

Below is a response to the criticisms of the July 2, 2019 Relevant Radio program criticizing the writings of the Servant of God Luisa Piccarreta (recording mark 12:45ff from link: <https://relevantradio.com/2019/07/the-patrick-madrid-show-july-2-2019-hour-3/> :

Premise

At present the Cause for Beatification of a Servant of God Luisa Piccarreta is underway. Having received a letter of *Non Obstare* from the Congregation for the Causes of Saints, on November 20, 1994 Archbishop Carmelo Cassati opened the Cause of Beatification of the Servant of God Luisa Piccarreta and established its Diocesan Tribunal. On December 18, 1997, Rev. Cosimo Reho, professor of dogmatic theology, submitted his theological evaluation of the writings of the Servant of God Luisa Piccarreta to said Diocesan Tribunal in which he affirmed that her writings contain *nothing contrary to Catholic faith or morals*. His findings concurred with those of Rev. Antonio Resta, Rector of the Pontifical Theological Institute of Southern Italy, who submitted his report to the same Tribunal on June 2, 1997. These two independently commissioned theologians arrived at the same conclusion. On October 29, 2005 Luisa's Cause of Beatification concluded its diocesan *iter* and, with the collection of testimonies and documents, referred the final decision on her "heroic virtues" and sanctity to the Congregation for the Causes of Saints.

The title, 'Servant of God,' is important. First, this title cannot be imparted until five years after the death of reputed saintly individual (e.g., Luisa), after a formal request has been made to consider the individual for sainthood, after this request is accepted by the bishop of the diocese where the individual died, after the bishop petitions the Vatican for permission to open a special tribunal on her behalf, after the Vatican grants this petition, and after witnesses are called in to attest to the candidate's goodness, holiness, devotion to God and Christian virtues. Only after all of these steps are achieved can that person receive the title, "Servant of God."

In light of the preceding, it is inappropriate for anyone on the public radio to critique a Servant of God; to do is to act without ecclesiastical authorization whilst precipitously assuming the role of the "devil's advocate."

Consider that when the writings of a candidate for beatification (e.g., Luisa) and other aspects of her life are studied to ensure that nothing in them is contrary to the teachings and practices of the Church, there is an investigation in which a person called a “devil’s advocate” raises questions and objections to the candidate’s sainthood. This is to ensure that the final decision is objective, exhaustive and fair. Once a candidate has been determined to have lived a life of heroic virtue and of heroic faith, she may then be declared “Venerable” (or “Blessed” if she died as a martyr or a miracle was brought about by her intercession. Another miracle is required from a person to be declared a “saint”). In sum, apart from the fact that the aforementioned independently commissioned theologians arrived at the same conclusion, i.e., there is nothing in Luisa’s writings that is contrary to the Church’s faith and morals, and by virtue of the fact that Luisa’s cause of beatification is underway, it is not only inappropriate, but quite frankly detrimental to the faithful for one to assume the role of a devil’s advocate by publicly criticizing a Servant of God and/or her writings in the public forum. God has always instructed his saints to walk side-by-side with the Church – not to run precipitously ahead of her by anticipating her disciplinary changes and/or doctrinal declarations, nor lag behind her by resisting the same.

Unfounded Criticisms

I wish to emphasize the following long-standing theological rules upheld at the pontifical universities of Rome:

- a) One must ensure that the presenter (e.g., radio host) who critiques the writings of a reputedly saintly individual (e.g., Luisa) is in possession of the original writings and is conversant with the original language (Italian) of said saintly individual (Luisa who wrote in Italian).
- b) One must ensure that the English translations of the writings from which the presenter (Relevant Radio Host) cites, are faithful to the original writings (in Italian) of the author (Luisa).
- c) One is not to assume that the circulated and unauthorized English translations the presenter (radio Host) publicly criticizes are 100% faithful to the original text (of Luisa in Italian), nor must one attribute to the author of the original text (Luisa) those errors that are found in the unauthorized English translations.

Because neither the radio host, nor the priest he often invokes (who criticizes Luisa's writings), have observed the aforementioned three theological rules, their criticisms are theologically unsustainable. Subsequently, both they have either erroneously attributed to Luisa things she never wrote or said, and/or they have failed to observe the "analogy of faith," thus distorting the context and intended meaning of her words.¹ For purposes of brevity I address but two of the unsustainable theological criticisms against Luisa's writings presented on the radio program.

Criticism #1: The radio host contends that Luisa herself states, "*to live in the Divine Will is to literally possess the Divine Will in such a way that one's actions become purely divine...*" (Rel. Radio recording mark 15:18- 15:27).

Response: This statement is patently false. Nowhere in Luisa Piccarreta's writings does she affirm that one who lives in the Divine Will performs acts that are "purely" divine. On the contrary, her original Italian text reveals that in those who live in the Divine Will possess a human nature and participate by grace in the divine nature of Jesus Christ whose Divine Will operates in their human will. For in the Person of Jesus, the union of the two natures and their respective properties takes place in such a way that the divine Godhead is inseparable from Jesus' humanity, and his humanity is indivisible from the divine Godhead. Insofar as Jesus constitutes the bridge between God and mankind, Luisa underscores his humanity as the repository of all human acts² and of the properties of God's eternal operation that communicates to and actualizes within his human nature an eternal modality of operation proper to the Godhead.³ This two-fold operation, i.e., theandric,⁴ was necessary for the "Fiat of Redemption," and consisted in Jesus' human will continuously *cooperating with* his Divine Will⁵ that emerged "from the eternal womb of the Supreme Being"⁶ and, from within the center of the Divine Will⁷, which animated his humanity.⁸ If in the Incarnation Jesus enclosed and embraced within his humanity the *lives* of all creatures, throughout his earthly existence he progressively conceived their *acts* within his divine acts. By this means Jesus "enclosed" and "conceived" all souls,⁹ divinized human nature¹⁰ and reestablished in himself the operation of the Trinity as the principle of human activity.¹¹ Therefore all those who receive from God the gift of living in the Divine Will possess it in such a way that their acts, far being "purely" divine, are divine and human.

¹ The 'analogy of faith' means that every individual statement of the text is interpreted in the light of the whole objective body of the original text.

² Luisa Piccarreta, volume 23, February 12, 1928 (The original Italian text reads): «*Ora, tu devi sapere che la Mia umanità rifece in sé tutti gli atti respinti dalle creature, che la Mia Volontà Divina, dandosi a loro, voleva che facessero. Io li rifecei tutti e li depositai in Me stesso, per formare il suo regno, aspettando il tempo propizio per [farli] uscire da Me e depositarli nelle creature.*».

Ibid., vol. 17, May 1, 1925: “*My humanity received from My divinity the mission of saving souls and the office of Redeemer — of redeeming souls. To carry out this office, I was entrusted with all souls — with their pains and satisfactions. Indeed, I enclosed everything within Myself. And if My humanity had neglected to enclose within itself just one soul, one pain or one satisfaction, the mission of Redemption would not have been complete, for I would not have enclosed in Myself all the graces, blessings and light that are necessary for each soul. And although not all souls are saved, My office was not diminished in the least. I had to enclose within Myself the blessings for every soul, in order to contain the necessary and superabundant graces for everyone to [offer all souls the ability to] be saved...*”

³ Ibid. vol. 16, August 5, 1923: “*My daughter, if My Supreme Will had not permitted My human will enter into the Divine Will, My humanity, as holy and pure as it is, would not have been able to completely actualize the work of Redemption... it would have lacked the immensity to embrace everyone, the omnipotence to save everyone, and the eternal mode to possess and remedy everything in one single act. So the first installment in the work of Redemption was that of My Divine Will, and the second, that of My humanity... To begin the work of Redemption all I did was open the doors of the Supreme Will to My humanity, the doors that the first man had closed, thus giving free reign [to My humanity], whereby I might actualize the work of Redemption within the very bosom of My Supreme Will.*”

Ibid. vol. 13, December 25, 1921: “*My humanity lived by the continuous outpouring of the Divine Will...*”

⁴ The operations of the human and Divine Will in Jesus Christ are referred to as a “theandric” operation in a letter of Pseudo-Dionysius, which was later proclaimed in the 649 Lateran Council and subsequently defended by John Damascene.

⁵ Ibid., vol. 16, December 8, 1923: “*It behooves you to know that My divinity is one single act; all acts concentrate into this one single act. This is what it means to be God, which constitutes the greatest portent of Our [Triune] divine essence: Not to be subject to a succession of acts. And if to the soul it seems that at one moment We do something, and at another moment We do something else, it is rather that We are revealing what has [always] been present [to Us] in this single act. In fact, since the [human] creature is incapable of knowing everything at once, We reveal [Our truths] to it little by little. Now, everything that I, the Eternal Word, was to do in My assumed humanity, formed one single act with the single act that My divinity contains.*”

⁶ Ibid., vol. 17, June 18, 1925: “*The Divine Will emerged from the eternal womb of the Supreme Being for the good of man.*” Cf. also Ibid., vol. 36, December 8, 1938.

⁷ Ibid., vol. 14, October 19, 1922: “*My daughter, My humanity lived in the center of the eternal sun of My Divine Will. And since rays were unleashed from this center, bearing in them My immensity that envelops everything and everyone, My operation, unleashed from this center, remains in act for each act of every creature: Each word of Mine remains in act for each human word; each thought remains in act for each human thought, and so on with regard to all else. Now although I descended [to earth], My humanity ascended in one single act within the center of My Divine Will, bearing all human acts within itself redone and reordered as the Will of My Father intended. Therefore, only by virtue of My humanity’s having lived in the center of My Eternal Will was I able to embrace everyone in one single act to accomplish, with dignity and in a manner befitting Me, the work of Redemption. If I had not done so, My work of Redemption would have been incomplete and unbefitting Me. And just as the separation of the human will from the Divine Will was the begetting of all of man’s evils, so the stable union between the will of My humanity and the Divine Will was the begetting of all of man’s blessings. This occurred within Me naturally.*”

⁸ Ibid., vol. 13, November 26, 1921: “*My works carry the seal of eternity [...] My humanity was intransigent — it had no life of its own. I was so animated by the Will of My Father that I would have been content to die a thousand times than take one single breath without his Will. In this way I reunited the human will to the Divine Will and, through My Person alone, as true Man and true God, I restored to My Father all the glory and the rightful claims that were his.*”

⁹ Ibid., vol. 17, May 1, 1925: “*My humanity received from My divinity the mission of saving souls and the office of Redeemer [...] In its role of Redeemer My humanity conceived all souls...*”

¹⁰ Ibid., vol. 14, October 19, 1922.

¹¹ Ibid., vol. 35, October 3, 1937.

Criticism 2: “Before the ‘era of sanctification’ all that could be achieved by the saints was a poor and lowly union with God... Fr. Terry picks it up: ‘...the traditional Catholic means of holiness is denigrated as servitude over against the new life of the Divine Will...’ This places great importance on Luisa Piccarreta herself, so much so that Jesus refers to her as the second mother of the church, surpassed in sanctity only by the Blessed Virgin Mary...” (Rel. Radio recording mark 15:28–17:52).

Response: The assertion that the claims are made in Luisa’s writings that the holiness of the gift of Living in the Divine Will “denigrates” the holiness of the saints of the Church who existed before the actualization of this gift is theologically unsustainable. Again, the ‘analogy faith’ dispels such an erroneous interpretation of Luisa’s text. Moreover the claim that Jesus refers to Luisa as the holiest creature after Mary is again an assertion that is not found in Luisa’s text. On the contrary, in her text God consistently refers to the Blessed Virgin Mary as the “Queen of Heaven,” and to Luisa as “the little daughter” who, though called to the heights of holiness, was to learn from such holy examples as those of Mary, St. Joseph¹² and other saints who preceded the actualization of said gift.

If in Luisa’s writings Jesus reveals that he is imparting to the world a new *type* of holiness, he qualifies it by affirming that the novelty of this sanctity consists in “the way of living” in God’s Will.¹³ This *way of living* assumes a two-fold significance. First, it is predicated on the primacy of God’s gifts. Insofar as God’s “gifts have something over the virtues” and are “given by God in relation to his motion,”¹⁴ “the gifts perfect man for acts which are higher than acts of virtue.”¹⁵ The gift of Living in the Divine Will does not derive from the perfection of the virtues, but from God’s pure favor, which perpetuates the soul’s continuous exercise in the Divine Will — something the virtues cannot achieve¹⁶. On account of the soul’s continuous exercise, it is able to acquire “the most heroic and sublime virtues,”¹⁷ and to give glory to God on behalf of all creation.

¹² Notebook of Childhood Memories, July 15, 1926: To Luisa Jesus reveals, “When you work, pray, eat or walk, be sure to lend one hand to Me, the other to our mother and your gaze should be fixed on Saint Joseph. In acting thus, you will be able tell whether or not your acts are patterned after ours and, if they are, you will be able to say: First, I take for My model the actions of Jesus, the Heavenly Mother and Saint Joseph, and then I follow them. In patterning your actions after this model, which you come to exemplify, I want you to repeat what I did in My hidden life; I want to find in you the works of My Mother, those of my dear Saint Joseph and My own works.... Now do you see how much you are lagging behind? You have much to do to reach us. Much silence and attention would serve you well, for I do not wish for you to lag behind, but to live in our company.”

¹³ L. Piccarreta, vol., 30, March 20, 1932.

¹⁴ T. Aquinas, *Summa Theol.* 2/1.68,8 ad 1.

¹⁵ *Ibid.*, 2/1.68, 1 ad 3.

¹⁶ L. PICCARRETA, vol. 13, September 14, 1921.

¹⁷ *Ibid.*, vol. III, May 21, 1900.

And yet, for however high this gift renders man's acts and sustains their continuous exercise, his acts remain intimately linked to the virtues¹⁸. Indeed, God's gifts in man are rendered more or less fruitful according to man's growth in virtue. For the more man grows in virtue, the more he acquires a state of stability in goodness, which facilitates the power of the gifts that perfect his acts. Luisa acknowledges that stability in the virtues keeps the soul from vacillating in goodness, and maintains it in the state of grace, without which the soul cannot maintain the gift of "Living in the Divine Will."¹⁹ In this respect, the lives of the saints that preceded the actualization of the gift of living in the Divine Will and Luisa offered her and continue to offer us an example to imitate.

Second, this *way of living* consists of the soul's continuous cooperation with God's one eternal operation that, having neither beginning nor end, emerges from "the center" of Jesus' most holy humanity²⁰ and elevates the soul's mode of prayer and action to God's eternal mode. The soul renders continuous said cooperation through its correspondence to God's grace, the frequenting of the Sacraments of Confession and Communion, and the repetition of its prevenient act,²¹ divine acts and rounds²² in God's eternal mode. By this means, everything the souls think, say and do transcends time and space, concomitantly impacts the lives and acts of all creatures of the past, present and future.²³ And the soul conceives within itself Jesus'

¹⁸ Ibid., vol. 33, April 28, 1934: *"To possess My Will and not to possess the virtues as one's nature is almost impossible; it would be like the sun without heat, like food without substance, like life without a heartbeat. Therefore one who possesses My Will possesses everything as the gifts and properties that My Divine Will itself engenders."*

¹⁹ Ibid., vol. 15, March 27, 1913.

²⁰ Ibid., vol. 13, November 12, 1931: *"My daughter, the sanctity of living in My Will is not yet known... the sanctity in My Will, symbolized by the sun, will emerge from the center of My own sanctity; it will be a ray issued forth from My own sanctity which has no beginning. Therefore, in My sanctity these souls existed, exist and will exist... My union with them is permanent. I behold them soaring above all things. Human supports do not exist for them, just as the sun hasn't any need of supports but soars on high as though alone, yet, with its light, encompasses everything... likewise these souls: Like the sun they soar on high, but their light descends to the farthest depths and extends to all. And I would feel as if I cheated them if I put [them] aside and did not allow them to share in everything I do. For all blessings that descend [to earth] do so [only] by means of these souls."*

²¹ Ibid., vol. 14, May 27, 1922.

²² Ibid., vol. 24, September 8, 1928.

²³ Ibid., vol. 12, April 8, 1918.

Ibid., vol. 14, June 15, 1922: *"My Will possesses the immensity and the power to multiply its [one] act in as many acts as it wants; it is the eternity that overwhelmingly exceeds all things, as it has established itself as the point of origin of all things, and is present to all things — from the first to the last creature. This is why, from the first moment of My conception, the power of My Will formed [in Me] as many conceptions for as many souls that would exist. It multiplied My words, thoughts, works and steps, and extended them from the first to the very last man. The power of My Eternal Will converted My Blood and My pains into immense seas of which all might avail themselves. 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."*

divine life for the betterment of all souls, while acquiring the same merits as those of Jesus' humanity.

Admittedly, 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 sanctity to another. Although only God beholds the recipient's faithful correspondence to the graces and gifts he grants it, it is safe to assert that one form of sanctity is greater than another *when* its greatness is determined by the greatness of his gift imparted and by said correspondence. Since Living in the Divine Will is not a *virtue*²⁴ that man may acquire by his own effort, but God's *gift* to the world that imparts not only an individual good, but a universal good,²⁵ the new sanctity is a sharing in God's universal good bestowed upon creation.

This truth is exemplified in Luisa's asking Jesus if the gift of Living in the Divine Will is equivalent to the mystical life. In answer, Jesus reassured her of its supremacy,²⁶ for it is the

But My Will does not change: What it was, it is and always will be. Moreover, since I came to earth to bind anew the Divine Will to the human will, I [made it possible] — for the soul who does not escape from this bond, but places itself at its mercy by letting itself be preceded, accompanied and followed by it, and encloses its act within My [one] act — to accomplish in this soul what I accomplished in My humanity."

Cf. also *Ibid.*, vol. 16, August 13, 1923; vol. 30, March 20, 1932.

²⁴ *Ibid.*, vol. 36, September 5, 1938: "My daughter, Living in My Will is the life which I form, and not a virtue. And life elicits My operation and [the soul's] continuous acts, otherwise it would not be life at all; at best it would be a work that lacks continuous acts and life."

²⁵ *Ibid.*, vol. 19, April 22, 1926: "There is a great distance between one who is the head of a mission and one who is its member. The head may be compared to the sun and its member to a little light. This is why I have told you many times that your mission is great. For this is not about mere personal sanctity, but about embracing everything and everyone, and preparing the Kingdom of My Will for all human generations."

Ibid., vol. 24, September 24, 1928: "Since knowledge of My Divine Will and the possession of its kingdom is not an individual good but a universal good, to obtain it I am making you pray for all souls and in the name of all — for all of their thoughts, words and actions. By this means, you establish within Our divine paternity the rightful claims [of all creatures] so that all may receive the Kingdom of Our Fiat, and you form the dispositions within them so that they may possess it. This is what the Queen of Heaven did when imploring the Kingdom of Redemption. She had a prayer, a sigh and an act for each and every soul, and she let no one escape her. This means that she gave to each soul the rightful claim to receive its Redeemer. This is what I did when redeeming mankind, and this is what I want you to do when imploring the Kingdom of My Divine Will."

Ibid., vol. 11, November 1, 1912: "I exhort you, never leave My Will, and think no longer of yourself, but of others as you have done so far, lest you impoverish yourself and find yourself in need of all [that which you have received]."

Nota bene: While Luisa was called to pray for others, this did not preclude occasional prayers on her own behalf to console Jesus. She relates: "Enchained Jesus... If you love to be bound, I will bind you with chains of love... I want to fuse myself in your... hands, in your feet... to make reparation for all evil deeds — mine and those committed by others..." (*Ibid.*, The Hours of the Passion, 5 a.m. hour).

²⁶ Cf. section 4.1.21 entitled, «The grace of Jesus' "Real Life"».

sanctity that surpasses²⁷ that of all other sanctities.²⁸ By this standard, Luisa's participation in God's eternal mode intimates human nature's full admission to the Trinity's one eternal operation, and the recovery of the soul's prerogatives that Adam lost in Eden. Inasmuch as Eden was never infected with sin, as was human nature, one may envision the outpouring of God's Divine Will as a symbol of its restitution. As the death and Resurrection of Christ opened the gates of heaven, so the outpouring of God's Divine Will opens the gates of Eden, as it were, and admits man to the interior gifts he once possessed, though in an imperfect environment.²⁹ And if the eternal mode is associated with the interior state enjoyed by the saints in heaven, it does not confer upon the pilgrim soul such beatific qualities as absolute impeccability or the inability to obtain merit. Conversely, the saints in heaven cannot obtain merit or "multiply" the Will of God in their beatific state, whereas the soul on earth that lives in the Divine Will can multiply to infinity, through its divine acts, God's Will, life and all the blessings that derive therefrom.³⁰

Luisa sounds the distinctive note of God's eternal mode when describing it as the soul's continuous participation in the life of eternity, which John of the Cross calls "the perfect state of glory" that is "proper to the next life"³¹ and that Adam enjoyed before sin. Jesus tells Luisa:

²⁷ Ibid., vol. 11, March 8, 1914: "*One instant of operating in My Will is enough to surpass all the works of all souls of the past, present and future... My daughter, do not be worried. Try only to be abandoned in My Will, and I will accomplish everything for you, because one single instant in My Will is greater than all the good you could possibly do in your entire lifetime.*"

²⁸ Ibid., vol. 11, March 15, 1912: "*The soul who does My Will (according to the perfection I teach you, that is, on earth as it is in heaven*) however lowly, ignorant or unknown it may be, leaves all other saints behind in spite of their prodigies, sensational conversions and miracles....*"

* *Nota bene*: This excerpt within parentheses was added by St. Hannibal di Francia.

²⁹ Ibid., vol. 26, April 7, 1929: "*My daughter, the soul who lives in My Will is recognized by all creation even from the moment of its birth, because each created thing feels in that soul the power of the Fiat and the supremacy that God gave it over all creation. My daughter, pay close attention and listen: In the beginning, when Adam and Eve were created, Eden was given to them as their dwelling where they were happy and holy. This garden* is a simile of that Eden, though it is not as beautiful and flowery. Now, know that I permitted your coming to this house that is surrounded by a garden for you to be the new Eve — not Eve the temptress who deserved to be put out of the happy Eden, but Eve the reformer and the restorer who will call the Kingdom of My Divine Will down to earth.*"

* *Nota bene*: From October 7, 1928, until October 7, 1938, ten years to the day, Luisa lived in a room beside a garden at the Convent of the Sisters of the Divine Zeal. She so enjoyed this place that she often referred to it by the name given to it by Hannibal di Francia, "The House of the Divine Will" (Cf. vol. 25, October 7, 1928).

³⁰ L. PICCARRETA, XIV, May 19, 1922: "*If the blessed in heaven enjoy all the beatitude that My Will contains and live in it as in their own center, they do not however multiply My Will, as their merits are fixed in them. You are more blessed than they, because you can multiply My life, My Will and My blessings. In them My Will engenders beatitude, while in you it engenders its operation in such a way that I can multiply Myself [in the lives of others] by asking you for your acts.*"

³¹ The writings of John of the Cross, which depict the soul's progression in the mystical life, preceded those of Luisa, whom Jesus assures was the first creature conceived in sin to possess the gift of Living in the Divine Will. Distinct from Luisa's depiction of the *eternal mode* that is identical with the interior state of the saints in heaven, Teresa and John depict what T. Dubay earlier described as the *human and divine modes* of prayer and action. St. Teresa of Avila relates,

“My daughter, the blessed in heaven give Me much glory because of the perfect union of their wills with Mine, as their life is a product of My Will. There is so much harmony between us that their breath, inhalation, movements, joys and all that which constitutes their beatitude is the effect of My Will. However, I tell you that for the soul who is still on earth and united to My Will in such a way that it never deviates from it, its life is heavenly, and I receive from this soul the same glory I receive from the blessed. Or rather, I take more pleasure and delight in this pilgrim soul because what the blessed do, they do without sacrifice and amid delights, whereas what this pilgrim soul does, it does with sacrifice and amid sufferings. And wherever there is sacrifice, I take more pleasure and I am more delighted. Since the soul who is still a pilgrim and lives in My Will forms one life with the blessed who live in My Will, the blessed themselves participate in the pleasure I receive from this pilgrim soul.”³²

“I place the souls who live completely of My Will on earth in the same condition as the blessed.”³³

If Jesus actualized in Luisa the gift of Living in the Divine Will, he did not do so without having established in her the state of spiritual marriage.³⁴ Jesus reassures her that the gift of

*“In heaven... all love him there and the soul’s concern is to love him, nor can it cease to love him because it knows him. And this is how we should love him on earth, though we cannot do so with the same perfection and continuity; still, if we knew him, we should love him very differently than the way we do now” (T. Avila, *The Way of Perfection*, St. Teresa of Avila, bk. I, 30).*

John confirms Teresa’s experience: *“Even though a soul attains to as lofty a state of perfection in this mortal life as that which we are discussing, it neither can nor does it reach the perfect state of glory, although in a passing way God might grant it some similar favor... These experiences are rare” (John of the Cross, *LFL*, stanza I, 14-15).*

In another work entitled the *Spiritual Canticle*, John further describes the soul in the state of spiritual marriage as not possessing as open and manifest a degree of union as that experienced by the saints in the glory of the next life:

*“Since the soul in this state of spiritual marriage knows something of the “what”, she desires to say something about it [...] In the transformation that the soul possesses in this life, the same spiration passes from God to the soul and from the soul to God with notable frequency and blissful love, although not in the open and manifest degree proper to the next life” (Ibid., *SC*, stanza 39, 623).*

To Luisa Jesus reveals that until the gift of Living in the Divine Will was actualized in the soul, the human creature could not concomitantly impact the lives and acts of all creatures (L. Piccarreta, vol. 3, January 12, 1900; Ibid., vol. 16, August 20, 1923). Indeed, Jesus assures Luisa that only the souls who live in the Divine Will accomplish everything that he did in his own divinized humanity that impacted the lives and acts of all creatures concomitantly (Ibid., vol. 15, January 24, 1923; vol. 14, June 15, 1922)

³² Ibid., vol. 7, May 9, 1907.

³³ Ibid., vol. 11, May 18, 1915. Cf. Ibid., vol. 5, December 6, 1904: *“I don’t want the souls that have given themselves completely to Me and that I love to wait to go to the beatific state when they go to heaven, I want it to begin on earth. I want to fill these souls not only with a heavenly bliss, but also with the bounty, the sufferings and the virtue that my humanity possessed on earth. That is why I divest them not only of material desires, but also of the spiritual ones in order to refill them with My complete bounty, and to give them the beginning of true beatitude.”* Cf. also Ibid., vol. 17, September 18, 1924.

Nota bene: The expression «beatific state» refers to the same «interior» perfection the saints enjoy in heaven, i.e., impeccability, impassability, immutability, inseparability.

Living in the Divine Will perfects all other interior states, for where sanctities of mystical union end, the gift of Living in the Divine Will begins.³⁵ He moreover affirms that in wanting to make of her a more perfect image of himself, and to actualize in her a “new sanctity,” he wishes to “centralize” in her “all the interior states which have been until now on the path of sanctity,”³⁶ for this new sanctity forms «the crown and completion of all other sanctities». To Luisa Jesus reveals:

*“Now, My beloved daughter, wanting to make of you a more perfect image of Myself and to actualize a new sanctity that is noble and divine, and that constitutes the ‘Fiat Voluntas Tua on earth as it is in heaven.’ I want to centralize in you all the interior states which have been until now on the path of sanctity.”*³⁷

*“Have you seen what living in My Will is?... It is to enjoy, while remaining on earth, all the divine qualities... it is the sanctity not yet known and that I will make known, which will set in place the last, most beautiful and brilliant ornament among all other sanctities, and that will be the crown and completion of all other sanctities.”*³⁸

“Ah, you do not wish to comprehend that the sanctity of living in My Will is a sanctity completely different from other sanctities. Except for the crosses, the mortifications, the necessary acts of life which, done in My Will, embellish the soul more, the sanctity of Living in My Will is identical to the [interior] life of the blessed in heaven who, by virtue living in My Will,

³⁴ Ibid., vol. 1, undated entry (Luisa relates): “Now, during these exits [from my body] that the Lord would have me make, sometimes he would renew the promise of marriage, as already mentioned. What ardent yearnings the Lord infused within me in preparation for this mystical marriage! Many times I would plead with him, telling him: Most sweet Spouse, hurry, no longer delay my intimate union with you. O please! Let us bind each other with stronger bonds of love so that no one may ever again be able to separate us, not even for a single instant. And Jesus would [instruct me by] correcting me one moment about one thing, and another moment about something else.”

³⁵ Ibid., vol. 16, November 8, 1923: “It behooves you to know that when I came to earth... I observed the old laws in a more perfect way than others. But having to unite the old and the new [laws] within Myself, I wanted to observe them to give them their fulfillment. Now, beloved daughter of Mine, wanting to make of you a more perfect image of Myself and to actualize the new sanctity of such noble and divine qualities, which is the “Fiat Voluntas Tua on earth as it is in heaven”, I chose to centralize in you all the interior states which have been until now on the path of holiness. In this way, as you observe the ascetic practices of these interior states while doing your acts in My Will, I bring about their completion, I crown them and embellish them, thereby sealing them with My own seal. Everything must achieve completion in My Will. And where other sanctities end, the sanctity of My Will of such noble and divine qualities has its beginning, and keeps all the other sanctities at its footstool. So, allow Me to act. Allow Me to repeat My life and what I accomplished with so much love in the work of Redemption, and which I now wish to repeat in you with greater love, to establish [in you] the beginning of [the gift of living in] My Will so that its laws may be known.”

³⁶ Ibid., 16, November 8, 1923.

³⁷ Ibid., vol. 16, November 8, 1923.

³⁸ Ibid., vol. 12, April 8, 1918.

enjoy within each of themselves My indwelling, as if I were there for each one alone alive and real, and not mystically, but really dwelling within them.”³⁹

³⁹ Ibid., vol.16, November 5, 1923.