

## DIVINE WILL Q & A

**Q:** Is it true that the saints of old were unable to do continuous acts in the Divine Will like Luisa?

**A:** What runs throughout Luisa's text is God's "eternal mode" of operation that embraces acts both "continuous" and "intermittent" in the Divine Will. Although there are different *degrees* of "living" in the Divine Will, there is but one *state*, i.e., the *eternal mode* of God's one eternal operation.

To better express this truth, consider a small pond in the center of which falls a large rock that, in turn, produces varied co-centric rings on the water's surface – some small, others large, and yet others splashing back and forth onto shore. The rock represents Christ; the circumference of the pond represents the God's one "eternal mode" of operation (eternal act) that has neither beginning nor end; the water represents all creation and all centuries; the co-centric rings represent man's acts done in and out of the Divine Will.

The small co-centric rings at the pond's center represent *continuous acts done perfectly* in the Divine Will; the larger rings represent *continuous acts done imperfectly* in the Divine Will, as they move away from that center which is Christ; the rings that splash back and forth onto shore represent *intermittent acts* done in the Divine Will. Now, only those rings that *remain in* the pond and that never leave the bed of water represent the *state* of Living in the Divine Will, but in varying *degrees*, some more perfectly than others. The smaller and larger rings that represent *continuous acts* in the Divine Will constitute "divine acts" that remain in God's one eternal mode of operation, and therefore in eternity, as they never leave their circumference. Hence Jesus' words to Luisa:

*"My beloved daughter, did you see that? The sea symbolizes My immensity, while the objects, different in size, symbolize the souls who live in My Will — but with different ways of living: Some on the surface, others below and yet others completely losing themselves in Me, all varying according to how they live in My Will. Some souls live in [My Will in] an imperfect way, others in a more perfect way, and yet others reach the point of completely losing themselves in My Will"* (L. PICCARRETA, XI, June 29, 1914).

*Nota bene:* That souls may live in the Divine Will in varying degrees of perfection is again manifest to Luisa (cf. XVI, February 10, 1924).

However, those acts that splash back and forth onto shore and that represent intermittent acts in the Divine Will, are acts that enter and exit God's one eternal mode of operation and are therefore said to experience the Divine Will "on loan". Hence Luisa's affirmation that only the souls who do continuous acts in the Divine Will come to "possess" it:

*"I was thinking [...] that [living in] the Divine Will is a gift, and as a gift, one possesses it as his own. On the other hand, one who does the Will of God must submit to his commands, and ask very often what he must do. He is lent the gift, he is not its owner, but he is told to do that action which God wants, and once he has done it he gives back the gift he had borrowed. Many images and similes formed in my mind concerning one who lives in the Divine Will and possesses it as a gift, and one who does the Most Holy Will of God who, [in doing it] not only fails to possess the fullness of the gift, but if he [is said to] possess it, he does so at intervals and, as it were, on loan [...]"* (L. PICCARRETA, XVIII, December 25, 1925).

The *continuous acts* in the Divine Will (small and large rings *in* the pond), partake of God's one eternal mode of operation that impacts all creatures of all centuries in every instant. The *intermittent acts* in the Divine Will (rings in the pond *before* they splashed ashore) also partake of God's one eternal mode of operation that

impacts all creatures of all centuries, but once these acts leave the Divine Will (splash ashore), they ceased to impact all creation and all centuries.

Furthermore, the small rings near the pond's center qualitatively impact all creation and all centuries more than the larger outer rings. This truth is seen through the analogy a dimmer switch that illuminates a room. The more one turns the dimmer on, the more light is cast onto all objects in the room. Similarly, the more one's acts are "centered" in God's Divine Will, the more they enlighten and enliven all creation. Hence Jesus's words to Luisa:

*"My daughter, these three Fiats are the creating, the redeeming and the sanctifying Fiat... In the third Fiat [of Sanctification], My love wants to display [itself] even more... The third Fiat will give so much grace to man as to restore him to his original state. And only then, when I see man as I created him, will My work be complete..."* (L. PICCARRETA, XII, February 22, 1921).

*"My daughter, the more complete acts of My Will the creature performs, the more of My perfections it acquires within its soul, the greater is its participation in My Will and the more light it obtains, thereby forming in its soul a sun. And since the [soul's] sun is formed by the light of My Will which the soul receives, the rays of its sun are interwoven with the rays of My divine sun, whereby the one [sun] reverberates within the other and, with loving arrows, We wound each other. And while this occurs, the sun that My Will has formed in the soul continuously expands"* (L. PICCARRETA, XI, November 27, 1913).

Luisa also exemplifies this truth eleven years after having received the gift of Living in the Divine Will, when, at the age of 35, she became "centered" in it. In her text, Luisa exemplifies all aforementioned stages through a series of nuptials. After she progressed from experiencing God's eternal mode intermittently (receiving the Divine Will *on loan*) to Spiritual Marriage on earth (Oct. 16, 1888: age 23), she experienced her Spiritual Marriage in heaven (Sept. 7, 1889: age 24) and, at that moment, received the gift of Living in the Divine Will. In an undated entry (between 24-35 years old) she experienced the Marriage of the Cross. Then, as noted, she embarked upon becoming "centered" in the Divine Will and on possessing it "entirely and completely" (Nov. 16, 1900: age 35). Although at the age of 24 Luisa entered the new *state* of God's eternal mode never to leave it, she continued to progress within that same state in unending *degrees* of increasing quality.

Below is an overview of 4 modes of holiness of the soul's progressive mystical union with God as expressed by the saints before Luisa (a, b and c) and after Luisa received the gift of Living in the Divine Will (d):

- a) *Human Mode* (purgation: "doing the Divine Will").
- b) *Divine Mode* (illumination/spiritual betrothal: "doing the Divine Will").

- c) *Continuous Divine Mode* (unification/spiritual marriage: “doing the Divine Will”). The ‘continuous divine mode’ is different than ‘continuous acts’, inasmuch as the former is the continuous divine state of grace with acts that cease when one sleeps or ceases to exercise the virtues; the latter is the continuous eternal state of God’s mode of operation that never ceases, not even during sleep, as even in sleep God sustains one’s breath, blood flow and heartbeat, a quality only of the *eternal mode*.
- d) *Eternal Mode* (Living in the Divine Will). All souls before Luisa (save Mary) were able to “do” the Divine Will perfectly, but it was not until this gift was actualized in a creature conceived in sin (Luisa) that all could “live” in the Divine Will. Put simply, until this gift was actualized in Luisa, mankind was unable to impact all creation and all centuries.

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*Nota bene:* All citations are taken from the doctoral dissertation approved by the Holy See, and endorsed in writing by over 25 Catholic bishops.