

Manual for Instructing the Faithful on the Gift of Living in the Divine Will

By

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The following instructions are taken from the Church's first doctoral dissertation on Luisa Piccarreta's writings. This doctoral dissertation was successfully defended by Rev. Joseph L. Iannuzzi, STD of the Pontifical University of Rome that is authorized by the Holy See, and bears the official seals of ecclesiastical approval under the title, "*Living in the Divine Will in the Writings of Luisa Piccarreta – an inquiry into the early ecumenical councils, and patristic, scholastic and contemporary theology*". It is available for purchase online.

1 - Public and Private Revelation

The Catholic Catechism states the following:
“No new public revelation is to be expected before the glorious coming of our Lord Jesus Christ. Yet even if Revelation is already complete, it had not been completely explicit; it remains for Christian faith gradually to grasp its full significance over the course of the centuries” (CCC, 66).

In this article one discovers the progressive disclosure (explication) of public revelation. If, on the one hand, this article relates that Jesus revealed to us everything we need for salvation and no new “public” revelation (the Deposit of Faith) is to be expected, on the other hand, it affirms that not everything in the public revelation of Christ was revealed to us “explicitly”! Concerning Jesus’ unexplicated doctrines, I recall Jesus’ words to his disciples before departing from this world: *“I still have many things to say to you, but you cannot bear them now. But when the Spirit of truth comes, He will teach you all the truth”* (Jn. 16:12).

Church documents of the past 2,000 years further testify to the continuing, ongoing

disclosure of public revelation, as they never state that revelation has “ended” with Christ, but rather that Christ’s public revelation is “complete.” Unfortunately, the 19th-century employment of the word “end” in actual fact is a very unfortunate rendering of the Latin *compleo*, which the Church employs to describe Christ’s public revelation. In fact, *compleo* doesn’t signify “end” at all, but instead it means the foundation of revelation that in Christ is constituted once and for all. Indeed, revelation occurs through the official teaching voice of the Church (Magisterium) as well as through the office of prophet (through whom the Church today receives private revelations) whom St. Paul lists immediately after the office of Apostle: “God has appointed in his Church first Apostles, *second prophets*, third teachers, fourth miracles...” (1 Cor. 12:28).

This is one of the many reasons why the Church’s “private” revelations – while not essential to our salvation, nevertheless valuable for our sanctification – are of

importance today, as they constitute the continuing and ongoing unfolding of Christ's "public" revelation. Their importance is witnessed in the spiritual consequences that would have ensued if the Church ignored them: Had the Church ignored the private revelations of St. Margaret Mary we would neither have today's promise of the grace of final perseverance through the observance of the first 9

Fridays of each month, nor the Feast of the Sacred Heart; had it ignored the private revelations of St. Faustina we would not have the Feast of Divine mercy that grants a total remission of all sin and punishment; had it ignored the private revelations of the Servant of God Luisa Piccarreta we would not have God's greatest gift to the Church, i.e., Living in the Divine Will that bequeath to the soul on earth the same interior union with God's Will as enjoyed by the saints in heaven.

In sum, while "public" revelation refers to that period of the Church when Christ proclaimed the Good News of salvation of which the Apostles bore written testimony, which is forever constituted and normatively witnessed in Scripture, "private" revelations explicate public revelation with a new message from Christ to the churches today that is rooted in Tradition. The renowned theologians Josef Cardinal Ratzinger, Urs von Balthasar, René Laurentin and Karl Rahner agree that revelation "never ends", and that with Christ and the Apostles such revelation is "materially" fulfilled in him and normatively transmitted by the Apostles in the form of Scripture. However, since with the course of the centuries there are new times and circumstances, and God continues to reveal himself to his Church in every age, revelation that was materially fulfilled with Christ always requires a new "form", and this form is often the written testimony of many of today's prophets, such as Luisa.

2- Who is Luisa Piccarreta?

2.1 – Life

April 23, 1865: Luisa's birth and Baptism on Sunday «*in albis*» (exactly 130 years later Pope John Paul II proclaimed this day «Divine mercy Sunday»).

April 23, 1874: At the age of 9 on Sunday «*in albis*» Luisa receives her first Communion and Confirmation. She begins to hear Jesus' voice.

1878: At the age of 13, Luisa receives her first vision of Jesus carrying the Cross who implores her, «Soul, help me»!

1881: At the age of 16, Luisa accepts the state of victimhood and is intermittently confined to bed.

1882: At the age of 17, Luisa composes the Christmas Novena that she would recite every year for the rest of her life.

November, 1887: At the age of 22 Luisa is definitively confined to bed.

October 16, 1888: At the age of 23 Luisa experiences her first nuptial of spiritual marriage on earth.

September 7, 1889: At the age of 24 Luisa experiences her second nuptial of spiritual marriage in heaven, i.e., the gift of Living in the Divine Will in which Jesus takes possession of Luisa's heart. Several days later the Trinity confirms Luisa and establishes in her heart its divine indwelling.

Undated Entry: Luisa experiences her third nuptial, the spiritual marriage of the Cross.

February 28, 1899: At the age of 33 in obedience to her confessor Luisa begins to write.

November 16, 1900: At the age of 35 Luisa experiences her fourth nuptial in which she takes possession of Jesus' Heart, receives three divine breathes, and embarks on becoming centered in the Divine Will and on possessing it entirely and completely.

November 12, 1925: Pope Pius XI institutes the Feast of Christ the King.

October 7, 1928: At the age of 63 Luisa moves into the Sisters of the Divine Zeal Orphanage in Corato.

August 31, 1938: Three of Luisa's works are placed on the Index of Prohibited Books, beside those of Faustina Kowalska and Antonio Rosmini – all of which were eventually rehabilitated by the Church.

October 7, 1938: At the age of 73 Luisa leaves the Sisters of the Divine Zeal Orphanage. Rev. Benedetto Calvi relocates Luisa to Via Magdalena where she would spend her final years.

December 28, 1938: Luisa's writes her last volume (the 36th volume).

March 4, 1947: After a short bout with pneumonia — the only diagnosable illness of her life — Luisa Piccarreta dies.

November 20, 1994: Opening of Luisa's Cause for Beatification; she receives the title Servant of God. October 29, 2005: Luisa's Cause of Beatification concludes its diocesan *iter*.

2.2 – Doctrine

2.2.1 – The 3 Fiats of Creation, Redemption & Sanctification: While each of the three divine Persons are distinct but inseparable, many theologians including Augustine, maintain that God's *ad extra* works may be appropriated to each Person. In Luisa's text this appropriation attributes to God the Father the work of creation, to God the Son the work of Redemption, and to God the Holy Spirit the work of sanctification.

2.2.2 – The 3 modes of prayer and action: In light of John of the Cross's tripartition of the three stages of mystical union with God, i.e., purgation,

illumination and unification, and Teresa of Avila's 7 interior mansions, mystical theologians reveal two modes of praying and acting: The human mode (*modo humano*) and the divine mode (*modo divino*). The human mode corresponds to

John's stage of purgation and Teresa's first 3 mansions.

The divine mode corresponds to John's illumination and unification stages, and Teresa's 4-7 mansions. Until the gift of Living in the Divine Will was freely actualized by God in the Church, no mention was made of an eternal mode, that is, until Luisa's approved writings revealed that the gift of Living in the Divine Will admits the human being to God's "eternal mode", whereby God absorbs and elevates the soul's prayers and actions to continuously participate in the Trinity's one eternal operation (*ad intra operatio*).

Because God's Triune operation is eternal, and therefore transcends time and space, its elevation of the soul's acts empowers them to transcend time and space and to multilocate, concomitantly impacting all creatures of the past, present and future, rational and irrational. By this means, to the soul is restored the gift that Adam and Eve, and Jesus and Mary possessed, and that restores to it the office of crown of all creation. Similar to Daniel's chapter 3.57ff and David's Psalm 148, whose prayers in the divine mode impacted creatures of their time, Luisa's "rounds" throughout creation provide a method of praying in the eternal mode that impacts creatures of all time.

2.2.3 – A new holiness: To Luisa Jesus reveals that the gift of Living in the Divine Will is "A new sanctity that surpasses all other forms of sanctity", and that those who receive this gift on earth "leave all other saints behind", and will in heaven form the "new hierarchy" that no one else is permitted to occupy.

It is noteworthy that the mystical life in many respects is a subjectively experiential phenomenon, and it is often beyond our ken to objectively determine the greatness of one individual's sanctity, much less compare one person's sanctity to that of another. While only God beholds the recipient's faithful correspondence to whatever grace he may wish to grant it, it is safe to assert that one form of sanctity may be greater than another *when* its greatness

is determined by the greatness of his gift imparted and by said correspondence.

It is within this context that Jesus reassures Luisa that Living in the Divine Will is God's "greatest gift to mankind" that he has recently actualized within his Church, and that brings with it a new holiness. This new holiness consists of the soul's sharing in the infinite merits of Jesus, who "has perfected *for all time* those who are being sanctified" (Heb. 10.12). Accordingly, the soul who lives in the Divine Will shares, in every action and in every instant, in the same merits of Jesus' humanity, as it perfects and sanctifies *all* creation with Christ and hastens the realization of the kingdom of his Divine Will on earth. This realization is the fulfillment of the words of the "Our Father" prayer, in which one prays, "your will be done on earth as it is in heaven."

2.2.4 – Difference between "Doing" and "Living" in the Divine Will: In considering the divine and eternal modes of prayer and action, Jesus reveals to Luisa the expressions, "doing the Divine Will" to signify the former, and "Living in the Divine Will" to signify the latter. He affirms that "Living in the Divine Will" is the model that is

"closest to the blessed in heaven" and as distant from "doing the Divine Will" "as that of heaven from earth". The following analogy depicts these two modes: The divine mode of prayer is that of a saintly person on earth who wishes to pray for the deceased souls in a cemetery. To do so, he must walk from one tomb stone to another to see who it is he is to pray for and then pray for that soul, one soul at a time. The eternal mode of prayer is that of one who, in wishing to pray for souls in a cemetery, is taken above in a plane and beholds all souls in one bird's-eye view to pray for all concomitantly. Living in the Divine Will is to invite God's one eternal operation into our finite prayers and actions, who bequeaths to them an eternal quality, whereby they impact all souls of the past, present and future concomitantly.

2.2.5 – The gift of Living in the Divine Will establishes in the soul Jesus' "Real Life". This Real Life is similar to Jesus' "Real Presence" in the Eucharist, and it is perpetuated in the soul who lives in the Divine Will. The

Baltimore Catechism affirmed that after one consumes the consecrated Host, the accidents of bread remain in him for about 15 minutes, and then they are digested. In the soul who lives in the Divine Will, Jesus tells Luisa that although the accidents are consumed, his presence in the consecrated Host is perpetuated in that soul, thus constituting his Real Life. By this means, the soul who lives in the Divine Will becomes a “living host”, that is, another Jesus, interceding on behalf of mankind.

2.3 – Spirituality

2.3.1 – The Morning Offering in the Divine Will

(see pp. 65-67): (Luisa also refers to this as the “Prevenient act”). Jesus asks that we recite this prayer at the first rising of the day, for in doing so, we invite God’s one eternal operation in all of our thoughts, words and actions throughout the day. Accordingly, God absorbs our finite acts into his all-embracing operation that sustains and enlivens all things. By this means, all that which we think, say and do, sustains and enlivens all creatures throughout the cosmos.

2.3.2 – The renewal of the Morning Offering throughout the day: (Luisa also refers to this as the “present act”). Because distractions throughout the day may lessen the efficacy of our Morning Offering prayer, we are asked renew it from time to time during the day. This renewal may be a repetition of the words of the Morning Offering, or it may be a simple aspiration of one or two sentences in which we invite the Trinity to continuously operate in our memory, intellect and will, and continuously empower our breath, heartbeat, and Blood flow. Indeed, to Luisa Jesus revealed that in prelapsarian Adam God the Father continuously operated in his will and heartbeat, the Son of God in his intellect and Blood flow, and the Holy Spirit on his memory and breath.

2.3.3 – The “Rounds” in creation: Each day the soul seeks to requite the love God placed in creation out of love for it, by going throughout creation adoring, thanking and glorifying God. Here the soul “bilocates” itself within creation

by assimilating its thoughts, words and acts, with those of all humans, and it praises, adores and thanks God on behalf of creatures throughout the cosmos. By assimilating in its daily life its every, thought, word and action with those all creatures, the soul divinizes all created activity. Indeed, Jesus tells Luisa that in his hidden life his every breath, step, word, and even his most menial acts, divinized all human activity and the activity of all creatures; while his Passion redeemed man, his hidden life divinized man.

Luisa accomplished her Rounds with two movements of her soul. To better illustrate this interior dynamic, her first interior movement was general, whereby she offered to God the love, praise and thanksgiving of and for all creatures at once. Her second interior movement was particular, whereby she offered to God all things individually or in clusters, e.g., the acts of all humans, the motions of the stars, of the trees, etc. Reminiscent of the prayers of Daniel 3.57ff and Psalm 148, Luisa's Rounds impacted creation, and by virtue of God's eternal operation, they not only impacted creatures of her lifetime, but of all time and concomitantly.

2.3.4 – The repetition of the soul's "divine acts":

Divine acts are the Trinity's one eternal operation (that transcends time and space and impacts all creatures concomitantly) absorbing our finite acts in such a way that our acts impact all creatures too. Such divine acts dispose all humans to receive the gift of Living in the Divine Will, they help "set creation free from its slavery to corruption" (Rom. 8.21), they dispose the world for a universal era of peace, and they help realize on earth the fulfillment of the Our Father prayer: "Thy kingdom come, thy Will be done on earth as it is in heaven".

2.3.5 – Meditation on *The Hours of the Passion of our Lord Jesus Christ*: This is perhaps the most indulgenced work Luisa wrote, as the prayers contained in this meditation help save souls and avert calamities, they offer protection to souls and make reparation to God. Jesus tells Luisa that those who regularly meditate on this work, if they are tempted, will overcome all weakness, and if imperfect, they will become holy and attain perfection. Moreover, he assures

her that there is not a soul that enters purgatory or heaven that does not benefit from these Hours of the Passion.

2.3.6 – Meditation on *The Blessed Virgin Mary in the Kingdom of the Divine Will's 36 lessons*¹ that teach us how to Live in the Divine Will: These are daily meditations for each day during the month of May (including 5 extra lessons at the request of her confessor), but they may be used for meditation during any month. As Jesus gave us lessons in 36 volumes, so here Mary offers 36 lessons.

2.3.7 – The 36 Volumes: These contain Jesus' revelations to Luisa on how to Live in the Divine Will. The 36 volumes comprise over 8,550 pages written by Luisa who possessed little more than a first-grade education. Of the 36 volumes, the first group of 12 addresses the *Fiat of Redemption*, the second group of 12 addresses the *Fiat of Creation*, and the third group of 12 addresses the *Fiat of Sanctification*. While Luisa wrote in a scattered and uncoordinated manner, her doctrine – as demonstrated in my doctoral thesis – remains unassailable. Her 36 volumes are primarily intended for the Church's hierarchy, its Priests and bishops, whom Jesus calls to review and interpret them in light of Sacred Scripture, Tradition and Magisterial teachings. These are to then convey them to the laity with doctrinally sound and short teachings. Because few laity will have the time to read over 8,550 pages, all 36 volumes have been systematically presented and condensed in 400 pages for the laity in the approved doctoral thesis entitled, "*The Gift of Living in the Divine Will in the Writings of Luisa Piccarreta – an inquiry into the early ecumenical councils, and into patristic, scholastic and contemporary theology*" (available for purchase online).

2.3.8 – The soul's progression in the Divine Will: Some souls live imperfectly in the Divine Will, others more perfectly, and yet others to the point of immersing themselves completely in the Divine Will.

2.3.9 – The Four Steps to Living in the Divine Will: Desire (admits us to this gift), knowledge (advances us in this gift), virtue (anchors us in this gift), and

1 Cf. the Introduction to "The Virgin Mary in the Kingdom of the Divine Will".

life (actualizes this gift). While the soul in the state of grace may, with holy *desire*, immediately enter into God's one eternal operation and impact all things concomitantly, it is not until the soul becomes grounded in the *virtues* that it may experience *life* in the Divine Will, as life implies continuity in God's one eternal operation.

The Fulfillment of the "Our Father" Prayer

When Jesus came to earth to redeem mankind, he taught his disciples to pray the "Our Father". Luisa's writings relate that in this prayer, Jesus invokes the third "Fiat of Sanctification", which she often refers to as the "*Fiat Voluntas Tua*". The Holy Spirit actualizes this third Fiat² in order to inaugurate the Kingdom of the Divine Will in souls on earth. By reciting the Our Father prayer for the past 2,000 years, the Church has not only petitioned this Kingdom, but it has disposed the world to receive it so that the Divine Will may come to extend its reign in souls on earth.

It is appropriate here to recall that after the "Fiat of Creation", Adam lost the Kingdom of the Divine Will and no mere creature could restore it. In the "Fiat of Redemption" the God-man Jesus Christ alone restored this divine gift³ in his humanity as a pledge of its universal realization²⁶⁵. Moreover, Jesus' prime purpose in Redemption was to establish the Kingdom of the Divine Will in his humanity and, through it, to inaugurate its reign within all human nature⁴. Jesus illustrates this truth:

"My daughter, when Adam sinned God gave him the promise of the future Redeemer. Centuries passed and the promise did not fail, therefore human generations enjoyed the blessings of the Redemption. Now, by my coming from heaven to form the Kingdom of Redemption, I made another more solemn promise before departing for heaven: The Kingdom of my Will on earth, which is contained in the "Our Father" prayer. To give it more value

2 L. Piccarreta, volume 17, May 17, 1925.

3 L. Piccarreta, volume 20, September 17, 1926. ²⁶⁵ L. Piccarreta, volume 12, May 22, 1919.

4 L. Piccarreta, volume 24, September 10, 1928.

and to obtain it more quickly, I made this formal promise in the solemnity of my prayer, asking the Father to let his kingdom come, which is the Divine Will on earth as it is in heaven. I placed my very Self at the head of this prayer knowing that such was his Will, and that he would deny me nothing I should ask of him. Furthermore, I prayed with his own Will and asked for something that my Father himself desired. So after I formed this prayer in the presence of my Heavenly Father, certain that he would grant me the Kingdom of my Divine Will on earth, I taught it to my Apostles so that they might teach it to the whole world, and that one might be the cry of all: 'your will be done on earth as it is in heaven'. A promise more sure and solemn I could not make [...] my very prayer to the Heavenly Father, 'May it come, may your kingdom come and your will be done on earth as it is in heaven', meant that with my coming to earth the Kingdom of my Will was not established on earth, otherwise I would have said, 'my Father, may Our kingdom that I have already established on earth be confirmed, and let Our Will dominate and reign'. Instead I said, 'May it come'. This means that it must come and souls must await it with the same certainty with which they awaited the future Redeemer. For my Divine Will is bound and committed to the words of the 'Our Father'. And when my Divine Will binds itself, whatever it promises is more than certain to come to pass. Furthermore, since everything was prepared by me, nothing else is needed but the manifestation of my Kingdom, which is what I am doing"⁵.

Nos cum prole pia, benedicat Virgo Maria

5 L. Piccarreta, volume 23, February 5, 1928; vol. 12, May 2, 1921.