

**Q:** What does Luisa mean when speaks of a “new holiness” or a “new sanctity” in the Church?

**A:** Consider first the meaning of expression, “new Pentecost”, of Popes John XXIII and John Paul II, both of whom were accorded the same 4/27/14 date for their canonization. The “new Pentecost” particularly underscores a new outpouring of grace in the Church of the modern world. And this new Pentecost is associated with an outpouring of the Holy Spirit, to whom the work of sanctification is especially attributed.

Interestingly, Luisa writes of the Holy Spirit’s sanctifying work of grace in the modern world as well, and she relates it to the fulfillment of the “Our Father” prayer. She frequently refers to this outpouring of grace as the “Fiat of Sanctification”, whereby God’s will may be done on earth as in heaven. She further describes this outpouring as an infusion of God into the soul of the redeemed that enables it to participate continuously in the life of eternity, which John of the Cross calls “the perfect state of glory” that is “proper to the next life”<sup>1</sup>, and that Adam enjoyed before sin. Jesus tells Luisa:

“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 with 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”<sup>2</sup>.

“I place souls who live completely of My Will on earth in the same condition as the blessed”<sup>3</sup>.

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<sup>1</sup> JOHN OF THE CROSS, *LFL*, stanza I, 14-15; *SC*, stanza 39, 623; cf. also T. AVILA, *The Way of Perfection*, St. Teresa of Avila, bk. I, 30.

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, III, January 12, 1900; *Ibid.*, XVI, August 20, 1923). Indeed, Jesus assures Luisa that only 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.*, XV, January 24, 1923; *Ibid.*, XIV, June 15, 1922).

<sup>2</sup> L. PICCARRETA, VII, May 9, 1907.

<sup>3</sup> L. PICCARRETA, XI, May 18, 1915; cf. also *Ibid.*, V, December 6, 1904: «I don’t want 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.*, XVII, September 18, 1924.

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<sup>4</sup>. Jesus reassures her that the gift of Living in the Divine Will perfects all other interior states, for where the other sanctities of mystical union end, the gift of Living in the Divine Will begins<sup>5</sup>. 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”<sup>6</sup>, 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”<sup>7</sup>.

“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”<sup>8</sup>.

“Oh, 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, 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”<sup>9</sup>.

Noteworthy is the manner in which Luisa qualifies the «new» sanctity. She asserts that the novelty of this sanctity consists of “the way of living” in God’s Will<sup>10</sup>. 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”<sup>11</sup>, “the gifts perfect man for acts which are higher than acts of virtue”<sup>12</sup>. 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

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<sup>4</sup> L. PICCARRETA, I, undated entry.

<sup>5</sup> Ibid., XVI, November 8, 1923.

<sup>6</sup> Ibid., XVI, November 8, 1923.

<sup>7</sup> Ibid., XVI, November 8, 1923.

<sup>8</sup> Ibid., XII, April 8, 1918.

<sup>9</sup> Ibid., XVI, November 5, 1923.

<sup>10</sup> Ibid., XXX, March 20, 1932.

<sup>11</sup> T. AQUINAS, *Summa Theol.* 2/1.68,8 *ad* 1.

<sup>12</sup> T. AQUINAS, *Summa Theol.* 2/1.68, 1 *ad* 3.

achieve<sup>13</sup>. On account of the soul's continuous exercise, it is able to acquire "the most heroic and sublime virtues"<sup>14</sup>, and to give glory to God on behalf of all creation.

And yet, for however high this gift renders man's acts and sustains their continuous exercise, his acts remain intimately linked to the virtues<sup>15</sup>. 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"<sup>16</sup>.

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 Humanity<sup>17</sup> and elevates the soul's mode of prayer and action to God's eternal mode. The soul renders continuous said cooperation through the repetition of its prevenient act<sup>18</sup>, divine acts and rounds<sup>19</sup> in God's eternal mode. By this means, everything souls thinks, says and does transcends time and space, concomitantly impacts the lives and acts of all creatures of the past, present and future<sup>20</sup>. And the soul conceives within itself Jesus' 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*<sup>21</sup> that man may acquire by his own effort, but God's greatest *gift* to the world that imparts not an individual good, but a universal good<sup>22</sup>, 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, for it is the

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<sup>13</sup> L. PICCARRETA, XIII, September 14, 1921.

<sup>14</sup> Ibid., III, May 21, 1900.

<sup>15</sup> Ibid., XXXIII, April 28, 1934.

<sup>16</sup> Ibid., XV, March 27, 1913.

<sup>17</sup> Ibid., XIII, November 12, 1931.

<sup>18</sup> Ibid., XIV, May 27, 1922.

<sup>19</sup> Ibid., XXIV, September 8, 1928.

<sup>20</sup> Ibid., XII, April 8, 1918; Ibid., XIV, June 15, 1922; Cf. also Ibid., XVI, August 13, 1923; Ibid., XXX, March 20, 1932.

<sup>21</sup> Ibid., XXXVI, September 5, 1938.

<sup>22</sup> Ibid., XIX, April 22, 1926; Ibid., XXIV, September 24, 1928; Ibid., XI, November 1, 1912.

sanctity that surpasses<sup>23</sup> that of all other sanctities<sup>24</sup>. 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<sup>25</sup>.

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<sup>26</sup>.

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<sup>23</sup> Ibid., XI, March 8, 1914.

<sup>24</sup> Ibid., XI, March 15, 1912.

\* *Nota bene*: Both excerpts within parentheses were added by St. Hannibal di Francia.

<sup>25</sup> L. PICCARRETA, XXVI, April 7, 1929.

<sup>26</sup> Ibid., XIV, May 19, 1922.