

Question: How many spiritual nuptials did Luisa experience with Jesus? Is there a difference between Spiritual Marriage and Mystical Marriage? Did Luisa's marriages occur when her soul was out of her body?

Answer: Luisa experienced four spiritual nuptials with Jesus in what mystical theologians refer to as states of ecstasy. The first nuptial was the spiritual marriage on earth at the age of twenty-three.¹ This first nuptial was similar to the mystical marriage that Catherine of Siena, Teresa of Avila and John of the Cross experienced. In fact, Catherine of Siena was present for this happy occasion; Luisa's second nuptial was the spiritual marriage in heaven in which Jesus took possession of her heart at the age of twenty-four;² the third nuptial was the spiritual marriage of

¹ L. Piccarreta, volume 1, October 16, 1888 (Luisa relates): *"Now, during these exits that the Lord would make me do, sometimes he would renew the promise of the marriage... After having suffered more than a little, the longed-for day finally arrived. I remember that it was almost one year that I had been continuously in bed—it was the [Feast] Day of the Purity of Mary Most Holy. On the night before that day, my beloved Jesus made himself seen in an all-festive mood. He drew near me, took my heart in his hands, and he looked at it over and over again; he dusted it, and then he gave it back to me. Then he took a garment of indescribable beauty, the back of which appeared to be solid gold with streaks of various colors, and he clothed me with that garment. Then he took two gems, similar to earrings, and he adorned my ears. Then he adorned my neck and my arms, and surrounded my forehead with a crown completely decked with precious stones and gems of immense value, all refulgent with light. And it seemed to me that those lights contained many voices which resounded among themselves, speaking in clear terms of the beauty, the power, the fortitude, and of all the other virtues of Jesus my Spouse..."*

Now, while he was crowning my forehead, Jesus told me: "Most sweet spouse, I place this crown upon you so that nothing may be lacking to My work of making you My worthy spouse; but after our wedding is finished, I will take it with Me to heaven, to keep it for you at the moment of your death". Finally, he took a veil and covered me completely with it, from head to foot, and left me that way. Ah, it seemed to me that there was a great meaning in that veil, because the demons, in seeing me completely covered with that veil, were so frightened and had such fear of me that they fled, terrified. The very angels were around me with such veneration, that I myself was confused and blushed all over. On the morning of the appointed day, Jesus appeared again, all affable, sweet and majestic, together with his Most Holy Mother and Saint Catherine. First, the angels sang a hymn, while Saint Catherine assisted me, My Mother took my hand, and Jesus put a ring on my finger. Then, we embraced and he kissed me, and My Mother did also".

Nota bene: The Feast of the Purity of Mary of October 16, 1888, is not to be confounded with the Feast of the Purification of Mary of February 2. Exactly 90 years after Luisa's spiritual marriage on earth, on October 16, 1978 Pope John Paul II would be coronated pontiff.

² *Ibid.*, volume 1, undated entry (Luisa relates): *"I had spent about three years in the state already described, continuing to remain in bed, when one morning Jesus made me understand that he wanted to renew the marriage — not on earth, like the first marriage — but in heaven, in the presence of the whole heavenly court, and that I should be prepared for such a great grace... One morning — it was the eve of the Nativity of Mary Most Holy [September 7, 1889] — and my always kind Jesus himself came to dispose me..."*

While my soul prepared itself with ardent yearnings for receiving the grace that Jesus himself wanted to give me, Jesus came back and transported me outside of my body, up into Paradise. And there, in the presence of the Most Holy Trinity and of all the heavenly court, he renewed the marriage. Jesus brought out a ring adorned with three precious stones, white, red and green, and he gave it to the Father, who blessed it and gave it back to the Son again. The Holy Spirit took my right hand and Jesus placed the ring on my ring finger. Then I was admitted to the kiss of all three divine Persons, and each of them blessed me...

After this, I remember that a few days had passed and I received Communion. I lost consciousness, and I saw, present before me, the Most Holy Trinity whom I had seen in heaven... when a voice came from their midst and said: 'Do not fear; have courage. We have come to confirm you as Our own, and to take possession of your heart'. While this voice was saying this, I saw the Most Holy Trinity descend into my heart and take possession of it – and there, they took up their dwelling place. But who could describe the change that occurred in me? I felt divinized; it was no longer I who lived, but they were living in me. It seemed to me that my body was like a dwelling place, and that the living God was dwelling in it, because I could feel, sensibly feel their real presence in my interior. I could hear their voice clearly, coming from within my interior and resounding within my bodily ears. I could hear them in the same exact way as when there are people speaking inside a room, and their voices can be heard clearly and distinctly outside the room also. From that moment on, I no longer needed to go in search of God somewhere else in order to find him, but I could find him there – inside my heart”.

In the following excerpt Jesus refers to the spiritual marriage in heaven that had occurred just over thirty two years earlier (Luisa relates): “Tell me, my life, and who is my family? What is my dowry and yours? And, smiling, he [Jesus] continued: ‘Your family is the Trinity. Don’t you remember that in the first years of bed I took you to heaven and we celebrated Our union before the Most Holy Trinity? And the Trinity endowed you with such gifts you yourself had not yet known. And as I spoke to you about My Will, about its effects and value, I made you discover the gifts with which, from that time, you were endowed [...] And then, after a few days, We, the three divine Persons, descended from heaven, took possession of your heart, and formed Our perpetual dwelling in it. We took the reins of your intelligence, of your heart, and of all of you; your entire being, and everything you did was an outpouring of Our creative Will over you, and the confirmation that your will was animated by an Eternal Will. The work is already done. There is nothing left except to make it known, so that, not only you, but also others may take part in these great blessings. And this I am doing by calling one minister after another, and even ministers from far away places to reveal to them these great truths. Therefore, this work is Mine, not yours, so allow Me to act. Also, it behooves you to know that every time you reveal one additional value that My Will contains, I am so elated that I love you with multiplied love”’ (Ibid., volume 13, December 5, 1921).

the Cross;³ the fourth nuptial was her taking possession of Jesus' heart at the age of thirty-five, where she embarked on becoming «centered» in the Divine Will and on possessing it “entirely and completely”.⁴ If during the second nuptial that occurred in heaven, Jesus possessed Luisa's

³ Ibid., volume 1, undated entry (Luisa relates): “*Going back to the beginning, when Jesus would deign to come, he would speak to me very often about his Passion, and would take care in disposing my soul to the imitation of his life and of his pains, telling me that, in addition to the marriage which is mentioned above, there was another one that had to be done, and this was the marriage of the Cross. I remember that he would say: ‘My spouse, virtues become weak if they are not strengthened and fortified by the grafting of the Cross. Before My coming to earth, pains, confusions, misfortunes, calumnies, sufferings, poverty, illness, and especially the Cross were considered dishonorable; but from the moment they were borne by Me, they were all sanctified and divinized by My contact...’*”

Then, one morning, my most beloved Jesus made himself present before me in the form of a Crucifix, and told me that he wanted to crucify me with himself. As he was saying this, I saw that rays of light were coming out from his most holy wounds, and from within those rays, I saw nails, which were coming toward me... And those rays of light, together with the nails, pierced through my hands and feet, and my heart was pierced by a ray along with a lance. Who can describe the pain and the joy?... The pain that I felt in my hands, in my feet and in my heart was so great that I felt that I was dying... but at the same time, they caused me such intense joy that I cannot express it... However, nothing appeared on the outer parts of the my body, although I felt bodily pains”.

Nota bene: On March 2, 1900, Jesus renewed in Luisa in a very tangible way the grace of the Cross (Luisa relates): “*Blessed Jesus unnailed himself, took his Cross and laid it within the interior of my body, and I too was so stretched out that I felt my bones being dislocated*” (Ibid, volume 3, March 2, 1900). On July 27, 1906 Jesus speaks of souls that are called to be espoused to the Cross, and on March 14, 1919 he refers to Luisa as “the first stigmatic soul” in the Divine Will.

⁴ If in the 2nd nuptial Jesus takes possession of Luisa's heart, now in this 4th nuptial Luisa takes possession of Jesus' heart: Luisa receives three divine breathes, and embarks on becoming “centered” in the Divine Will and on possessing it “entirely and completely”. Luisa relates:

heart by placing his heart “within her heart”, in the fourth and final nuptial, Luisa possessed Jesus’ heart and placed her heart “within his heart”.

While her soul bilocated outside of her body, it remained within her body to maintain its vital functions. For were the soul that animated her body (the Latin word for soul is “*anima*”, which signifies the vital principle of life, or that which “*animates*” the body) to entirely leave the body, the body would no longer function. Both Spiritual Marriage and Mystical Marriage are expressions often used synonymously by both theologians of mystical theology and by the

“My most sweet Jesus, when will it be that you take this heart of mine to conform it completely to yours, in such a way that I may live from the life of your heart? While I was saying this, my only and Highest Good took a lance and opened me at the place corresponding to my heart. He then pulled it out with his hands, and he looked at it thoroughly to see whether it was stripped and possessed those qualities that are necessary to be inside his Most Sacred Heart. I too looked at it, and to my surprise I saw, impressed on one side of it, the Cross, the sponge and the crown of thorns. But as I wanted to see the other side and the inside, for it seemed swollen, as if it could be opened, my beloved Jesus prevented me, saying: ‘I want to mortify you by not letting you see all that I have poured into this heart of yours. Ah, yes! Here inside this heart there are all the treasures of My grace that human nature is capable of containing’. At that moment he enclosed it inside his Most Holy heart, adding: ‘Your heart has taken possession within My Heart, and I will give you My love as your heart which will give you life’. And drawing near my heart, he sent three breaths containing light which took the place of my heart. Then he closed the wound, telling me: ‘Now more than ever is it appropriate for you to fix yourself in the center of My Will, possessing My love alone as your heart. You must not go out of it even for one instant, for My love will find its true nourishment in you only if it finds My Will in you, entirely and completely. In it will My love find its happiness and true and faithful correspondence’. Then, drawing near my mouth, he sent me three more breaths, and also poured out a most sweet liqueur which completely inebriated me. Then, as though taken by enthusiasm, he said: ‘See, your heart is in Mine, therefore it is no longer yours’. And he kissed me over and over again, and adorned me with many loving finesses. But who can recount them all? It is impossible for me to manifest them. Who can describe what I felt when I found that I returned my body? I can only say that I felt as if I were no longer myself: Without [inordinate] passion, inclination or desire, completely immersed in God. Where my heart is I could feel a sensible icy cold compared to the other parts [of my body]” (Ibid., volume 4, November 16, 1900).

Nota bene: Six days after her fourth nuptial, Jesus reassured Luisa that he had taken the place of her heart (Cf. Ibid., volume 4, November 22, 1900), and over three years later he would express his desire to establish even more profoundly within her his “perpetuel dwelling” (Ibid, volume 6, April 9, 1904) which he had already taken up in her during her first years in bed (Ibid., volume 13, December 5, 1921). By virtue of his perpetual indwelling, Jesus was able to “erect his throne” in Luisa’s soul (cf. Ibid., volume 12, May 4, 1919) and “reign” in her as king (Ibid., volume 13, December 3, 1921; Ibid., volume 19, March 19, 1926; Ibid., volume 21, March 5, 1927). Jesus alludes to this indwelling on many occasions, e.g., Ibid., volume 2, October 29, 1899; September 7, 1899; cf. Ibid, volume3, July 9, 1900, August 3, 1900; Ibid., volume 4, November 2, 1900, November 23, 1900, December 30, 1902; Ibid., volume 6, November 16, 1903; Ibid., volume 11, December 30, 1916; Ibid., volume 15, May 23, 1923; etc.

mystics themselves. Inasmuch as Luisa was endowed with such “mystical” gifts as the invisible stigmata, locutions, visions, apparitions, ecstasy, transport, etc. “she” is correctly considered a “mystic”. However, “the gift” of Living in the Divine Will that God conferred upon her is distinct from the “mystical life” that many mystics before Luisa described – several of whom experienced Mystical Marriage.

In assuring Luisa that He wanted to make of her a more perfect image of himself, and to actualize in her a “new” holiness, Jesus “centralized” in her “all the interior states which have been until now on the path of sanctity”,⁵ including Mystical Marriage that occurred on October 16, 1888. Nevertheless, he revealed to her that this new holiness that forms “the crown and completion of all other sanctities”⁶ establishes within her soul a “new” presence which he refers to as his “Real Life”. Jesus Real Life may be described as follows. As the soul accomplishes its acts in the Divine Will, Jesus absorbs and assimilates them to his own acts (theandric acts) and to those of his Blessed Mother, and he confers upon them an eternal quality, whereby they become “divine acts” that impact all creation at once. Myriads of angels transport these divine acts up to heaven and around his Real Presence in the Eucharist so that the latter “remains surrounded by redoubled acts, redoubled love and by greater glory”.⁷ Inasmuch as Jesus’ Real Life is the life of God himself, which Luisa also refers to as his “complete life”⁸ that is distinct from the

⁵ Ibid., volume 16, November 8, 1923.

⁶ *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”* (Ibid., volume 16, November 8, 1923).

“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” (Ibid., volume 12, April 8, 1918).

“Ah, 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” (Ibid., volume 16, November 5, 1923).

⁷ Ibid., volume 31, November 13, 1932.

⁸ Ibid., volume 11, November 25, 1912: *“My daughter, along the golden stairway souls ascend who live their lives in [union with] My [complete] life. Wherefore I may say that they are My feet, My hands, My heart, My entire Being [...] I am their life, and their actions are of pure gold and of incalculable wealth, for they are divine. No one can attain their heights, for they constitute My own life. Hardly anyone recognizes them, for they are hidden in Me. Only in heaven will perfect knowledge of them be made known.*

aforementioned “mystical life,” the soul in whom his Real Life abides may be said to “live completely” in his Divine Will. Luisa relates:

“My beloved Jesus, is what you are telling me something new and singular, that is, in one who lives in your Will you form your Real Life? Is this not rather the mystical life that you form in souls who possess your grace? And Jesus: «No, no, this is not the mystical life. And as for souls who possess My grace but do not live in My Will with their immediate acts, they lack the sufficient matter to form the accidents that imprison Me. Such souls may be likened to a priest who lacks the host and nevertheless wants to pronounce the words of consecration. He may say the words, but they would produce no effect and My sacramental life would certainly not be effected. Such is the manner in which I abide in souls who, while possessing My grace, do not live completely in My Will: I am in them by grace, but not with My Real Life...”

For one who lives in My Will, My Will and this soul’s are one. And if I can do this in the [consecrated] Host, how much more can I do it in a soul? Furthermore, because I find a heartbeat and an affectionate response, I discover My recompense and My requital in this soul, which I do not find in the Host. To the soul who lives in My Will it is necessary that My Real life dwell in it, otherwise, how would it be possible for it to live in My Will?”

Along the wooden stairway there are more souls. These are the souls of those who walk along the way of the virtues, yes, but neither in union with My [complete] life nor in continuous cooperation with My Will. Their actions are of wood, and therefore their value is minimal. [Comparatively] these souls are small, almost scrawny, as many human purposes are mixed in with their good actions, and human purposes produce no growth. They are known to everyone because they are not hidden in Me, but in themselves [...] They will not cause any surprise in heaven, since they were already known on earth. Therefore, My daughter, I want you in [union with] My complete life, while doing nothing of your own [will], and I entrust to you the souls you know to see to it that they may keep themselves strong and constant along the stairway of My life”. Cf. also Ibid., volume 33, July 8, 1934; volume 34, December 8, 1936.

Nota bene: To the soul that possesses Jesus’ Real Life, Jesus imparts the Trinity’s “act of life” (Ibid., volume 33, November 29, 1931). On January 20, 1935, Jesus reveals to Luisa that in order to participate in God’s “one single life”, God must impart three prerogatives to the soul: The «rightful claims to the divine life», whereby in everything the soul does it “feels the [divine] life [...] in the mind, in the breath, in the heart, in everything [...]”, which constitutes an “act that is not subject to cessation”, as it is the continuation of God’s one eternal operation that forms life; the “right of ownership” that elevates the soul to possess all of God’s blessings and qualities without measure; the “rightful claims to glory” that empowers the soul to offer to God the greatest glory in everything it does, be it great or small, “even in a breath, or a heartbeat [...]” (Ibid., volume 33, January 20, 1935).

Noteworthy is the manner in which Luisa qualifies the “new sanctity” that is distinct from the mystical life. She asserts that the novelty of this sanctity consists of “the way of living” in God’s Will.⁹ 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”,¹⁰ “the gifts perfect man for acts which are higher than acts of virtue”.¹¹ The gift of Living in the Divine Will does not derive from the perfection of the virtues, but from God’s pure favor who bestows on the soul his one eternal operation, which confers upon the soul’s finite acts and eternal quality — something the virtues cannot achieve. On account of God’s one eternal operation in the soul, the soul is able give glory to God on behalf of all creation with every breath.

Admittedly, in order for the soul to receive this gift from God and advance in it, it must be in the state of grace¹² and desires it firmly. To Luisa Jesus reveals:

(Luisa relates): “*While I was thinking about the holy Divine Will, my sweet Jesus said: ‘My daughter, to enter into My Will... the soul does nothing other than remove the pebble of its will... This is because the pebble of its will impedes My Will from flowing within it... But if the soul removes the pebble of its will, in that same instant it flows in Me, and I in the soul. It finds all of My treasures at its disposal: Light, strength, assistance and all that it desires... it is enough that the soul desires it, and everything is done!’*” (Ibid., volume 12, February 16, 1921).

“*As soon as you make up your mind, I run and, together with you, renew My creative power by imparting to you the power to accomplish all the good you desire*” (Ibid., volume 12, December 6, 1919).

⁹ Ibid., volume 30, March 20, 1932.

¹⁰ T. Aquinas, *Summa Theol.* 2/1.68,8 ad 1.

¹¹ Ibid., 2/1.68, 1 ad 3.

¹² L. Piccarreta, volume 6, April 9, 1904: “*My daughter, with regard to [the soul’s] voluntary sins, they are cause for sorrow; but with regard to [its] imperfections, weakness and frigidity that do not in any way derive from its own [will], a perfect act of resignation suffices, which purges such imperfections. For in the very act of resigning itself, the soul first encounters the Divine Will, and in this encounter the Divine Will purges the human will, embellishes its qualities, and then assimilates the soul with Me*”.

Nota bene: When referring to the Holy Spirit’s gifts through the Sacrament of Confirmation, the Church acknowledges that each Christian may receive the Spirit’s gifts on the condition that one is in a state of grace: “To receive Confirmation one must be in a state of grace. One should receive the sacrament of Penance in order to be cleansed for the gift of the Holy Spirit. More intense prayer should prepare one to receive the strength and graces of the Holy Spirit with docility and readiness to act [cf. Acts 1.14] (CCC, 310)”.

“As soon as the soul disposes itself to do My Will... even at the cost of any sacrifice, My Will, in finding everything prepared and disposed, communicates itself to the soul without delay, pouring out the goods it contains and forming the heroes, the martyrs of the Divine Will and the most unheard-of wonders” (Ibid., volume 12, December 26, 1919).

“Here then is the reason for My speaking at such length about My Will: The power of My creative Word will dispose souls, as it instills desire in them and transforms their human will. And in knowing that I want to open the doors [to My Will], they will knock and immediately I will open to them and be pleased, and I will acquire My fortunate people that will give Me their life in exchange for My own life which I gave them...” (Ibid., volume 30, December 21, 1931).