

**Question:** What is the difference between the Divine Will and its kingdom? Luisa states that St. Joseph lived in and possessed “the kingdom” and not the “Divine Will”. Can you explain exactly how his possessing the kingdom differs from Luisa’s living in the Divine Will? How were St. Joseph’s acts in “the kingdom” of the Divine Will different than those of Luisa who both lived in the Divine Will as well as in its kingdom?

**Response:** Consider the following distinctions taken from Luisa’s text. To Luisa Jesus reveals:

*“When **My Will** becomes known and **its kingdom** is accomplished, all the words you have written, the night vigils, your incessant prayers, your rounds upon rounds in the work of creation and Redemption, your long years in bed and your pains and sacrifices will then shine like the rays of the sun, like diamonds and precious stones of infinite value that, little by little, will be recognized by those who will have the great blessing of knowing My Will and of living in its kingdom... But this is nothing: All the good those who will possess the Kingdom of My Fiat will do and the glory they will give Me will descend and reascend into those [very souls] who have been the origin and the cause of so great a blessing. And although you may find yourself in heaven, the communicating virtue of My Will that has lived life in you on earth, will place you in communication [with all creatures], it will keep all the ways open between you and them. So, your life and everything you have done and suffered will be available to them, and everything they will do shall have its origin in you [...].”<sup>1</sup>*

*“The sphere, the single point, is you [Luisa within the **Divine Will** itself]; the rays centered in it constitute the degrees of My knowledge that will give fruition to the generation of the children of **the Kingdom of My Will**. This is why I always repeat to you, ‘be attentive’, so that not one degree of My knowledge might be lost. Do not allow one ray from within your sphere to ever escape you, as you cannot even remotely comprehend all the good that one ray alone contains. Indeed, each ray contains its own particular benefit that it must confer upon the children of My Will. By causing a ray to escape from you, you would deprive Me of the glory of that benefit for My children, and would deprive yourself also of the glory of casting from your sphere one more ray of light”.*<sup>2</sup>

On the one hand, the *Divine Will* itself constitutes the *one eternal Triune operation* that knows no succession of acts – it is never in potency, but always in act; it transcends and imbues all time and place and from it all things exist and are sustained. On the other hand, the *Kingdom* of the Divine Will is *not* the Divine Will, but that which the Divine Will accomplishes in creatures. This Divine Will is *the source* of all gifts and grace, whereas its kingdom is *the effects* the Divine Will produces. Hence Jesus’ affirmation to Luisa that Joseph lives from the

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<sup>1</sup> L. Piccarreta, volume 24, September 8, 1928.

<sup>2</sup> Ibid., volume 20, December 22, 1926.

“reflections” of the Divine Will.<sup>3</sup> Now, this kingdom in the will of human creatures is comprised of the retinue of all the acts and prayers of all creatures that God may imparted to the soul with or without its active cooperation. While Luisa was the first creature conceived in sin to actively cooperate with God’s one eternal Triune operation by depositing within her will the acts and lives of all creatures that constituted the kingdom of the Divine Will (via prelapsarian operating and cooperating grace), St. Joseph passively received this kingdom (via prelapsarian operating grace only) by virtue of Jesus’ and Mary’s acts in the house of Nazareth.

Let us consider the difference between the active cooperation with the gift of Living in the Divine Will (Luisa) and the passive reception of its kingdom (St. Joseph). Throughout Luisa’s text it is evident that only Jesus, Mary and Luisa’s continuous divine acts and universal prayers impacted and deposited the acts and lives of all creatures within their respective human wills, thereby forming within themselves the kingdom of the Divine Will.<sup>4</sup> Greater than passively receiving the kingdom of the Divine Will is the soul’s active operation within the Divine Will itself, which, Luisa affirms, unfolds progressively. This progression begins with God who disposes the soul to operate as “one with... the [three] divine Persons” and to become their

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<sup>3</sup> Ibid., volume 24, July 7, 1928.

<sup>4</sup> Ibid., Volume 35, Oct 31, 1937: *“These Acts are Divine; they are able to form the passport for other creatures, to let them enter the Kingdom of Our Will. They will give a Child to Our Kingdom, so that the more Acts will be performed in Our Will, the more populated Our Kingdom will be, and all the Good will overflow to those who have been the first to give life to My Will in their acts.”* Cf. also Ibid., volume 24, May 20, 1928. *Nota bene:* St. Joseph was not able to “give life to the Divine Will in his acts”, as he received them passively.

Ibid., volume 34, July 4, 1936: *“In the Kingdom of My Divine Fiat, I will have so many living Jesuses who love Me, glorify Me, and give Me complete glory. Therefore, I so much long for this kingdom, and you too long for It, nor occupy yourself with anything else.”*

Ibid., volume 23, October 20, 1927: *“Those who will live in the kingdom of the Divine Will shall be under the power of a new act, of an irresistible and continuous force, so that they will feel invested with a new act of sanctity, of dazzling beauty and of the most refulgent light. And while they possess this act, another new act will arrive, followed by yet another, without ever ceasing.”* Inasmuch as St. Joseph “live in and possessed the kingdom” of the Divine Will, he may be said to have passively possessed these divine acts infused in him by Jesus and Mary, but he was not able to actively “give life to the Divine Will in his acts” like Luisa, which defines “living in the Divine Will (Ibid., Volume 35, Oct 31, 1937).

Ibid., volume 24, May 20, 1928: *“It behooves you to know that everything has been determined by the Supreme Being: prayers, acts, pains and sighs that the human creature must do in order to obtain what We desire to give it, and for which it sighs. So if these acts are not accomplished, the longed for sun [of Our Divine Will] will not descend from Us upon the long night of the human will to form the day of the Kingdom of the Divine Fiat.”*

“echo”<sup>5</sup>. While acknowledging the inseparability of the operation of the three divine Persons, Luisa maintains that God the Father, together with the Son and the Holy Spirit, “fill” the soul’s finite acts by “communicating” to them their eternal “operation” that “transforms” them into divine acts<sup>6</sup>.

Now, the difference between Luisa’s divine acts and St. Joseph’s acts is as follows. Luisa and the souls who live in the Divine Will are empowered to accomplish “a triple act” in the Divine Will<sup>7</sup>:

First, God’s “creative power” performs the first operation in the soul’s act, whereby the soul receives passively its first divine act from God himself (prelapsarian operating grace). In this creative power St. Joseph participated and this is the extent of his passive participation in the kingdom of the Divine Will. That the receiving the kingdom of the Divine Will is but the beginning of the journey into living in the Divine Will, is exemplified in Day 7 of *The Blessed Virgin Mary in the Kingdom of the Divine Will*, where she received the kingdom of the Divine Will while in the womb and in only six steps.<sup>8</sup>

Second, the soul continuously grows in God’s creative power by repeating its divine acts of bilocation in God and in creation with his own “operating love”.

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<sup>5</sup> Ibid., volume 30, January 12, 1932: “My daughter, when My Divine Will operates in the soul, the soul immediately recognizes it. For as it operates, it infuses within the [soul of the] human being gentleness, sweetness, peace, fortitude and steadfastness. Before My Will operates in the soul it breathes into it, and impresses upon it its omnipotent Fiat that extends its heaven around the act the soul wishes to accomplish [...] And while My Will operates [in the soul], it makes its sweet and harmonious echo resound in the three divine Persons, proclaiming to them that which it accomplishes in the soul. Indeed, since the will that is operating in the soul is one with that of the [three] divine Persons, a powerful echo resounds in the soul that is produced from that which it accomplishes in the [three] divine Persons [...]”.

<sup>6</sup> Ibid., volume 34, March 1, 1926.

<sup>7</sup> Ibid., volume 29, March 23, 1931: “My daughter, in each act of the creature there is a triple act: first, the Creative Power forms the act; the creature, over the act of the Creative Power, forms the act of her operating love, which is nourished by the Creative Power... After the act of the Creative Power and the act of the operating love of the creature, follows the act of the love of completion... The creature received from God the first act of her operating, she continued it with her operating love, but nourished by God she completed it with a greater love, by giving to God what from God had its origin... And by virtue of this, He gives more occasions to let the creature do more acts, so as to keep her always close and in continuous correspondence.”

<sup>8</sup> Ibid., BVM, day 7 (Mary reveals to Luisa): “As I took possession of the Kingdom of the Divine Will, it completed its steps in Me [...] These steps symbolized the six days of creation, and in each of those days, pronouncing his ‘Fiat’, God took a step, advancing from one created thing to the next. And on the sixth day he took his last step, saying, “Fiat! Let Us make man in Our image and likeness”. And on the seventh day he rested in his works, enjoying all that he had made with such magnificence [...] Now, My creation surpassed all the other prodigies of creation, and so the divinity with its Fiat wanted to accomplish six steps in Me and begin its full, complete and perfect life in my soul.”

Third, the soul, having grown in God's creative power with the repetition of its divine acts, "completes" each of its acts "with greater love" to the greater glory of God<sup>9</sup>. The Divine will then reigns in this soul "with the fullness of its dominion"<sup>10</sup> and with no less power than "in the womb of the three divine Persons"<sup>11</sup>.

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<sup>9</sup> Ibid., volume 29, March 23, 1931.

<sup>10</sup> Ibid., volume 34, March 1, 1926; Cf. also Ibid., volume 30, January 12, 1932.

<sup>11</sup> Ibid., volume 21, May 24, 1927.