

Question: Luisa states that St. Joseph “lived in and possessed the kingdom of the Divine Will”. However, Jesus tells her that this “kingdom has neither been understood nor possessed.” Can you explain this discrepancy in Luisa’s writings?

Response: Reported below are the two excerpts to which you refer.

Luisa relates: “...*The Queen of Heaven, the heavenly King Jesus and St. Joseph were in possession of and lived in the kingdom of the Divine Will.*”¹

Jesus reveals: “*My daughter, all that which My Will has established to give to souls — all of its acts — have been hitherto barely understood, barely known, as its kingdom has neither been understood nor possessed.*² *Therefore, in heaven it can neither bestow all of its complete glory, nor all of the joys and felicities it possesses [...]* *This is the reason why My Divine Will awaits the time of its kingdom with so much love and yearning — to have its total dominion, and to give from its Fiat everything it had established to give to souls, thus forming³ its children who are capable of receiving all of its blessings. For only these children of the Kingdom of My Will in the heavenly kingdom will complete the glory of all the blessed, as they have enclosed within themselves⁴ that which My Divine Will wanted, thereby giving it free rein and dominion. In this way, they will enjoy essential glory, as they will have the capacity and the largesse to contain it, and, through them, others will enjoy accidental glory. And together, they will all enjoy the complete glory and the total happiness of My Will. So, the Kingdom of the Supreme Fiat will constitute the full triumph of heaven and earth.”⁵*

The above excerpts introduce us to the theological distinction between 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 bilocate throughout creation and 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 ‘active’ participation in the Kingdom of the Divine Will (represented in Luisa) and of the ‘passive’ participation (represented in St. Joseph) is analogously presented in the following extrapolation from Luisa’s text in which Jesus reveals,

¹ Ibid., volume 29, May 31, 1931.

² Allusion to the *active* possession of the kingdom.

³ Ibid.

⁴ Ibid.

⁵ Ibid., volume 20, October 15, 1926.

“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...”⁶

Inasmuch as St. Joseph passively 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).⁷ However, those who actively participate in the kingdom of the Divine Will, that is, possesses the gift of Living in the Divine Will (the participation in both prelapsarian operating and cooperating grace), form with divine acts the kingdom of the Divine Will within themselves, as God infuses in them the one eternal operation of the Most Holy Trinity which alone empowers them to deposit the acts and lives of all creatures within their respective human wills.

Thus when Jesus affirms that the kingdom of the Divine Will *“has neither been understood nor possessed”*, he intends the active participation in said kingdom; when Luisa affirms that St. Joseph *“lived and possessed the kingdom of the Divine Will”*, she intends his passive participation in said kingdom.

Now, one who does not enjoy the ‘active’ participation in the kingdom of the Divine Will does not enjoy its total “dominion.” Nowhere in her writings does Luisa ever suggest that St. Joseph possessed the Divine Will’s full or total “dominion”, which is conferred only upon the soul that lives in the Divine Will. In Luisa’s text the only humans that possessed said dominion were our first parents, Jesus, Mary and Luisa. Jesus relates as much to Luisa in the following extrapolations:

⁶ Ibid., volume 23, February 28, 1928.

⁷ That Jesus would extend to St. Joseph in heaven, after his death, the *prelapsarian cooperative grace* is intimated in the second sermon of the Church Doctor St. Bernadine of Siena 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.”* Consider a baptized infant in heaven who on earth brought nothing of its own to the Sacrament of Baptism and was not able to actively exercise the heroic virtues, but received the Sacrament passively. Upon this infant’s admission to heaven God actualizes the latent powers conferred upon it at Baptism. Similarly, St. Joseph received the kingdom of the Divine Will on earth passively and, in the words of St. Bernadine, ‘the completion and perfection of the intimacy, respect and high honour’ associated therewith was fully actualized in heaven.

“Each one of Adam’s acts done with the fullness of Our divine blessings had such value that all other acts that do not possess the Kingdom of My Will and its total dominion — notwithstanding their great sacrifices, sufferings and good deeds — cannot compare to one single act [of his] in the Kingdom of My Will. Therefore, no one, no one has given Me the glory and the love that Adam gave Me while he lived in the Kingdom of My Divine Will.”⁸

“What is most essential and necessary for a soul is love... This is why love is called the queen [Mary], because she has dominion and order, and she disposes everything.”⁹

“To make My Will known that it might reign, I do not need of a second mother according to the natural order, but rather, I need a second mother according to the order of grace. For My Will to reign I do not need another humanity, but [I wish] to impart to souls such knowledge of My Will that, drawn by its prodigies, beauty, sanctity and by the immense blessings that derive therefrom, souls might submit themselves to its dominion with complete love.”¹⁰

“My Will hovers above all creation and there is nothing in which My Will has not impressed its seal. As I pronounced My Fiat in creation, My Will took dominion over all things, thereby becoming their life and preservation. Now this Will of Mine wants to enclose all things within itself to receive a response to its own noble and divine acts.”¹¹

“To the daughter of My Will I wish to give supremacy over all things. My dominion and hers must be one. If I am the king, she must be the queen. And if I gave you knowledge of all things, it is because I want you not only to know [all things under] My dominion, but for you to dominate and concur with Me in the preservation of all created things.”¹²

⁸ Ibid., volume 23, October 2, 1927.

⁹ Ibid., volume 4, October 29, 1900.

¹⁰ Ibid., volume 19, June 6, 1926.

¹¹ Ibid., volume 14, March 21, 1922.

¹² Ibid., volume 14, April 17, 1922.

Luisa affirms that the soul that lives in the Divine Will not only comes to actively possess its kingdom, but it operates and lives within the Trinity's freedom, holiness and power¹³ continuously and without interruption¹⁴, thereby allowing the Trinity to operate within it in its eternal mode of operation *ad intra* and establish therein his full freedom and "total dominion".¹⁵ To no other human being conceived in sin was this gift granted before Luisa, but through her others conceived in sin may come to enjoy it as well. To Luisa Jesus reveals,

*"The way the life of My Will that has been formed in you, will give itself to everyone to make itself known and to acquire its dominion. Had I wanted you to be conceived without Original Sin like My heavenly Mother so that the life of My Will might reign in you, no one would have given a thought to letting it reign in them."*¹⁶

*"Everything I told you for this mission was necessary, not [only] for you, but for the honor, glory, knowledge and sanctity of My Will, and for its dominion in mankind. And since My Will is one, one is to be the soul to whom I would entrust it, and through whom it would make its rays blaze forth for the good of all."*¹⁷

*"My Will is no less powerful in the soul in whom it reigns with the fullness of its dominion, than in the womb of the three divine Persons."*¹⁸

*"It behooves you to know that, having to enclose My Will in you as the center of life, it is necessary that My Supreme Will find in you all of its pathways and all that your Jesus did, because they are inseparable from it. It is enough not to accept one single thing that My Will contains to prevent it from forming its center, from having its full dominion, and from having its starting point in you, so as to make itself known and to dominate others; while My Will has its center, full dominion and starting point within itself, it would be [deprived of the glory] of having them in you. See then how necessary it is — if you want the Majesty of My Will to descend into you and follow its course within you [...] — that you embrace everyone and cover the pathways of all souls, taking upon yourself the hardships, pains and acts of all of them."*¹⁹

¹³ Ibid., volume 15, July 11, 1923.

¹⁴ Ibid., volume 16, December 8, 1923: "When the soul gives Us the freedom to act and does not interrupt Our work within its own will, Our Will can do everything and reach everywhere."

¹⁵ Ibid., volume 20, October 9, 1926: "As My Will dominates all the acts of those who live in it, the Kingdom of My Will becomes a continuous creation. So, the soul will remain under a new continuous act of this Supreme Will that will keep it so absorbed as to not concede to its own will any [independent] activity... At present, the Supreme Will is hindered by the soul's own will, but when it becomes known, its rays of vivifying, penetrating and all-refulgent light will eclipse the human will, which will be left dazzled by such refulgence. And in seeing the great good My Supreme Will offers to the soul, the soul will grant it the freedom to operate and invite its total dominion. So, in this kingdom of the new era, a new continuous creation will begin for [the glory of] My Will."

¹⁶ Ibid., volume 19, June 6, 1926.

¹⁷ Ibid., volume 17, May 1, 1925.

¹⁸ Ibid., volume 21, May 24, 1927.

¹⁹ Ibid., volume 16, June 6, 1924.