 7, 1938:** At the age of 73 Luisa leaves the Sisters of the Divine Zeal Orphanage. Rev. Benedetto Calvi relocates Luisa to Via Magdalena where she would spend her final years.

**December 28, 1938:** Luisa's writes her last volume (the 36th volume).

**March 4, 1947:** After a short bout with pneumonia — the only diagnosable illness of her life — Luisa Piccarreta dies.

**November 20, 1994:** Opening of Luisa's Cause for Beatification; she receives the title Servant of God.  
**October 29, 2005:** Luisa's Cause of Beatification concludes its diocesan *iter*.

### 3 – Doctrine

3.1 – The 3 Fiats of Creation, Redemption & Sanctification: While each of the three divine Persons are distinct but inseparable, many theologians including Augustine, maintain that God’s *ad extra* works may be appropriated to each Person. In Luisa’s text this appropriation attributes to God the Father the work of creation, to God the Son the work of Redemption, and to God the Holy Spirit the work of sanctification.

3.2 – The 3 modes of prayer and action: In light of John of the Cross’s tripartition of the three stages of mystical union with God, i.e., purgation, illumination and unification, and Teresa of Avila’s 7 interior mansions, mystical theologians reveal two modes of praying and acting: The human mode (*modo humano*) and the divine mode (*modo divino*). The human mode corresponds to John’s stage of purgation and Teresa’s first 3 mansions. The divine mode corresponds to John’s illumination and unification stages, and Teresa’s 4-7 mansions. Until the gift of Living in the Divine Will was freely actualized by God in the Church, no mention was made of an eternal mode, that is, until Luisa’s approved writings revealed that the gift of Living in the Divine Will admits the human being to God’s “eternal mode”, whereby God absorbs and elevates the soul’s prayers and actions to continuously participate in the Trinity’s one eternal operation (*ad intra operatio*).

Because God’s Triune operation is eternal, and therefore transcends time and space, its elevation of the

soul's acts empower them to transcend time and space and to multilocate, concomitantly impacting all creatures of the past, present and future, rational and irrational. By this means, to the soul is restored the gift that Adam and Eve, and Jesus and Mary possessed, and that restores to it the office of crown of all creation. Similar to Daniel's chapter 3.57ff and David's Psalm 148, whose prayers in the divine mode impacted creatures of their time, Luisa's "rounds" throughout creation provide a method of praying in the eternal mode that impacts creatures of all time.

3.3 – A new holiness: To Luisa Jesus reveals that the gift of Living in the Divine Will is "A new sanctity that surpasses all other forms of sanctity", and that those who receive this gift on earth "leave all other saints behind", and will in heaven form the "new hierarchy" that no one else is permitted to occupy.

It is noteworthy that the mystical life in many respects is a subjectively experiential phenomenon, and it is often beyond our ken to objectively determine the greatness of one individual's sanctity, much less compare one person's sanctity to that of another. While only God beholds the recipient's faithful correspondence to whatever grace he may wish to grant it, it is safe to assert that one form of sanctity may be greater than another *when* its greatness is determined by the greatness of his gift imparted and by said correspondence.

It is within this context that Jesus reassures Luisa

that Living in the Divine Will is God's "greatest gift to mankind" that he has recently actualized within his Church, and that brings with it a new holiness. This new holiness consists of the soul's sharing in the infinite merits of Jesus, who "has perfected *for all time* those who are being sanctified" (Heb. 10.12). Accordingly, the soul who lives in the Divine Will shares, in every action and in every instant, in the same merits of Jesus' humanity, as it perfects and sanctifies *all* creation with Christ and hastens the realization of the kingdom of his Divine Will on earth. This realization is the fulfillment of the words of the "Our Father" prayer, in which one prays, "your will be done on earth as it is in heaven."

3.4 – Difference between "Doing" and "Living" in the Divine Will: In considering the divine and eternal modes of prayer and action, Jesus reveals to Luisa the expressions, "doing the Divine Will" to signify the former, and "Living in the Divine Will" to signify the latter. He affirms that "Living in the Divine Will" is the model that is "closest to the blessed in heaven" and as distant from "doing the Divine Will" "as that of heaven from earth". The following analogy depicts these two modes: The divine mode of prayer is that of a saintly person on earth who wishes to pray for the deceased souls in a cemetery. To do so, he must walk from one tomb stone to another to see who it is he is to pray for and then pray for that soul, one soul at a time. The eternal mode of prayer is that of one who, in wishing to pray for souls in a cemetery, is taken above in a plane and beholds all souls in one bird's-eye view to pray for all concomitantly. Living in the Divine Will is to

invite God's one eternal operation into our finite prayers and actions, who bequeaths to them an eternal quality, whereby they impact all souls of the past, present and future concomitantly.

3.5 – The Three Stages of Living in the Divine Will: While the soul that lives in the Divine Will enjoys the new “state” of God's eternal mode, there are three general stages or ways of living this gift. The first is the intermittent stage; the second, the continuous stage; the third, the complete stage. Jesus illustrates this in volume 11 where Luisa relates: “*My ever beloved Jesus came and said to me: ‘My beloved daughter, did you see that? The sea symbolizes My immensity, while the objects, different in size, symbolize the souls who live in My Will — but with different ways of living: Some on the surface, others below and yet others completely losing themselves in Me, all varying according to how they live in My Will. Some souls live in [My Will in] an imperfect way, others in a more perfect way, and yet others reach the point of completely losing themselves in My Will.’*”<sup>51</sup>

In her reception of the gift of Living in the Divine Will, Luisa exhibited a similar progression. Initially Jesus instructed her in the exercise of the virtues to advance her from the *human mode* to the *divine mode*, while assisting her in performing divine acts in the new *eternal mode (modo eterno)* of his one eternal operation. By operating in Luisa with his own Divine Will, Jesus enabled her to advance in degree within this new state of his own eternal

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<sup>51</sup> L. Piccarreta, volume 11, , June 29, 1914.

mode. Thus her advancement in the gift of Living in the Divine Will went from “intermittent” (about the age of 12), to “continual” (Oct. 16, 1888 – age 23), to “continuous” (Sept. 7, 1889 – age 24) to “complete” (Nov. 16, 1900 – age 35). Noteworthy is the distinction between ‘continual’ and ‘continuous’ – the former indicating Luisa’s stability in the virtues of the divine mode (Christian virtues) and interruptions of unspecified duration of her divine acts in the eternal mode (e.g., while asleep); the latter indicating her stability in the virtues of the eternal mode (divine virtues) with no interruptions of her divine acts in that same eternal mode.

3.6 – The gift of Living in the Divine Will establishes in the soul Jesus’ “Real Life”. This Real Life is similar to Jesus’ “Real Presence” in the Eucharist, and it is perpetuated in the soul who lives in the Divine Will. The Baltimore Catechism affirmed that after one consumes the consecrated Host, the accidents of bread remain in him for about 15 minutes, and then they are digested. In the soul who lives in the Divine Will, Jesus tells Luisa that although the accidents are consumed, his presence in the consecrated Host is perpetuated in that soul, thus constituting his Real Life. By this means, the soul who lives in the Divine Will becomes a “living host”, that is, another Jesus, interceding on behalf of mankind.

#### **4 – Spirituality**

4.1 – The Morning Offering in the Divine Will (see pp. 65-69): (Luisa also refers to this as the “Prevenient act”).

Jesus asks that we recite this prayer at the first rising of the day, for in doing so, we invite God's one eternal operation in all of our thoughts, words and actions throughout the day. Accordingly, God absorbs our finite acts into his all-embracing operation that sustains and enlivens all things. By this means, all that which we think, say and do, sustains and enlivens all creatures throughout the cosmos.

4.2 – The renewal of the Morning Offering throughout the day: (Luisa also refers to this as the “present act”). Because distractions throughout the day may lessen the efficacy of our Morning Offering prayer, we are asked renew it from time to time during the day. This renewal may be a repetition of the words of the Morning Offering, or it may be a simple aspiration of one or two sentences in which we invite the Trinity to continuously operate in our memory, intellect and will, and continuously empower our breath, heartbeat, and Blood flow. Indeed, to Luisa Jesus revealed that in prelapsarian Adam God the Father continuously operated in his will and heartbeat, the Son of God in his intellect and Blood flow, and the Holy Spirit on his memory and breath.

4.3 – The “Rounds” in creation: Each day the soul seeks to requite the love God placed in creation out of love for it, by going throughout creation adoring, thanking and glorifying God. Here the soul “bilocates” itself within creation by assimilating its thoughts, words and acts, with those of all humans, and it praises, adores and thanks God on behalf of creatures throughout the cosmos. By assimilating in its daily life its every,



thought, word and action with those all creatures, the soul divinizes all created activity. Indeed, Jesus tells Luisa that in his hidden life his every breath, step, word, and even his most menial acts, divinized all human activity and the activity of all creatures; while his Passion redeemed man, his hidden life divinized man. Luisa accomplished her Rounds with two movements of her soul. To better illustrate this interior

dynamic, her first interior movement was general, whereby she offered to God the love, praise and thanksgiving of and for all creatures at once. Her second interior movement was particular, whereby she offered to God all things individually or in clusters, e.g., the acts of all humans, the motions of the stars, of the trees, etc. Reminiscent of the payers of Daniel 3.57ff and Psalm 148, Luisa's Rounds impacted creation, and by virtue of God's eternal operation, they not only impacted creatures of her lifetime, but of all time and concomitantly.

4.4 – The repetition of the soul's "divine acts": Divine acts are the Trinity's one eternal operation (that transcends time and space and impacts all creatures concomitantly) absorbing our finite acts in such a way that our acts impact all creatures too. Such divine acts dispose all humans to receive the gift of Living in the Divine Will, they help "set creation free from its slavery to corruption" (Rom. 8.21), they dispose the world for a universal era of peace, and they help realize on earth the fulfillment of the Our Father prayer: "Thy kingdom come, thy Will be done on earth as it is in heaven".

4.5 – Meditation on *The Hours of the Passion of our Lord Jesus Christ*: This is perhaps the most indulgenced work Luisa wrote, as the prayers contained in this meditation help save souls and avert calamities, they offer protection to souls and make reparation to God. Jesus tells Luisa that those who regularly meditate on this work, if they are tempted, will overcome all weakness, and if imperfect, they will become holy and attain perfection. Moreover, he assures her that there is not a soul that enters purgatory or heaven that does not benefit from these Hours of the Passion.

4.6 – Meditation on *The Blessed Virgin Mary in the Kingdom of the Divine Will's 36 lesson*<sup>525</sup> that teach us how to Live in the Divine Will: These are daily meditations for each day during the month of May (including 5 extra lessons at the request of her confessor), but they may be used for meditation during any month. As Jesus gave us lessons in 36 volumes, so here Mary offers 36 lessons.

4.7 – The 36 Volumes: These contain Jesus' revelations to Luisa on how to Live in the Divine Will. The 36 volumes comprise over 8,550 pages written by Luisa who possessed little more than a first-grade education. Of the 36 volumes, the first group of 12 addresses the *Fiat of Redemption*, the second group of 12 addresses the *Fiat of Creation*, and the third group of 12 addresses the *Fiat of Sanctification*. While Luisa wrote in a scattered

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<sup>52</sup> Cf. the Introduction to “The Virgin Mary in the Kingdom of the Divine Will”.

and uncoordinated manner, her doctrine – as demonstrated in my doctoral thesis – remains unassailable. Her 36 volumes are primarily intended for the Church’s hierarchy, its Priests and bishops, whom Jesus calls to review and interpret them in light of Sacred Scripture, Tradition and Magisterial teachings. These are to then convey them to the laity with doctrinally sound and short teachings. Because few laity will have the time to read over 8,550 pages, all 36 volumes have been systematically presented and condensed in 400 pages for the laity in the approved doctoral thesis entitled, “*The Gift of Living in the Divine Will in the Writings of Luisa Piccarreta – an inquiry into the early ecumenical councils, and into patristic, scholastic and contemporary theology*” (available for purchase online).

4.8 – The soul’s progression in the Divine Will: Some souls live imperfectly in the Divine Will, others more perfectly, and yet others to the point of immersing themselves completely in the Divine Will.

4.9 – The Four Steps to Living in the Divine Will: Desire (admits us to this gift), knowledge (advances us in this gift), virtue (anchors us in this gift), and life (actualizes this gift). While the soul in the state of grace may, with holy *desire*, immediately enter into God’s one eternal operation and impact all things concomitantly, it is not until the soul becomes grounded in the *virtues* that it may experience *life* in the Divine Will, as life implies continuity in God’s one eternal operation.

## 5 - The Fulfillment of the “Our Father” Prayer

When Jesus came to earth to redeem mankind, he taught his disciples to pray the “Our Father”. Luisa’s writings relate that in this prayer, Jesus invokes the third “Fiat of Sanctification”, which she often refers to the “*Fiat Voluntas Tua*”. The Holy Spirit actualizes this third Fiat<sup>53</sup> in order to inaugurate the Kingdom of the Divine Will in souls on earth. By reciting the Our Father prayer for the past 2,000 years, the Church has not only petitioned this Kingdom, but it has disposed the world to receive it so that the Divine Will may come to extend its reign in souls on earth.

It is appropriate here to recall that after the “Fiat of Creation”, Adam lost the Kingdom of the Divine Will and no mere creature could restore it. In the “Fiat of Redemption” the God-man Jesus Christ alone restored this divine gift<sup>54</sup> in his humanity as a pledge of its universal realization.<sup>55</sup> Moreover, Jesus’ prime purpose in Redemption was to establish the Kingdom of the Divine Will in his humanity and, through it, to inaugurate its reign within all human nature.<sup>56</sup> Jesus illustrates this truth:

*“My daughter, when Adam sinned God gave him the promise of the future Redeemer. Centuries passed and the promise did not fail, therefore human*

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<sup>53</sup> L. Piccarreta, volume 17, May 17, 1925.

<sup>54</sup> Ibid., volume 20, September 17, 1926.

<sup>55</sup> Ibid., volume 12, May 22, 1919.

<sup>56</sup> Ibid., volume 24, September 10, 1928.

*generations enjoyed the blessings of the Redemption. Now, by my coming from heaven to form the Kingdom of Redemption, I made another more solemn promise before departing for heaven: The Kingdom of my Will on earth, which is contained in the "Our Father" prayer. To give it more value and to obtain it more quickly, I made this formal promise in the solemnity of my prayer, asking the Father to let his kingdom come, which is the Divine Will on earth as it is in heaven.*

*I placed my very Self at the head of this prayer knowing that such was his Will, and that he would deny me nothing I should ask of him. Furthermore, I prayed with his own Will and asked for something that my Father himself desired. So after I formed this prayer in the presence of my Heavenly Father, certain that he would grant me the Kingdom of my Divine Will on earth, I taught it to my Apostles so that they might teach it to the whole world, and that one might be the cry of all: 'your will be done on earth as it is in heaven'. A promise more sure and solemn I could not make [...] my very prayer to the Heavenly Father, 'May it come, may your kingdom come and your will be done on earth as it is in heaven', meant that with my coming to earth the Kingdom of my Will was not established on earth, otherwise I would have said, 'my Father, may Our kingdom that I have already established on earth be confirmed, and let Our Will dominate and reign'. Instead I said, 'May it come'. This means that it must come and souls must await it with the same certainty with which they awaited the future Redeemer. For my Divine Will is bound and committed*

*to the words of the 'Our Father'. And when my Divine Will binds itself, whatever it promises is more than certain to come to pass. Furthermore, since everything was prepared by me, nothing else is needed but the manifestation of my Kingdom, which is what I am doing".<sup>57</sup>*

*Nos cum prole pia, benedicat Virgo Maria*

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<sup>57</sup> L. Piccarreta, volume 23, February 5, 1928; cf. also volume 12, May 2, 1921.