

Question: What is the way in which St. Joseph lived in and possessed the kingdom of the Divine Will different from the way in which all other saints before Luisa possessed it?

Answer: The difference between St. Joseph's living in the "the kingdom" of the Divine Will on earth and the gift of Living in the Divine Will that Jesus, Mary and Luisa's on earth possessed is analogous to the difference between a baptized infant and a baptized adult. Consider the difference between the graces, gifts and virtues they respectively received at Baptism passively and actively.

On the one hand, the baptized infant brings nothing to the Sacrament but, but by virtue of the desire of its parents, it passively receives God's *operating grace* that justifies and sanctifies the infant – by removing Original Sin and infusing the three theological gifts of faith hope and love. Through the Holy Spirit, the infant receives a bath that "purifies, justifies, and sanctifies,"¹ in which the 'imperishable seed' of the Word of God produces its life-giving effect."² By God's operation, and not the infants, the infant becomes "'a new creature,' an adopted son of God, who has become a 'partaker of the divine nature,' member of Christ and co-heir with him, and a temple of the Holy Spirit."³ In Baptism, the infant moreover received the propensity to share "in the priesthood of Christ, in his prophetic and royal mission,"⁴ but the infant does not exercise the three theological gifts until it is old enough to practice the virtues, at which point they are referred to as three theological virtues. Thus the baptized infant cannot actively exercise the theological virtues nor the priesthood of Christ in his prophetic and royal mission until it comes to the age of reason,⁵ for it is only when it matures that these become subject to exercise, expansion and growth.

Should this infant should die and go to heaven before coming to the age of reason, i.e., before actively exercising the virtues or other endowments that derive from the Sacrament of Baptism, it does not diminish the latent powers and propensity imparted to it in Baptism. For the gifts, graces and latent virtues the infant received in Baptism remain indelibly impressed upon its souls for all eternity, and in heaven they be subject to continual exercise, expanse and growth. In sum, in Baptism the infant received operating grace (only God's operation), justifying grace, (removal of Original Sin) and sanctifying grace (infusion of the three theological gifts) which remain, expand and increase in that infant for all eternity.

On the other hand, a baptized rational adult can actively exercise all the gifts, graces and virtues received at Baptism, as well as the graces received from other Sacraments in order to advance more easily and rapidly and holiness on earth than a Baptized infant, and in merit, unlike a Baptized infant.

¹ CCC, 1227.

² Ibid., 1228.

³ Ibid., 1265.

⁴ Ibid., 1268.

⁵ H. Denzinger, 800.

Similar to a baptized infant, was St. Joseph's purification from Original Sin in the womb. Similar to a baptized infant who receives the Sacrament by virtue of its parents, was the manner by which St. Joseph received the 'kingdom' of the Divine Will, i.e., by virtue of 'reflections' of the divine acts of Jesus and Mary within which he was 'eclipsed' and 'inundated'. One may refer to the manner of reception of Baptism and the kingdom of the Divine Will of both the infant and St. Joseph as a passive reception of a gift. As the infant did not possess reason which is required to exercise the aforesaid prerogatives of the Baptism he possessed, so St. Joseph did not possess the gift of "Living in the Divine Will" which is required to perform divine acts of the kingdom he possessed.

As a baptized infant, due to no merit of its own, becomes 'a new creature,' an adopted son of God, a 'partaker of the divine nature,' member of Christ and co-heir with him, and a temple of the Holy Spirit,' so St. Joseph, do to no merit of his own, participated in a new holiness⁶ from the aforesaid reflections that emerged from Jesus and Mary, enjoyed a quasi-sonship of possession⁷ and became living temple of the Holy Spirit.

As a baptized infant receives the propensity to act "in the priesthood of Christ, in his prophetic and royal mission,"⁸ but does not actually do so until arrives at the age of reason and exercise the virtues, so St. Joseph, in receiving the "kingdom of the Divine Will" received the propensity to exercise the its active prerogatives, e.g., perform divine acts, impact all souls of all time in all his actions, etc., but did not actually do so on earth.

As the premature death of the baptized infant does not diminish the latent powers and propensity imparted to it in Baptism, so St. Joseph's not having received the gift of Lived in the Divine Will on earth but its kingdom, does not diminish those prerogatives within which he was endowed from the reflections that emerged from Jesus and Mary. Such prerogatives remain so indelibly impressed upon Joseph's soul that in heaven, where he now lives in the Divine Will, and for all eternity he continually exercises, expands and increases said prerogatives for the betterment souls and the universal church.⁹

⁶ This new holiness is a *passive* participation in the new and divine holiness of Jesus, Mary and Luisa, as it yet lacks the prerogatives of actively performing divine acts, bilocation in all created things, transtemporal activity, etc.

⁷ While St. Joseph did not possess the Divine Will like Jesus, Mary and Luisa who enjoyed said active prerogatives (L. Piccarreta, volume 17, September 18, 1924), he enjoyed a quasi-sonship of possession, which admitted him to a passive participation in all that which belongs to the Father.

⁸ *Ibid.*, 1268.

⁹ L. Piccarreta, volume 29, May 31, 1931: "*One who lives in My Will is inseparable from Me, because while she has done one act, I must prepare her for the next act; more so, since I never leave the creature at one point, but I make her always grow... Every time the creature does an act in My Divine Will, it plunges itself into this Will, and God plunges himself into the creature. So, in plunging into each other, God communicates his new and never-interrupted Act, and the human will remains at the mercy of the Divine Will, while experiencing new love, new power and new freshness with all the Divine Refreshments, and in such a way that in each act the creature experiences itself being reborn again in the Divine Life.*

As the baptized infant received operating grace (only God's operation), justifying grace (removal of Original Sin) and sanctifying grace (infusion of the three theological gifts) which remain, expand and increase in that infant for all eternity, so St. Joseph received prelapsarian operating grace (God's eternal Triune operation that emerged from Jesus and Mary), justifying grace (removal of Original Sin immediately after conception) and sanctifying grace (the infusion of the three theological gifts and virtues).

received the infused grace of the "living in and possessing the kingdom of the Divine Will" passively whilst on earth, but on earth was never able to actively exercise it, which entails on earth performing divine acts, depositing within his will the acts and lives of all creatures (like Jesus, Mary and Luisa), impacting all creatures of the past, present and future.

Without losing what it has received in the other acts, the creature acquires and incorporates into itself the new life that has been communicated to it [by God], so much so, that it feels itself growing, being nourished, with a new growth and with new nourishment. So, one who lives in Our Will acquires ever new knowledge of its Creator, and the new knowledge brings it the current of the continuous new Act that God possesses."

L. PICCARRETA, XXIII, October 20, 1927: "Our Divine Being, Our creative Will, possesses an incessant motion ever-new: New joys, new happiness, new beauty, new in the formation of souls by the artistry of Our wisdom, new in the sanctity We instill and new in the love We infuse. Indeed, because Our Will possesses this continuous new act, Our Will has the power to accomplish things ever-new..."