

**THE GIFT OF LIVING IN THE
DIVINE WILL
AND
THE LIFE OF
THE HOLY FAMILY**

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Questions: It is written that St. Joseph lived in the “reflections” (“overspill”) of the DW in Nazareth. Which Italian word is used and can it be translated differently? Can the term “reflections” be precisely defined? Is there some sense in which St. Joseph has a special place in the Kingdom of Divine Will? If so, what is it?

Response: In answer, I offer the following theological response while citing Luisa’s original text, contained in my doctoral dissertation approved by the Pontifical University of Rome.

I. Before Luisa no human creature conceived in sin possessed the gift of Living in the Divine Will

Jesus reveals to Luisa that before her no human creature conceived in Original Sin possessed the gift of Living in the Divine Will. It is noteworthy that Ss. Bernadine of Siena, Alphonsus de Liguori and Hannibal di Francia,¹ as well as Francisco Suarez and Jean Gerson maintained that St. Joseph was conceived in sin but was sanctified whilst in the womb and lived without any formal sin, and Sacred Scripture alludes to this grace in St. John the Baptist and Jeremiah. To underscore the singular mission entrusted to Luisa and to no other creature conceived in sin, I refer you to Jesus’ own words contained in her text:

“My daughter, since I have chosen you as the first one to live in my Will, I want that you too share in the sorrows My humanity received from the Divinity in My Will.”²

“Therefore, My daughter, since I have called you as first, to be the head of the Mission of My Will...”³

“My daughter, since I have called you as first, to be the head of the Mission of my Will, this Will of Mine must place in you the balance between you and the Creator, and therefore remove the distance which exists between the human will and the Divine Will...”⁴

¹ Cf. St. Hannibal’s letter to Fr. Bergamsachi: *“The most glorious Patriarch St. Joseph is mistreated by the [false seer named] Bay, where she writes of him being born with original sin! I maintain the opposite, or better, the opposite is upheld as a common belief and devotion among so many of the faithful, of which I recall men of erudition who are most-qualified and pious, and who would protest at such a false teaching and erroneous opinion, and yet she wishes to present this error as a celestial revelation. An erudite and pious missionary, who rejects this ‘opinion’ of Bay, published in a [theological] periodical – I do not recall the name - several articles containing arguments and authorized statements that demonstrate just how accredited is the position that St. Joseph was purified in the maternal womb more so than St. John the Baptist and Jeremiah.”*

² L. Piccarreta, volume 12, March 14, 1919.

³ Ibid., volume 18, February 11, 1926.

To Luisa Jesus reveals: *“Listen, my daughter, while I instituted the Eucharistic Supper, I called everyone around Me; I looked at all generations, from the first to the last man, in order to give my Sacramental life to all... Then I looked more closely; I made use of the power of My Will, and I called around Me the souls who would live in My Will. Oh, how happy I felt! I felt surrounded by these souls, whom the power of My Will kept as though immersed... Oh, how I rejoiced in seeing you as the first one – you, whom I called in a special way to form your life in My Will! I made in you the first deposit of all my Sacramental Lives, and I entrusted you to the power and the immensity of the Supreme Volition...”* (volume 14, July 6, 1922.

*“I have called and chosen you for the longed for Fiat.”*⁵

*“...During this time I have always spoken to you of My Will and of the sublime and indescribable effects which this Will contains - which I have not manifested to anyone until now. Go through as many books as you want, and you will see that in none of them will you find what I have told you about My Will.”*⁶

*“In fact, by virtue of My Will, new graces, which I had never issued before, light more refulgent, portents unheard-of and never before seen, will come out of Me.”*⁷

*“There is nothing that I will not centralize in you - even the multiplication of My own Life. I will make new prodigies of grace, never done before.”*⁸

*“It is established that two Virgins must come to humanity’s aid; One for the salvation of man, and the other to make My Will reign upon earth, to give man his terrestrial happiness, to unite two wills, the divine and the human, and make them one, so that the purpose for which man was created may have its complete fulfillment... What I most care about is to have the first creature in whom to centralize My Will, and that My Will have life in her on earth, as in heaven...”*⁹

*“In order to make My Will known so that it may reign, I do not need to have a second mother according to the natural order, but rather, I need a second mother according to the order of grace... Therefore, in choosing you for the mission of My Will, I took you from the common stock according to the natural order, but for the dignity of My Will I had to raise you so high according to the order of grace so that not one infected shadow might remain in your soul.”*¹⁰

“I removed all seeds of corruption from you. I purified your soul and your very nature so that you would neither feel anything for them, nor they for you... And even though I did not

⁴ Ibid., volume 18, February 11, 1926.

⁵ Ibid., volume 23, December 1, 1927.

⁶ Ibid., volume 11, September 12, 1913.

⁷ Ibid., volume 16, May 24, 1924.

⁸ Ibid., volume 14, March 24, 1911.

⁹ Ibid., volume 15, April 20, 1923.

¹⁰ Ibid., volume 19, June 6, 1926.

exempt you from original sin, as I did with My dear Mother, by removing from you the seed of corruption, I made another prodigy of Grace, never conceded to anyone else... My Will would not have adapted itself to take possession of you and communicate its Act to you, had it noticed a single seed of corruption.”¹¹

*“I enjoyed the pure joys of creation when, after I had created everything, I created man, until he sinned... After many centuries, the Immaculate Virgin came... About twenty centuries have passed since the true and pure joys of creation were interrupted, as We [the Trinity] did not find sufficient capacity – the total stripping of the human will – to be able to entrust [to another] the property of Our Will. Now, in order to do this, We had to choose a creature who would be closer to and associated with the human generations [conceived in Original Sin]... a creature from among them. Providing her with sufficient graces and making My way into her soul, I was to empty her of everything, making her understand the great evil of the human will, so that she would abhor it so much as to choose death rather than doing her own will. Then, giving her the gift of My Divine Will, assuming the attitude of teacher, I made her understand all the beauty, the power, the effects, the value, and the way in which she was to live in My Eternal Will. So that she might live in it, I established in her the law of My Will... How many times have I not led you by the hand along the eternal flights in My Will? And you, soaring above all creation, have brought the pure joys of creation to the feet of the divinity...”*¹²

To Jesus Luisa affirms, *“My Love, Jesus, how is it possible that after so many centuries of life of the Church, which put out so many saints [nota bene: this includes St. Joseph] - and many of them have astonished heaven and earth with their virtues and with the wonders they performed - they did not operate fully in the Divine Will so as to form this plane You are talking about? Were You waiting just for me, the most incapable, the most unworthy and ignorant one in order to do this? It seems just incredible.’ And Jesus: ‘Listen, My daughter, My wisdom has means and ways which man ignores... The first plane of the human acts changed into divine in My Will, was done Me; I left it as though suspended, while human creatures (nota bene: this includes St. Joseph), except for my dear and inseparable Mother, knew nothing...*

Now the time has come for human creatures to enter into this plane and also do something of their own within Mine. What is the wonder if I have called you as the first one? Besides, it is so true that I have called you as the first, since to no other soul (nota bene: this means, not even to St. Joseph), though dear to Me, have I manifested the way to live in my Will, the effects of It, and the wonders and goods which the creature operating in the Supreme Volition receives. Check as many lives of saints as you want (nota bene: this includes the life of St. Joseph), or books of doctrines: in none of them will you find the prodigies of My Will operating in the creature and of the creature operating in it’.”¹³

¹¹ Ibid., volume 15, July 11, 1923.

¹² Ibid., volume 16, February 22, 1924.

¹³ Ibid., volume 14, October 6, 1922.

“Now, in seeing the great good of acting alone in three different Persons, Our [Triune] Will wants to act alone in three distinct persons on earth, and these are the Mother, the Son and the spouse... Two of them are already in the place of honor: My divine Mother and Myself... The spouse is the Little Daughter of My Will [Luisa]. I am in the middle, My Mother is at my right, and the spouse at my left... This is why I poured so many graces in you, I opened the gates of My Will to you, I revealed to you the secrets, the prodigies which My Will contains...”¹⁴

“Now, you must know that in-between the will of the celestial Mother and yours there is My human will, which is first and sustains both, that they might be constant in the sacrifice of never giving life to the human will, so that the Kingdom of My Divine Will might extend over these three wills to have the triple glory of Our Power, Wisdom and Love, and the triple reparation of the three powers of man... I sustained the three wills over which My Eternal Will was to triumph. This is why I always say to you: be attentive, and know that you have two wills sustaining yours — that of the celestial Mother and that of your Jesus... for a cause so holy and for the triumph of the Kingdom of My Fiat.”¹⁵

“Just as I formed a Mother for Myself in order to carry out the work of Redemption and in whom I conceived My humanity, so now I have chosen you in order to carry out what My Will operated in My humanity.”¹⁶

“As I deposited in the Sovereign Queen of heaven everything pertaining to the Kingdom of Redemption, so did I deposit in you what pertains to the Kingdom of the Supreme Fiat.”¹⁷

“The graces which were not necessary to others, whom I did not call to live in this immensity of Sanctity of My Will, are necessary for you, whom I elected from eternity.”¹⁸

“I was true Man and true God, My dear Mother was innocent and holy, and our love pushed us even further: We [the Trinity] wanted another creature who, being conceived like all the other children of men, would take the third place at My side. I was not satisfied with the fact that only Myself and my Mother remained unbroken with the Divine Will... Therefore I called you from eternity, when nothing yet existed down here... just as I centralized in Myself the purpose of creation, I centralized in My Mother the fruits of Redemption, so I centralized in you the purpose of the glory, as if My Will were whole in everyone. And from you will come the small company of the other creatures...”¹⁹

“The Work of Redemption was the greatest, and I chose only one creature [Mary], providing her with all the gifts, never conceded to anyone, so that this creature might contain so much grace

¹⁴ Ibid., volume 15, January 24, 1923.

¹⁵ Ibid., volume 28, July 19, 1928.

¹⁶ Ibid., volume 14, November 16, 1922.

¹⁷ Ibid., volume 23, January 27, 1928.

¹⁸ Ibid., volume 12, February 9, 1919.

¹⁹ Ibid., Vol. 13, November 26, 1921.

*as to be able to become My Mother, and so that I might place in her all the goods of Redemption... Now, My daughter, you too are unique in My mind, and will also be unique in history. There will not be, neither before you [nota bene: not even St. Joseph] nor after you, another creature for whom I will dispose, as though forced by necessity, the assistance of My Priests. Having chosen you in order to place in you the sanctity, the goods, the effects and the Act of my Supreme Will, it was convenient, just and befitting the very sanctity that My Will contains that one of My Priests assist you...*²⁰

“Look inside My Will: are there perhaps other acts of creatures multiplied within Mine, reaching up to the last act which is to be performed on this earth? Look well: you will not find any. This means that no one has entered [nota bene: not even St. Joseph]. It had been reserved only for My little Daughter to open the gates of My Eternal Will, so that she might unite her acts to Mine and to those of My Mother, rendering all our acts triple before the Supreme Majesty and for the good of creatures. Now, since I have opened the gates, others may enter, provided that they dispose themselves to such a great good.”²¹

In light of the preceding quotations from Luisa’s text, it is abundantly evident that no creature conceived in sin before Luisa possessed the gift of Living in the Divine Will. Moreover, insofar as one must acquire the “knowledge” of the Divine Will in order to possess the gift of Living in the Divine Will – a knowledge not imparted to St. Joseph²² – one cannot theologially argue that he possessed said gift.

II. Jesus and Mary indicate St. Joseph as not having possessed the gift of Living in the Divine Will on earth, but having enjoyed its “reflections”

Bolstering the teaching that Luisa was the first creature conceived in sin to possess the gift of Living in the Divine Will is the following revelation from the Blessed Virgin Mary:

“I was the only creature to enter heaven with the Kingdom of the Divine Will established in its soul.”²³

Now, if St. Joseph possessed the gift of Living in the Divine Will – who died and arose from limbo into heaven many years before the assumption of the Blessed Virgin Mary into heaven – Mary would not have asserted that she was the “*only creature to enter heaven with the Kingdom*

²⁰ Ibid., volume 15, July 11, 1923.

²¹ Ibid., V. 15, January 24, 1923.

²² Ibid., volume 14, October 6, 1922: “*The first plane of the human acts changed into divine in My Will, was done by Me; I left it as though suspended, while human creatures (nota bene: this includes St. Joseph), except for my dear and inseparable Mother, knew nothing.*”

²³ The Blessed Virgin Mary in the Kingdom of the Divine Will, Day 31.

of the Divine Will established in its soul.” The fact that Mary makes this affirmation offers further conviction that St. Joseph did not live in the Divine Will on earth.²⁴

When Luisa asks Jesus if St. Joseph possessed the gift of Living in the Divine Will, Jesus does not offer her a simple yes, as he easily could have, but instead qualifies the manner by which St. Joseph lived in the kingdom, i.e., by virtue of its “reflections”:

“My Heavenly Mother and I knew no other Will, and Saint Joseph lived in the reflections of Our Will.”²⁵

Now consider the following passages from *“The Blessed Virgin Mary in the Kingdom of the Divine Will”*, respectively Days 24 and 25, which clearly reveal that the Divine Will not only operated in but also “emerged” from Jesus and Mary, whereas its *effects* (“eclipses” and “inundations”) impacted St. Joseph, not vice-versa:

“Child of my Heart, have pity on the tears of your mother and on those of my weeping sweet and dear infant Jesus... the Divine Fiat that made creation rejoice over the sweet baby Jesus – the earth gave homage to its Creator by becoming green and flowery underneath our steps; the sun, fixed on him, praised him with its light and heat and felt honoured to do so; the wind caressed him; the birds, as in a formation of clouds, came down around us and, with their trills and songs, sang the most beautiful lullabies for our dear baby Jesus to assuage his crying and help him sleep. My child, since the Divine Will was in us [nota bene: in Jesus and Mary], we exercised dominion over all [creation] ... ” (Day 24).

“I possessed the Divine Will by grace, and even though I could not [by nature] embrace God’s immensity as beloved Jesus did – for He is God and Man... and so enrapturing were these seas of light, love and all else the Divine Will possesses and that emerged from us [nota bene: from Jesus and Mary only] that Saint Joseph was eclipsed and inundated by them, wherefore he lived from the reflections of these seas... ” (Day 25).

In light of the fact that Luisa was the first creature conceived in sin to live in the Divine Will and St. Joseph, who was also conceived in sin, enjoyed its kingdom as Luisa affirms below,²⁶ the following passage suggests that the divine acts of Jesus and Mary produced the aforesaid effects St. Joseph enjoyed, whereby one may say that in Nazareth *only* Jesus and Mary operated within the Divine Will and, by virtue of their divine acts, the Divine Will operated in the Holy Family of Nazareth according to their respective capacities as presented below. Thus we read:

²⁴ Later in this article I address the distinction between the active and passive participation in the kingdom of the Divine Will.

²⁵ Ibid., volume . 24, July 7, 1928.

²⁶ Cf. chapter III.

“I continued to remain in the grotto of Bethlehem with Jesus and dear Saint Joseph. Oh, how happy we were! Through the presence of the Divine Infant Jesus and the Divine Will operating in us, the little grotto changed into a paradise. It is true that pains and tears were not lacking to us, but compared to the immense seas of joy, happiness and light that the Divine Fiat engendered in each one of our acts, such pains and tears were like little drops plunged within these seas. Indeed, the sheer sweet and loving presence of my dear Son was one of the greatest joys.”²⁷

Here we are introduced to the scholastic distinction of “operating grace” and “cooperating grace”. This two-fold application of the one grace of God *disposes* the soul to perform its meritorious human acts. Operating grace is a divine aid that cannot be attributed to the soul, but to God. Thomas Aquinas therefore writes of the soul being moved, and yet not moved,²⁸ that is, God’s operating grace imparts to the soul its disposing ability to perform its meritorious human act, but until the soul has cooperated with operating grace, it has not yet been moved nor acquired merit. Thomas refers to this two-fold action of the Holy Spirit’s operating grace and the soul’s cooperation as a “double act”.²⁹

Consider the operating grace that worked in St. Paul on the road to Damascus. God intervened in Paul’s life through operating grace whose intended effect was his conversion and his preaching to the gentiles. However, it was not until Paul actively cooperated with this grace – by actively responding to God’s grace (cooperating grace) – that his acts became meritorious. While Aquinas acknowledges that St. Paul’s case is indeed rare, he nevertheless provides the context within which one may address the *prelapsarian operating grace* extended to St. Joseph with respect to his reception and possession of the ‘kingdom’ of the Divine Will. As noted, insofar as St. Joseph did not have the knowledge of the Divine Will (which is necessary to perform divine acts that enable one to receive the gift of Living in the Divine Will), but was ‘eclipsed’ and ‘inundated’ by the ‘reflections’ of Divine Will (*prelapsarian operating grace*) that emerged from the *divine acts* Jesus and Mary *actively* performed (who possessed *prelapsarian operating and cooperating grace*), and, by his docile and passive reception thereof, allowed the kingdom to be formed within him, to him was not granted said *prelapsarian cooperating grace*, enjoyed by Jesus, Mary and, later, Luisa. Otherwise put, if Luisa was the first person conceived in sin to possess the gift of Living in the Divine Will, its effects (inundations and reflections) eclipsed St. Joseph and extended and will continue to extend until the end of time to all souls of the past present and future, and to those in purgatory and heaven.

²⁷ Ibid., The Blessed Virgin Mary in the Kingdom of the Divine Will, Day 24.

²⁸ Thomas Aquinas, *Summa Theologica*, 2, 1.111,2.

²⁹ Ibid., *Sum. Theo.*, 2, 1.111,2.

Apropos of the expression, “reflections” (*riflessi* – *nota bene*: not “eternal operation”)³⁰ which are an effect of the Divine Will and not the Divine Will itself – as rays from the sun are produced by the light of the “eternal Sun” of the Divine Will, but are not the sun – they are as vast and varied as there are degrees of sanctity. To better apprehend this truth, consider the many usages of the word “reflections” taken from Luisa’s text in relation to the varying degrees of sanctity they produce, e.g., Jesus refers to the “reflections” of the “Supreme Majesty”,³¹ of the “Supreme Will”,³² of the “Eternal Sun”,³³ of the “divine mannerisms”,³⁴ of his divine “love”,³⁵ of his “humanity”,³⁶ of the “Divine Justice”,³⁷ of the “mind”,³⁸ of “souls”,³⁹ etc. Moreover Jesus affirms that several Old Testament personages lived from the “reflections” of the Divine Will,⁴⁰ which blinded Caiaphas⁴¹ and that actively operated in Jesus and Mary. This is reiterated throughout Luisa’s volumes.⁴²

Now, the ‘reflections’ in and from which St. Joseph lived, and their character and the sanctity they effected in him – on a far greater scale than any other saint – are analogous to that of St. Aloysius whom Jesus presents before Luisa when describing the sanctity of the saints before her. In the following excerpt, Jesus refers to the saints that came before her as those that “*blossomed from the earth of his humanity*” and whose brightness came from the “*reflections of the sunrays of the Divine Will*”, whereas those come after her as not only blossoming from Christ’s humanity, but more astoundingly, abiding “*in the center of his humanity*” and blossoming *within* and with roots *within* the very Sun of the Divine Will itself – the source of the reflections of the sunrays in and from which all previous saints lived (including St. Joseph):

“My daughter, Aloysius is a flower and a saint who blossomed from the earth of My humanity and he grew bright from the reflections of the sunrays of My Will. Indeed, though holy, pure, noble and united hypostatically to the Word, My humanity was of the earth. And Aloysius, more

³⁰ In the original Italian text the Blessed Virgin Mary relates, “...operating in Us” (*operante in Noi*), indicating that the gift of Living in the Divine Will *actively* operating in both Jesus and her, while St. Joseph possessed its *kingdom* by virtue of them.

³¹ *Ibid.*, volume 19, Sept. 5, 1926.

³² *Ibid.*, volume 19, July 2, 1926.

³³ *Ibid.*, volume 19, Aug. 8, 1926.

³⁴ *Ibid.*, volume 15, Dec. 8, 1922.

³⁵ *Ibid.*, volume 12, Feb. 27, 1919.

³⁶ *Ibid.*, volume 14, May 12, 1922.

³⁷ *Ibid.*, volume 19, Sept 5, 1926.

³⁸ *Ibid.*, volume 11, June 12, 1913.

³⁹ *Ibid.*, volume 12, Nov. 20, 1917.

⁴⁰ Luisa relates in the 6th Round, “*I continue my flight [in the Divine Will] and discover the power of the miracles of Moses, the strength of Samson, the holiness of David, the patience of Job – all reflections of the light your Divine Will had cast upon them – and I, impressing within them the seal of my “I love You [Jesus]”, implore on behalf of all these personages the reign of your Kingdom.*”

⁴¹ Cf. the 6am Hour of the Passion.

⁴² L. Piccarreta, volume 24, July 7, 1928; volume 12, January 24, 1921; volume 27, October 21, 1929; volume 21, April 30, 1927.

glorious than a flower, blossomed from My humanity — pure, holy, noble and possessing the root of pure love in such a way that within each petal of this flower one can see written, 'love'. But what renders him more beautiful and brilliant are the rays of My Will to which he was always submitted — rays which gave such growth to this flower as to make it unique on earth and in heaven.

Now, My daughter, if Aloysius is so beautiful because he blossomed from My humanity, what may be said of you and of all those who will possess the Kingdom of My Will? These flowers will not blossom from My humanity, but will have their roots within the sun of My Will. In it is formed the flower of their life where they grow and blossom in the very sun of My Will, which, being jealous of these flowers, keeps them eclipsed within its own light. In each petal of these flowers one will see written all the special impressions of God's divine qualities. They will be the enchantment of all of heaven, and everyone will recognize in them the perfect work of their Creator."⁴³

"One who lives in My Will abides in the center of My humanity, because the Divine Will abides in Me as the sunlight within the sun: Although its rays envelop the earth, it never departs from its place on high, from its own center; it remains always enclosed within its sphere, on its majestic throne [...] Such is My Divine Will within Me, which, as the center within the sphere of My humanity, generates light that envelops everyone and every place [...]"⁴⁴

"It behooves you to know that all the knowledge and manifestations I convey to you regarding My Will and that you write on paper do not leave you, but remain centralized within you like rays within a sphere. And this sphere is My own Divine Will reigning in you, which rejoices with great love in adding ever new rays of knowledge within this sphere that reach out to souls, and expose them to this knowledge and its enrapturing attractions that dispose them to love it. All rays enclosed within this sphere start from within one single sphere and have one sole purpose: To form My kingdom.

Yet each ray has its distinct office: One ray encloses the sanctity of My Divine Fiat and conveys this sanctity to creatures; another encloses happiness and joy, and invests those who desire to live in it with happiness and joy [...] Now, all the children of My Will shall be invested with these rays and shall pulsate around them, with each ray feeding their soul and pouring into them the life of My Fiat. So, imagine how great your joy will be in seeing, by virtue of these rays, all the good, joy, sanctity, peace and all else that descends from within your sphere amidst the children of My kingdom... There is no blessing that will not descend through you by virtue of the sphere of My Will placed within you, and no glory that will not ascend again [through you] in the same way...

⁴³ Ibid., volume 19, June 21, 1926.

⁴⁴ Ibid., volume 18, October 1, 1925.

My daughter, when a work is great, universal, and encloses many goods that all can enjoy, greater sacrifices are needed, and the one who is chosen to be the first must be disposed to give and sacrifice her life as many times for as many goods as she encloses, in order to give, together with those goods, her very life for the good of her other brothers. Did I not do the same in Redemption? Don't you perhaps want to imitate Me?"⁴⁵

To better comprehend the manner by which St. Joseph and others great saints before Luisa lived *only* in and from the “reflections” of the Divine Will and it seas, and not *also* in the Divine Will itself, as did Luisa and those other saints who came after her and lived in the Divine Will, consider the following words of Jesus to Luisa:

*“All My Saints have lived in the shadow of My Will or in the reflections of its light – some submitted to its power, while others to the order of its commands, as there is no sanctity without My Will. Nevertheless, of My Will they possessed the little they had known and no more, because only when a good is known does one then long for it and arrives at possessing it.”*⁴⁶

Thus “all” the saints conceived in sin before Luisa (which includes St. Joseph) lived either in the “shadow” of the light of the Divine Will or in its “reflections”, but none of them, and this is key, lived within the eternal sun itself. To live in the shadows or reflections of the Divine Will is to live by its “effects” only. Jesus makes this abundantly clear:

“My daughter, all the good done until now by creatures has been done by virtue of the effects of My Divine Will, because there is no good without it; but as for living totally and fully in its Unity – no one has done so until now, except for My Queen Mother. This is why she engendered the great prodigy of the Incarnation of the Word... So, [all the] good [done by all creatures until now] has been done by virtue of the effects of My Will.

The same happens with the sun that, by virtue of the effects that its light contains, makes the plants germinate, and makes the earth produce so much good... But the earth does not rise into the sphere of the sun... nor does the sphere of the sun descend down below... it seems that they look at each other from afar, they help each other, and they work together by means of the effects of the light [- its reflections -] that the sun spreads over the earth from the height of its sphere. But even though the earth receives many admirable effects, produces the most beautiful flowerings, there passes a great distance between the earth and the sun, they do not resemble each other, nor does the life of one become the life of the other... In such condition is the creature who does not possess the unity of My Will. She does not rise into its extremely high sphere to become sun, nor does My divine Sun descend to form her life; but, in wanting to do

⁴⁵ Ibid., volume 23, December 22, 1927.

⁴⁶ Ibid., volume 19, July 1, 1926.

good, she moves around its light, and My Will communicates the effects to make the good that she wants to germinate... ”⁴⁷

To better grasp the limited nature of said ‘effects, ‘shadows’ and ‘reflections’ of the Divine Will in the lives of the saints before Luisa, consider the following passages that reveal their influence upon creation, which is confined and limited to their lifetime. To Luisa Jesus reveals,

“First I had to form the saints, who were to resemble Me and copy My humanity in a more perfect way, as much as is possible for them, and this I have already done. Now My goodness wants to go beyond, and wants to give in to greater excesses of love; and therefore I want them to enter into My humanity and copy what the soul of My humanity did in the Divine Will. If the first cooperated with My Redemption... being limited within the centuries in which they lived, the second will go beyond... they will embrace all centuries, all creatures...”⁴⁸

Jesus further illustrates the scope of the impact his humanity would have had upon human generations if it did not live in the eternal sun of the Divine Will, which was the condition of all the saints conceived in sin before Luisa:

“My Will possesses the immensity and the power... and is present to all things — from the first to the last creature.... and extended them from the first to the very last man... If it were not for the prodigy of My Supreme Will, My Redemption itself would not have extended to every individual, but would have been limited, extending to only a few generations... for the soul who does not escape from this bond [of My Divine Will]... and encloses its act within My [one] act — [I am able] to accomplish in this soul what I accomplished in My humanity.”⁴⁹

In contrast to the sanctity enjoyed by all the saints before Luisa who lived only by virtue of the “effects” of the Divine Will, that is, only “moving around its light” and enjoying its “shadows” or “reflections”, are the souls who came after Luisa and who not only received the reflections of the Divine Will and moved around its light, but more significantly lived “within” the eternal sun of the Divine Will itself. Consider the following affirmation of Luisa’s singular mission of going beyond simply living in the sun’s reflections to straightaway entering within very “bosom” of the Eternal Sun of the Divine Will wherein alone is found the “fullness” of the Divine Will. To Luisa Jesus reveals,

“My daughter, look at the sun: its light descends and fills the whole earth, but the sun remains always up there, under the vault of the heavens, with all majesty in its sphere, lording and dominating over everyone and everything with its light... since the earth is much smaller and creatures are incapable of sustaining a light so great, in descending it would ignite and eclipse everything with its light and with its heat... Now, if this can be done by the sun — an image of the

⁴⁷ Ibid., volume 23, February 2, 1928.

⁴⁸ Ibid., volume 14, October 6, 1922.

⁴⁹ Ibid., volume 14, June 15, 1922.

true light of the Divine Sun – much more may this be done by God, the true Sun of light, of justice and of love... My Majesty does not move from the height of its throne, but is always firm and stable in its place, in its celestial royal palace; more than sun, it emits its endless rays, which carry its effects, its goods, and communicate its very Life... Now, My daughter, because of your condition as a creature and because of your office of the mission of the Supreme Fiat, it is your duty to go up on those very rays that the Supreme Majesty emits, to bring yourself before It and fulfill your office in the bosom of the Eternal Sun, plunging into the origin from which you came in order to take the fullness of My Will as much as is possible for a creature, to know it and to manifest it to others.”⁵⁰

“If doing My Will has been the greatest grace for the saints in whom it entered [only] with its reflections, what will it be like for one to not only receive its reflections, but to enter into it and enjoy its complete fullness”⁵¹

If the “reflections” in and from which St. Joseph and other saints lived before Luisa were produced by *the effects* of the light of the “eternal Sun” of the Divine Will, said rays were received by the saints only in part and never in their fullness. However, those souls who completely live in the Divine Will on earth, continuously receive *all* the reflections of the eternal sun of the Divine Will, the uncreated source of prelapsarian created grace and its effects, which is God’s “Supreme Majesty”, and they possess the Unity of the Divine Will. To Luisa Jesus reveals:

“My daughter, the soul who lives in My Will lives in the unity of its Creator, who possesses all creation within himself, within his unity. As God possesses all creation within his unity, in the same way he possesses within his unity the soul who lives in his Eternal Fiat. To the soul this unity imparts all the reflections of its Creator and his unity with creation, in such a way that the living image of the soul’s Creator is visibly impressed within it. In maintaining in his unity all creation, the Creator unites the soul to the reflections of all created things that form within its depths the sea, the sun, the heavens, the stars and all the enchanting varieties of nature.”⁵²

“My little daughter, in My Will the little ones must precede all others, even within My womb. The soul must plead, make reparation and unify Our Will, not only with its own will, but with that of all other creatures. And it must remain so close and united to Us that it may receive all the reflections of the divinity in order to assimilate them within itself. It must have a thought to substitute for the thoughts of all; it must have a word, an act, a step, a loving desire [to substitute for those] of all and on behalf of all [...].

“As soon as God sees the soul [living] within his Will, the heavenly Creator lifts it in his arms and, placing it on his lap, lets it operate with his own hands and with the power of his Fiat through which he made all things. He allows all of his reflections to descend upon this soul to

⁵⁰ Ibid., volume 19, September 7, 1926.

⁵¹ Ibid., volume 16, August 5, 1923.

⁵² Ibid., volume 20, November 6, 1926.

impart to it the likeness of his works. This is why the work of the [human] creature becomes light, unites to that single operation of its Creator, and offers eternal glory and continuous praise to him.”⁵³

*“My Will preserves the soul in its origin and does not allow it to stray from it, which is God. It maintains intact Our divine image in the depth of its being, which is enclosed within its intellect, memory and will. And as long as the soul lets My Will reign in it, everything is linked, everything establishes [perfect] relations between the Creator and the creature. What is more, such a soul lives within the reflections of Our Supreme Majesty, and Our likeness continuously grows within it and distinguishes it as Our daughter.”*⁵⁴

*“My daughter, do not fear; I am taking your little light with Me while I leave My light with you. This little light of yours is your will which, having placed itself before Mine, receives the reflection of My Will. That’s why it becomes [one with My] light. I am taking it to make it go around [creation]. I will take it into heaven as the rarest and most beautiful thing: The human will that has received the [entire] reflection of the Will of its Creator; I will let it make its flight among the divine Persons so that they may receive the homage and adoration of their own reflections that are alone worthy of them; I will then show it to all the saints so that they too may receive the glory of the reflections of the Divine Will in this human will; then finally, I will make it make flow throughout earth so that all [creatures] may partake of so great a blessing [...]”*⁵⁵

*“It was the power of Our [Triune] Will operating in her [Mary] that, while dominating her, made her the possessor of God himself [...] We could see Our divine qualities in her, and the reflections of Our sanctity, divine manners, love, power and all else flow over her like waves. Our Will, which is the center of all of these reflections [...] made itself the crown and bulwark of the divinity dwelling within her [...] We confirmed in her all graces and all gifts to make her surpass all other souls combined”*⁵⁶

Transtemporality

To all those who are born after Luisa and receive the gift of Living in the Divine is imparted the singular grace of transtemporality, whereby their most menial actions impact all creatures of all time concomitantly. Consider the following experts:

“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... All goods are enclosed in man by virtue of this royal garment of the Divine Will... in creating Adam the divinity placed him within the sun of the Divine Will and all creatures within him... Adam was the first human sun invested with Our Will. His acts were more refulgent than

⁵³ Ibid., volume 18, December 25, 1925.

⁵⁴ Ibid., volume 19, September 5, 1926.

⁵⁵ Ibid., volume 13, November 8, 1921.

⁵⁶ Ibid., volume 15, December 8, 1922

the sun's rays, as through their extension and expansion they were to invest the entire human race, wherein one would see the many in the one as though pulsating within these rays."⁵⁷

*If you knew with what love Our heavenly Father awaits you, and the joy and contentment he has in seeing you so little, bringing all creation onto his lap to give him the response of all [...] he feels restored to him the glory, the joys and the merriments of creation's primary purpose".*⁵⁸

[Luisa adds]: 'And every time my will repeated its acts, so many Jesuses were multiplied. Then, my Jesus told me: "Do you see what it means to live in My Will? It is to multiply My life for as many times as one wants, and to repeat all the blessings My life contains"'

III. Luisa indicates that St. Joseph enjoyed the singular grace of possessing the "kingdom" of the Divine Will, but not the "gift" of Living in the Divine Will

Inasmuch as St. Joseph lived in the closest proximity to and was influenced by the gifts and virtues of the holiness of the Divine Will that Jesus and Mary possessed, he possessed the "kingdom" of the Divine Will by virtue of its effects and not of its source, which is distinct from the "gift" of Living in the Divine Will. This theological distinction is pivotal, as by virtue of Jesus and Mary's possession of the gift of Living in the Divine Will – both of whom possessed its source, namely the one eternal Triune operation of the God himself – St. Joseph was admitted to its kingdom. In light of the preceding, one may now better apprehend the following affirmation of Luisa:

*"...The Queen of Heaven, the heavenly King Jesus and St. Joseph were in possession of and lived in the kingdom of the Divine Will."*⁵⁹

To further illustrate the manner by which St. Joseph lived in the kingdom of the Divine Will, consider that one must possess the "knowledge and manifestations" pertaining to the gift of Living in the Divine Will. But nowhere in Luisa's text is it ever suggested that St. Joseph possessed these, and yet, they are necessary in order possess said gift. For such 'knowledge' and 'manifestations' render the soul capable of forming the divine kingdom through its divine acts.⁶⁰

⁵⁷ Ibid., volume 25, December 25 1988.

⁵⁸ Ibid., volume 16, February 8, 1924.

⁵⁹ Ibid., volume 29, May 31, 1931.

⁶⁰ In addressing Luisa as the "first daughter" who was to repossess the gift of Living in the Divine Will that Adam lost, Jesus emphasizes the necessity of repetition of divine acts in order for the soul to acquire all the acts Jesus purchased for mankind, and for it to form the Divine Kingdom: "One additional saying of Mine becomes one more hue in the varieties of colors. One little round of yours in My Will, one little pain of yours, one offering and one prayer in My Fiat form many additional hues that you add and that My Will delights in administering to you. In My Will things are all complete, and it would not tolerate that its first daughter not receive all of its complete acts to the maximum capacity of her creaturehood, to form its Divine Kingdom" (Ibid., volume 20, January 16, 1927).

Inasmuch as St. Joseph did not possess these necessary endowments, he could not perform the divine acts necessary to form the kingdom within himself, but he came to possess this kingdom by virtue of Jesus and Mary's divine acts. Despite his inability to perform said acts, the pre-eminent dignity of his office of guardian and putative father of Jesus Christ and spouse of the Mother of God,⁶¹ of the gifts and virtues of Jesus and Mary with which he was invested while living in the house of Nazareth, of whatever few infusions of knowledge Jesus may have communicated to him,⁶² and Jesus and Mary's having established within him the kingdom of the Divine Will, St. Joseph, while not possessing the gift of Living in the Divine Will, enjoyed the singular grace of possessing its kingdom. Having been 'eclipsed' and 'inundated' by the Divine Will's 'reflections' that emerged from Jesus and Mary's divine acts, St. Joseph passively received the 'kingdom'.

On the merit of Luisa's words,⁶³ one may safely assert that St. Joseph possessed the 'kingdom' of the Divine Will by virtue of the divine acts of Jesus and Mary who possessed the gift and formed said kingdom within him, but one cannot with any theological certainty demonstrate from Luisa's writings that he possessed the 'gift' itself nor therefore the ability to perform divine acts that form said kingdom.

As the 'first daughter' to receive the gift of Living in the Divine Will, Luisa was commissioned by God not only to centralize within herself "all the knowledge and manifestations" from God regarding the Divine Will", but to centralize" within them herself, in order that she might, in turn, reach out to souls and expose to them said truths for the one sole purpose of forming the Kingdom of the Divine Will Said 'knowledge and manifestations' are communicated by the "rays of light" that emerge from within the sphere of the Divine Will within Luisa and each ray has a distinct office of communicating to souls sanctity, joy, etc. "investing" souls (much like S. Joseph was "invested" by the reflections of the Divine Will in the house of Nazareth – cf. Ibid., Blessed Virgin Mary in the Kingdom of the Divine Will, Day 25), as God has ordained that there should be "no blessing that will not descend through" Luisa and "no that will not descend through" her (cf. Ibid., volume 23, December 22, 1927).

⁶¹ *"In truth, the dignity of the Mother of God is so lofty that naught created can rank above it. But as Joseph has been united to the Blessed Virgin by the ties of marriage, it may not be doubted that he approached nearer than any to the eminent dignity by which the Mother of God surpasses so nobly all created natures... Joseph was the spouse of Mary and that he was reputed the Father of Jesus Christ. From these sources have sprung his dignity, his holiness, his glory"* (*Quamquam Pluries*, Encyclical of Pop Leo XIII, n.3, Libreria Editrice Vaticana, 1889).

Nota bene: The "dignity" of the office of St. Joseph is quite distinct from "sanctity" of the gift of Living in the Divine Will. Indeed, Jesus reassures Luisa that she, as the second-queen mother, the second-virgin called from all eternity to be the "first" creature conceived in sin to possess the gift of Living in the Divine Will and inaugurate within human nature a "new sanctity" that she occupies a singular at Jesus' left side: *"I am in the middle, My Mother is at my right, and the spouse [Luisa] at my left."* (L. Piccarreta, volume 28: July 19, 1928).

⁶² *"All those who have acquired the truths of the knowledge [of My Divine Will], whether in full or in part, will have the noble title of Children of My Kingdom, because, for one who has the blessing of knowing them to make them one's own life, these pearls of knowledge of My Fiat [will] have the power to ennoble man, to make the vital humors of the divine life flow within his soul, and of raising it to its original state"* (Ibid., volume 29, May 31, 1931).

⁶³ Ibid., volume 29, May 31, 1931.

Admittedly, the above presentation on St. Joseph presupposes the theological distinction of the “active” and “passive” participation in the “kingdom” of the Divine Will. The former derives from the possession of the gift of Living in the Divine Will and constitutes the full actualization of the human souls powers, e.g., the knowledge of and continuous participation in the one eternal Triune operation of God; its transtemporal activity that empowers the soul to impact in all of its actions all souls of the past, present and future; the perpetual possession of the Jesus’ Sacramental presence - “living hosts”; the prerogative of administering all glory to all the blessed in heaven and all relief to all the souls in purgatory; the participation in Jesus’ timeless actions and interior sorrows. The latter, while not enjoying the former’s prerogatives (effected by prelapsarian operating *and* cooperating grace), receives their benefits passively (effected by prelapsarian operating grace). The difference between the two – between the possession of the gift of Living in the Divine Will (represented in Luisa) and of its kingdom only (represented in St. Joseph) is analogously presented in the following extrapolation from Luisa’s text in which Jesus reveals,

“If you knew what a difference... between those who have acquired on earth the truths of the knowledge [of My Divine Will] and those who will acquire them in heaven... The first will have them as their own endowments, and one will see in them the nature of the divine beauty... On the other hand, for the second group, these gifts will neither flow from their own nature nor will they be their own endowments, but they will receive them as the effect of the communication of others... almost as the earth receives the effects of the sun, but does not possess the nature of the sun. Indeed, those who will possess all the knowledge [of My Divine Will] will form the highest choir [in heaven], and according to their degrees of knowledge, they will form the different choirs. However, all those who have acquired the truths of the knowledge [of My Divine Will], whether in full or in part, will have the noble title of Children of My Kingdom...”⁶⁴

Inasmuch as St. Joseph participated in the kingdom of the Divine Will more intimately than any other creature conceived in sin before Luisa, to him one may ascribe a *quasi-possession* of the gift of Living in the Divine Will (the participation in prelapsarian operating grace).⁶⁵ However, those who possess the gift of Living in the Divine Will ‘actively’ (the participation in both prelapsarian operating and cooperating grace), form the kingdom of the Divine Will within themselves, as God infuses in them the one eternal operation of the Most Holy Trinity which

⁶⁴ Ibid., volume 23, February 28, 1928.

⁶⁵ That Jesus would extend to St. Joseph in heaven, after his death, the *prelapsarian cooperative grace* is intimated in the sermon of the Church Doctor St. Bernadine of the Siena’s second Sermon who affirmed, “*It is beyond doubt that Christ did not deny to Joseph in heaven that intimacy, respect, and high honour which he showed to him as to a father during his own human life, but rather completed and perfected it.*” Like the blissful reward of heaven actualizes the latent powers conferred upon a deceased baptized infant who was not yet able to actively exercise the heroic virtues and who brought nothing of its own to the Sacrament of Baptism it received passively, so St. Joseph’s blissful reward in heaven constituted, in the words of St. Bernadine, ‘the completion and perfection of the intimacy, respect and high honour’ of the kingdom of the Divine Will conferred upon him on earth.

alone empowers them to deposit the acts and lives of all creatures within their respective human wills. Conversely, those who live in the reflections of the Divine Will (e.g, St. Joseph more than any other creature conceived in sin), and not in its center (e.g., Luisa more than any other creature conceived in sin) do not actively form this kingdom, but enjoy and come to possess it 'passively'.

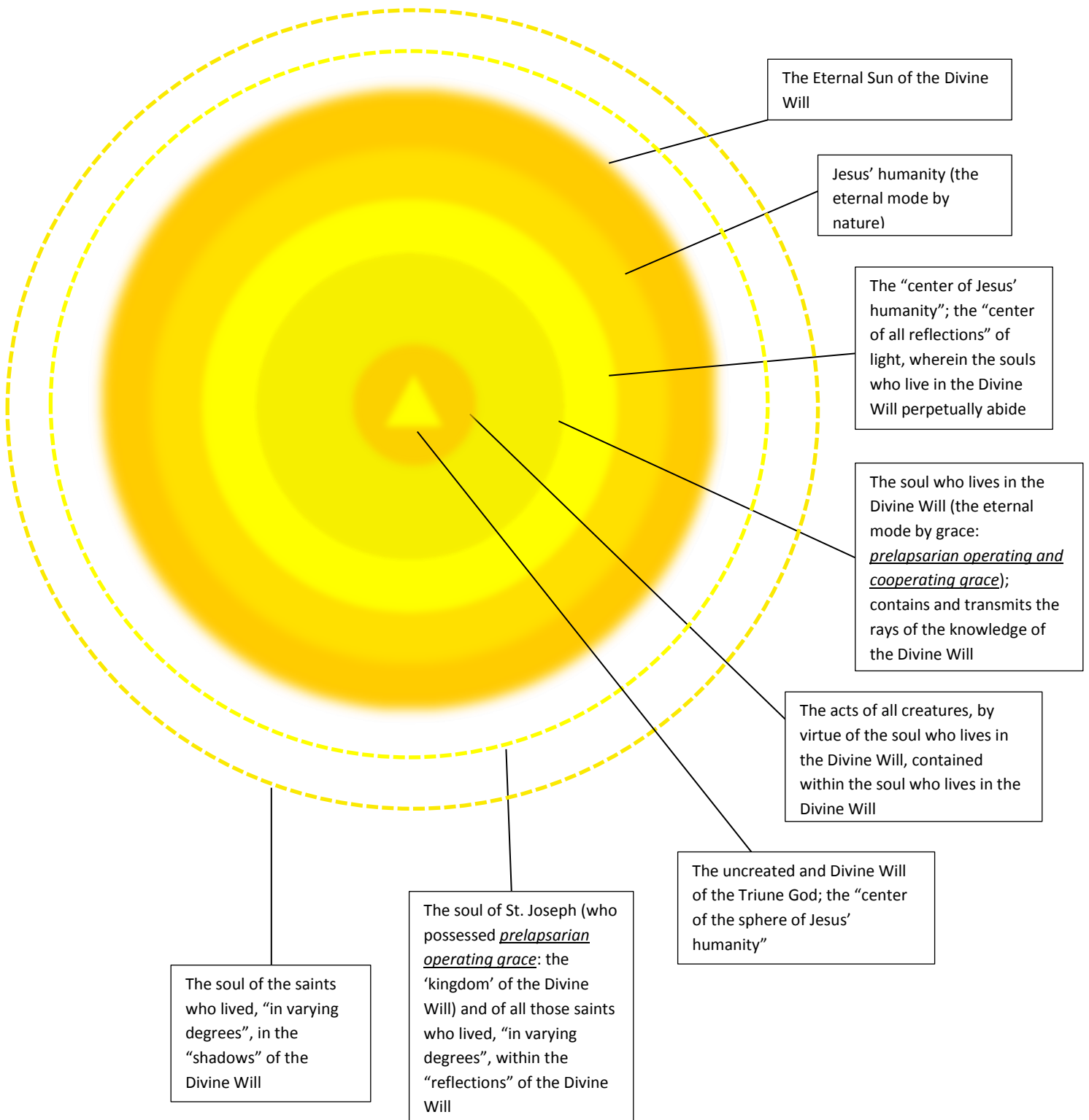
Conclusion

A theological cross-reference of Luisa's texts reveals a two-fold participation in the "kingdom" of the Divine Will, i.e., that of the Jesus, Mary and Luisa who actively performed divine acts to form the kingdom of the Divine Will within their respective souls; that of St. Joseph who passively possessed and lived in the kingdom of the Divine Will by virtue of the timeless divine acts of Jesus and Mary.

That St. Joseph will not be excluded from the new hierarchy in heaven with its different orders – likely nine in all, as it is similar to the choirs of angels in heaven⁶⁶ – and that is reserved for the souls who lived in the Divine Will, is theologically admissible. For on account of his aforementioned pre-eminent dignity and prerogatives, and of Jesus and Mary's having established within him the *kingdom* of the Divine Will, St. Joseph, while not possessing the *gift* of Living in the Divine Will, nevertheless enjoyed the singular grace of possessing its kingdom, though not in the "fullness" as Jesus, Mary and Luisa.⁶⁷

⁶⁶ Ibid., volume 35, August 9, 1937.

⁶⁷ Ibid., volume 14, October 6, 1922; volume 16, August 5, 1923; volume 19, September 7, 1926; volume 23, February 2, 1928.



The above diagram is an overview of the quotations from Luisa's text reported above. It depicts the different states and degrees of union with the Will of God enjoyed by the saints before and after the gift of Living in the Divine Will was actualized in Luisa, the first creature conceived in sin to possess this gift.

As the first creature conceived in sin to possess the gift of Living in the Divine Will, Luisa occupies a “unique” role in the life of human history and of the Church.⁶⁸ For “there is no good that will not descend through” her or ascend through her,⁶⁹ whom Jesus refers as his “second daughter queen”⁷⁰, whom “all generations will call” blessed, and who occupies a royal place at Jesus’ side along with Mary.⁷¹ While Luisa does not surpass the holiness of Mary,⁷² she nevertheless, and unlike any saint before her conceived in sin, actively co-mediate the gift of Living in the Divine Will with Jesus and Mary to all human generations,⁷³ or rather, Jesus mediates this gift to all humanity in and through Mary and Luisa.

If Jesus, the sole mediator between God and man, atoned for sin by meriting for all humans the Fiats of Redemption and Sanctification, he bilocated the Divine Will in the human wills of Mary and Luisa in order to extend his eternal operation to the three powers of the human soul and render to God triple glory. By this means Jesus inaugurated in Mary and Luisa the Kingdom of the Divine Will, which they actively exercised and St. Joseph passively enjoyed.

As Mary was the first creature to actively participate in mediating the Fiat of Redemption to all generations, so Luisa was the first creature conceived in sin to participate in mediating the Fiat of Sanctification – the gift of the Divine Will – to all generations, but always through Jesus and Mary.⁷⁴ Like the Fiat of Redemption, the Fiat of Sanctification is actualized by the Holy Spirit with the soul’s free consent and cooperation. And if God infused special graces in Luisa, he did so on account of her singular election to herald in the knowledge of the gift of Living in the Divine Will, and of the restoration of its continuous activity in the human nature of every human being.

⁶⁸ Ibid., volume 15, July 11, 1923.

⁶⁹ Ibid., volume 23, December 22, 1927.

⁷⁰ Ibid., volume 23, January 13, 1928: [To Luisa Jesus reveals:] “*Oh, how Our love rejoices and makes merry when We see her [Mary] as the first queen of the work of Our creative hands. But Our love is not content in having only one queen, nor was this Our Will in creation. Thus vehemently pouring itself forth and unleashing its pent-up waves, Our love calls this soul [Luisa] and centralizes within her the entire work of creation; it pours forth on her like a torrential rain, and its divine qualities overflow to have Our second queen daughter, to make her form the foundations of the Kingdom of Our Will, whereby We may have the retinue of Our children: All kings and queens. This is why I am putting everything aside to operate in you [and renew within you] the first act of creation.*”

⁷¹ Ibid., volume 28, July 19, 1928.

⁷² Mary surpassed Luisa in sanctity and love: Ibid., volume 15, December 8, 1922; volume 17, December 8, 1924; volume 17, December 8, 1924; volume 19 April 16, 1926 and May 31, 1926.

⁷³ Ibid., volume 21, March 16, 1927.

⁷⁴ Mary surpassed Luisa in sanctity and love: Ibid., volume 15, December 8, 1922; volume 17, December 8, 1924; volume 17, December 8, 1924; volume 19 April 16, 1926 and May 31, 1926.