

In recent months some have brought to my attention the following false assertion regarding the theology of the Divine Will:

“The reign of the Divine Will cannot be established on earth unless the Pope first possesses the gift of Living in the Divine Will; only after the Pope receives this gift can its reign be established on earth.”

This assertion stems from the misinterpretation of a passage taken from Luisa’s text where she makes an “appeal” to the Church’s ecclesiastical authorities and all the laity to live in the Divine Will and to diffuse it everywhere. When appealing to ecclesiastical authorities Luisa specifically addresses the Roman Pontiff and all priests. When addressing the Roman Pontiff she affirms,

“In the first place, I appeal to the highest Church authority, to his Holiness the Roman Pontiff who is the representative of the Holy Church, and therefore the representative of the Kingdom of the Divine Will. At his holy feet, this tiny lowly child places this kingdom, so that he MAY exercise dominion over it and MAY make it known and, with his paternal and authoritative voice, MAY call his children to live in this ever-so holy kingdom. MAY the sun of the Supreme Fiat imbue him and MAY it form in its representative on earth the first sun of the Divine Will, so that in forming its primary life in him who is the head of all members of the Church, it MAY spread its interminable rays throughout the world, eclipsing everyone with its light, and forming one flock and one shepherd.”

It is noteworthy that in the above exhortation Luisa is making, in her own words, an “appeal” and NOT a prophecy as the above statement erroneously asserts. The very words in her original Italian manuscript bear witness to this:

“...so that he MAY exercise dominion... MAY make it known... MAY the sun of the Supreme Fiat imbue him and MAY it form in its representative on earth the first sun of the Divine Will, so that... it MAY spread its interminable rays throughout the world” (original Italian: *“affinché lo domini... lo faccia conoscere... Il sole del Fiat Supremo lo investa e formi il primo sole del Volere Divino nel suo rappresentante in terra... spanda i suoi raggi interminabili in tutto il mondo”*).

Furthermore, this passage is properly understood in the light of what the Church refers to as the “analogy of faith.” The ‘analogy of faith’ teaches that every individual statement of a text, e.g., Luisa’s text, is to be interpreted in the light of its whole objective body. When interpreted through the analogy of faith it is abundantly evident that in the above text Luisa never states that the Divine Will cannot reign on earth unless the Pope lives in it, but is rather intends to convey the idea that through the Roman Pontiff’s exercising dominion over and making known the

Divine Will with an “authoritative voice” (e.g., *an authoritative declaration* similar to that of St. Pope John Paul II who, in an authoritative and public proclamation, declared the Feast Day of Divine Mercy a universal Feast Day throughout the entire Church), others may no longer nurture doubts regarding its authenticity, but may, with a firm desire and upright intention, be more easily attracted to and wholly give themselves over to and live in it.

It is important to note that no human creature, but only God the Holy Spirit who possesses the power to “actualize” in man the gift of Living in the Divine Will, can establish the reign of the Divine Will on earth, as to him is ascribed the third Fiat of Sanctification. It is therefore theologically erroneous for one to assert that only through the Pope can said gift be actualized on earth.

Admittedly, in “cooperating” with the one eternal “operation” of God, the human creature may be said to aid in the Holy Spirit’s work of establishing in its soul the gift of Living in the Divine Will. However, inasmuch as the gifts God freely bestows are not the direct result of man’s virtues or holiness, but that of God’s pure favor – which he grants when he wills and to whom he wills – his gifts are not the result of human achievement. Therefore, it is futile to assert that the reign of the Divine Will in souls on earth will be the result of the Pope’s possessing and/or proclaiming said gift.

Lastly, Luisa’s reference to the Roman Pontiff as the “first sun of the Divine Will” does not indicate that the Pope will be the first one who, living in the Divine Will, will make it reign on earth, as some falsely assert. Rather with this expression Luisa, who was “the first creature conceived in sin to live in the Divine Will,” makes an “appeal” to and not a prophecy of the Pope who is the highest Church authority who possesses supreme jurisdiction and universal authority over all members of the Church may, whose words, like rays, may be cast throughout the entire Church. Hence her simple Apulian expression, “the first sun.” In her appeal to the Pope Luisa is exhorting him to allow the Divine Will to exercise in him its dominion and “primary life”¹ and to make an authoritative declaration on the universal importance of the Divine Will, so that its rays, already spread throughout numerous countries and established in souls from the numerous translations and embodiment of her divine revelations, will progressively increase in leaps and bounds, under the action of the Holy Spirit, to dispose many if not all souls on earth (even after

¹ The “primary life” of the Divine Will in man and in all creatures constitutes “a quantity of love” that God “released” “from within his divinity” and that extended within all creatures including man, in order to “enrich, sustain, strengthen and help” them “in all of their needs” (volume 4, February 4, 1922). And this “quantity” of love serves as the foundation for the gift of Living in the Divine Will, much like the Gospel, the Sacraments and teachings of Christ served as the foundation for his Fiat of Redemption (volume 16, February 22, 1924). It is noteworthy that the ‘primary life’ of the Divine Will that man is to embrace must be accompanied by the “prime act” (volume 18, August 9, 1925) and “operating life” of the Divine Will (volume 34, April 25, 1937), whereby he may continue to grow “in grace, in light and in beauty” (volume 18, August 9, 1925), attain the state of “divine royalty” (volume 32, May 28, 1933), and “let everyone concur” in his acts (volume 34, April 25, 1937).

the great purification she speaks of) to completely live in it.