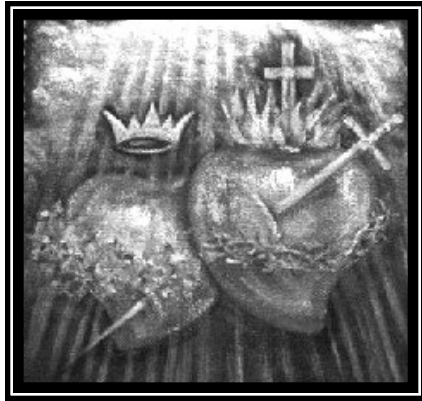


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Sicut in Caelo et in Terra

(On Earth as it is in Heaven)

An Introduction to Doing the Divine
Will on Earth AS It is Done in Heaven



AN ABRIDGMENT OF
THE SECRET OF THE DIVINE WILL

BY ROBERT T. HART

Sicut in Caelo et in Terra

AN ABBREVIATED VERSION OF THE 250+ PAGE BOOK:

THE SECRET OF THE DIVINE WILL

BY ROBERT T. HART

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Everything in this booklet that refers to private visions or revelations requires only human faith, in conformity with the wise decree of Pope Urban VIII, and we submit everything contained herein to the infallible judgment of the Holy Apostolic Roman Catholic Church.

“That He might make known unto us the **Mystery of his Will**, according to his good pleasure, which He hath purposed in Him, in the dispensation of the fullness of times, **to restore all things in Christ**, that are in Heaven and on earth in Him” (Eph. 1:9-10).

1. New and Increasing Sanctities in the Church

In this small booklet I wish to introduce to you a spirituality that is so lofty that it may tend to be disregarded by some as impossible. The mere fact that it is a new form of sanctity which is exalted over all other forms of sanctity will certainly tend to cause some to disbelieve. This is certainly understandable. But if we look into the matter, we find that sanctity is supposed to increase in the Church. In his classical work, *The Mystical Evolution in the Development and Vitality of the Church*, the Servant of God, Fr. John G. Arintero, O.P.* affirms this:

“...there are some that think that, although all the members of the Church should increase in life, or what is the same, in virtue and sanctity, the Church itself cannot increase or mystically evolve, for it was holy from the very beginning and it is not to be supposed that now she would have greater saints or more abundant charisms than she had before. But then, neither can the Church be said to grow in unity and catholicity, for she was always, at least virtually, one and catholic. Nevertheless the Church does increase in these notes as she is extended and propagated and as, through great organic development, she fastens and tightens the bonds of solidarity of all the members among themselves and with the Head.

*She should grow in all things because she must always be edified more and more. This edification is principally in charity and, therefore, in sanctity and justice. **This is her primary end: the progressive sanctification of all her members*** (emphasis added).¹

Later, Arintero goes on to say:

The love of the Spouse for Jesus Christ is always increasing and ever seeking new ways to please the Beloved. It will always be offering

* Fr. Jordan Aumann, O.P., who translated the work into English in the 1940's, states in his Preface, “Father Arintero attained great renown in his native Spain for his profound learning and his personal sanctity. Because of his success as the champion of the true traditional doctrine in mystical theology, he is the acclaimed precursor of the current movement toward the realization of mystical ideals.”

Him new flowers of virtue and sanctity, without depreciating the old ones. **Why should there not be saints as great or even greater than in other times**, when the general progress of the Church (especially in regard to sacramental discipline and theology, a better knowledge of ascetical and mystical theology and the whole progress of the spiritual life) has facilitated and multiplied the means of sanctification? Now as always God is sharing with souls His intimate friendship and in the great facility which He gives them to purify themselves frequently in the sacrament of penance and to replenish and nourish themselves by daily Communion, He offers them efficacious means for arriving promptly at the heights of sanctity, if they wish to correspond with the inventions of His love and not be deaf to His sweet calling. Let us learn how to correspond with love and generosity, and **He will be able to work in us His unheard-of marvels. His treasures are never exhausted, and from them there are always proceeding new prodigies with which He continually renews His Church** (emphasis added).²

Finally, Fr. Arintero backs up his claims with the example of Bl. Angela Foligno:

*“I dwelt in the apostles,” said the divine Paraclete to Blessed Angela of Foligno (Visions, Chap. 20), “and they did not experience My presence in the way that you do. Enter into yourself and you will find a joy without any comparison. It will not be the sound of My voice in your soul; it will be Myself.... I love with an immense love the soul that loves Me without any simulation. **If I find a soul possessing perfect love, I will bestow on it even greater graces there than on the saints of centuries past....** God does not ask anything of the souls but love, and the soul’s love is God Himself.” “Ponder these last words,” adds Blessed Angela, “weigh them well; they are profound.... My soul understood with certainty that in Him there is nothing but love. He complained that now He finds so few in whom to deposit His grace, and **He promised to give to His new friends, if He finds them, greater graces than He gave to the ancients**” (emphasis added).³*

With this, I would like to add my own examples of progressing holiness as found in certain souls of two centuries. There are a growing number of souls that have been recognized for their holiness by the Church (in varying degrees) which could be selected. Some of these include: St. Maria Faustina, St. Maximilian Kolbe, St. Hannibal D Francia, Bl. Elizabeth of the Trinity, Bl. Dina Bélanger, St. Padre Pio, Ven. Concepcion Cabrera de Armida, and the Servants of God Archbishop Luis Maria Martinez, and Marthe Robin. For our purpose, I will offer as examples just three of these. The first is Venerable Concepción Cabrera de Armida of Mexico.

Venerable Concepción Cabrera de Armida (1862-1937)

Maria Concepción Cabrera De Armida, commonly known as “Conchita,” lived a rather ordinary life from all outward appearances. She grew up in a Catholic family in Mexico in the last half of the 19th century. She married and became the mother of nine children. Yet, after a Commission in Rome examined her in 1913, one of its members declared, “*She is extraordinary of the extraordinary!*”⁴

This could be said of her because, while outwardly appearing most simple and ordinary, in the depths of her soul was hidden a most remarkable gift of sanctity. Something new and unheard-of. As with many of the Saints, Conchita advanced along the way of perfection and union with Jesus over the course of years. On January 23, 1894 she received the grace of spiritual betrothal. On February 9, 1897 she received the grace of spiritual or mystical marriage. But on March 25, 1906, Jesus granted her a most extraordinary grace, something that is even *beyond* the grace of mystical marriage. This grace, as Jesus calls it, is the gift of *Mystical Incarnation*.

When she first received this gift during Mass, Conchita wondered if the grace given to her was mystical marriage. Jesus responded: “*That has already taken place. Now there is a question of an infinitely greater grace.*” He went on to explain:

Marriage is a form of external union; [whereas] the grace of incarnating Me, [is that] of living and growing in your soul, never to leave it, to possess you and to be possessed by you as in one and the same substance, without obviously, you giving Me life; rather, it is I, who communicate it to your soul in a compenetration which cannot be comprehended: it is the grace of graces.

*There you have a mystic union, one that is the greatest and most sublime, the greatest that can ever be. It is **a union of the same nature as that of the union of Heaven**, except that in paradise the veil which conceals the Divinity disappears, but since Divinity never separates itself from Me, the union, the intimate encounter of nothingness with All is the same thing* (emphasis added).⁵

From this we see that the grace of Mystical Incarnation is a union with the Divinity similar to the Blessed in Heaven. Later, in 1913, Jesus gave her a still fuller explanation of this sublime gift:

To speak of the mystical incarnation, is then to consider the soul as entering into a phase of graces of transformation which will bring it, if it

corresponds, **to the identification of its will with Mine** and to simplify itself in order that its union with God come to the most perfect likeness possible. Such is the purpose of the mystical incarnation which the Holy Spirit gives as a gift to certain souls (emphasis added).⁶

He went on to explain that this grace would enable the soul to operate like Jesus and thus obtain graces, not just for those who cross the soul's path, but for all souls universally:

*In the concrete, the mystical incarnation is nothing other than a most powerful grace of transformation which simplifies and unites to Jesus by purity and immolation, rendering the being in its entirety, as much as possible, like to Him. Because of this likeness of the soul to the Incarnate Word, the eternal Father finds pleasure in it, and the role of Priest and Victim which Jesus had on earth is communicated to it, **in order that it obtain graces from Heaven for the whole world**. That is why the more a soul is like Me, the more the Eternal Father hears it, not due to its worth but due to its likeness and its union with Me and in virtue of My merits which constitute what counts for obtaining graces* (emphasis added).⁷

A Fourth Stage

Customarily, we speak of three stages in the spiritual life: the purgative, the illuminative and the unitive ways; and, it is in the unitive way that mystical or spiritual marriage takes place. Yet, though little known, some authors have spoken of a fourth stage. In his biography of the Servant of God, Archbishop Luis Maria Martinez, Fr. Joseph Trevino explains:

The division of the spiritual life into three stages is traditional: the purgative, illuminative and unitive ways. The unitive way culminates in the transforming union. But as we said already, the unitive way, the transforming union, the spiritual marriage, still are germs but the most prolific, the most fecund, which should germinate and develop and produce the most exquisite fruits of sanctity.

It would be absurd actually, if, when the soul reaches the highest union on earth, its life would stagnate, that it would remain permanently inactive. Just the contrary happens; that is the time when the action of the soul, under the motion of the Holy Spirit, reaches its maximum. This is the fourth stage.*

* This "maximum" activity of the soul shows that this state is not one of passivity or inertia taught by the false spirituality of Quietism or Semiquietism condemned by Rome.

It is true that the mystics are not accustomed to speak of it. A few years ago, when Father Poulain S.J., was consulted about the matter, he answered: "Unfortunately, there is nothing written about the fourth stage."⁸

Trevino then goes on to clarify what takes place in this fourth stage:

All this can be explained in this way: in the transforming union, the soul is united with the Word. But this union is spiritually fecund; its fruit is Jesus, Jesus reproduced in the soul itself and, through its ministry, Jesus reproduced in the souls of others (apostolic life).⁹

Richard of St. Lawrence also affirms this existence of this fourth stage. He attests:

In the first degree the betrothals take place, in the second the wedding, in the third the marriage is consummated, in the fourth the childbirth occurs... In the first degree, the soul receives frequent visits; in the second, she is betrothed; in the third, she is made one with her beloved; in the fourth, she becomes a mother.¹⁰

Archbishop Luis Maria Martinez (1881-1956)

This spiritual fecundity in which Jesus is reproduced in oneself and in others is clearly noted in the spiritual life of the Servant of God, Luis Maria Martinez. He was the Archbishop of Mexico City and Primate of all Mexico. Interestingly, he became Conchita's spiritual director in 1925. Just two years later he too received the gift of the Mystical Incarnation. In his personal notes the Archbishop describes the grace he received in this way:

*I experienced something most profound, most strange, as if for my soul there began a new stage; as if in those moments I was given to the Holy Spirit, that He might ravish my soul and give it to Jesus. **I understood that by this union, the Holy Spirit, as an impetuous wind, was to carry away my soul, stripping it of everything and plunging it into the bosom of God.**¹¹*

He elaborates on the spiritual fruitfulness of the grace received in this way:

I saw the Holy Spirit as the spouse of my soul. He fecundates it in an ineffable manner, forming Jesus therein.¹²

No doubt the Holy Spirit forms in us, but we cooperate in his formation in a similar, though very remote manner, to the way Mary cooperated in the formation of Jesus in his real body.

*Jesus is, consequently, our son mystically, and the secret longing of our heart is satisfied with this tender, disinterested love, full of abnegation and of delicacy, the reflection of the Father's love.*¹³

Martinez also makes mention of this extraordinary grace being spiritually fruitful in others:

If after considering Jesus in myself, I consider him in others, the apostolic life takes on the exalted proportions of a paternity such as St. Paul conceived it. Considered in this way, how can flesh and blood and human designs be seen in the holy affections for souls, in the exquisite work of forming Christ in them?

*The apostolic life is converted into a life of tenderness and holy docility to the Holy Spirit, the only one who can form Jesus. When exercising this participation in the divine paternity, it is necessary to penetrate deeply into the mystery of Christ.*¹⁴

Finally, being that the Archbishop received the gift of Mystical Incarnation just two years after becoming Conchita's spiritual director, it seems safe to assume this grace came to him as the fruit of her own spiritual fecundity.

Blessed Dina Bélanger (1897-1929)

Another soul in whom we find a new and extraordinary form of sanctity is Bl. Dina Bélanger, a Religious of Jesus and Mary from Québec. Bl. Dina, like St. Thérèse of the Child Jesus, was given the obedience to write her autobiography. It is in this manuscript that we come to learn of the incredible grace of her life — a grace of union with Christ called *Divine Substitution*. She notes that Jesus drew her into this intimate and lofty union with Him in stages:

*He introduced me to a life of union with him. At first, it seemed he was at my side, that he was walking close by me. Then I found he was within me. I loved to speak with him interiorly when I was out alone in the street. Then he gave me his spirit in place of my own; his judgment so that I might appreciate things, happenings, people in the way he wished. After that, **he replaced my will with his own**; then I felt a great strength which urged me on towards good and compelled me to refuse him nothing (emphasis added).*¹⁵

This eventually brought her to the point where she could state:

I no longer exist, being consumed by the divine flame, hidden in the Heart of the Three yet it is in paradise that I am annihilated in Love.

*What tranquility! What peace!... Yet no sensible consolation. What power!... O words cannot describe what I am experiencing!*¹⁶

This *substitution* increased in her over the course of time. It became so complete that Jesus went so far as to tell her one day: “*You will not possess me anymore completely in heaven... because I have absorbed you totally.*”¹⁷ Therefore, as Bl. Dina wrote, Jesus also fittingly changed her name. He told her:

*It is I who act in you and through you, from now on you will be called Jesus... but when you commit some error or blunder, it will be through your own action and then you will be called Cecile.**

As proof that He wanted to live through her, she stated that “*Jesus gave me his eyes, his ears, his senses, that is to say, He was ‘the Life of my life.’*”¹⁸

In his book “*New and Divine*”, Mr. Owen points out that which separates Dina from the former Saints: “*The key difference of what Jesus asked of Blessed Dina and what He had asked of the saints of times past seems to relate to her passing through the Sacred Heart of Jesus into the Heart of the Blessed Trinity.*”¹⁹ Dina explains this extraordinary grace, received on January 25, 1925, in the following manner:

*...it seems that I am not just on the threshold of the Furnace of Love, but **at its very center, in the Heart of my God.** There, everything is so simple and so translucent that silence is the only means I have of expressing myself.*

*Until the last few days, **I was living in the Heart of my Jesus, in his Heart of flesh, as in a furnace of divine fire. Now, in heaven, I am in the Heart of the glorified Word.** Since Sunday, January 25, my state of soul has changed. This date seems to mark the first in a series of days of immense grace. **There in the heart of the Three,** nothing is tangible. What purity! What love! Visual images, imaginary representations of the eternal Father, of the adorable Trinity, the angels, the saints or hypothetical scenes of heaven have faded away. It is unlike anything our human intellect can suggest* (emphasis added).²⁰

In one place she also speaks of the duty of her soul for having received the grace of *Divine Substitution*:

* Her professed name in religion was Sr. Marie Ste-Cécile de Rome

*I have clear knowledge of what my part is to be: it is annihilation, perfect, blind self-abandonment. My part is to be nothing. I have to allow my Master complete freedom of action. I accept whatever he wills. My responsibility is immense; it does not weigh me down because I am nothing and my faith is the faith of Jesus; my hope, the hope of Jesus; my love, the love of Jesus; and because I am in Mary, my immaculate Mother. On the earth, which still seems so distant, so small and so dark, there are millions of souls depending, for graces of salvation and sanctification, on my abandonment to the divine action. The least response on my part is of great importance for the glory of God.*²¹

Later in her writing, Dina goes on to give a further description of her fascinating state of soul as that of living the life of Heaven while still on earth:

*I felt taken up into God, as if in the eternal mode, that is in a permanent, unchanging state. That does not mean that my soul is no longer free nor capable of self-abandonment. Events take place, succeed one another, around my physical being, but **my soul is no longer involved with them**. Jesus is in control of these events: He sees to everything, He takes care of everything. It is as if my soul no longer had any connection with my body. This grace which the Trinity of my God grants me with so much love is a foretaste of my participation in the divine life; I say foretaste, because **it is a state of the elect in heaven**, yet I, in bodily form, am still on earth. It is a participation in the divine life in the sense that, for the eternal and supreme Being, nothing comes to an end: for Him everything is present, since He Himself does not come to an end and will never come to an end. "O Jesus, O Mary my Mother, I beg You to give thanks to the Trinity that has shown me so much infinite mercy!" (bold in the original; italics mine).*²²

She later attempts to further describe the grace of the *Divine Substitution* (which continued to grow more perfect and intimate) in this way:

*I find it impossible to describe this state of life accurately, just as it is; here are a few words which give some idea of it: God has absorbed my entire being: annihilated in Christ Jesus and through Him, **I am living the life of eternity in the adorable Trinity; he, Christ Jesus, is living on earth in my place** (bold in the original; italics mine).*²³

And in another place she reports:

I am indifferent to everything. I am content with everything. Or rather, I am in every circumstance content with God. My eyes are fixed on Our Lord; everything that, to all appearances, is intended for me is

not, as I see it, really intended for me but for Him. O! What a blissful life. What unspeakable ecstasy to be living in Heaven while Jesus is living on earth in one's place! (emphasis added)²⁴

While a good number of others could be mentioned, it should be clear from the examples of Ven. Concepcion Cabrera, Archbishop Martinez and Bl. Dina that through a spectacular outpouring of the Holy Ghost the Church is, indeed, progressing in sanctity, and new and extraordinary forms of holiness are appearing in the Church.

2. The Sanctity of Living in the Divine Will

Having seen that growth in sanctity in the Church is a reality, you should now be prepared for the subject of this booklet: a new form of holiness called *The Sanctity of Living in the Divine Will*. Living in the Divine Will is not altogether different from the sanctities of Mystical Incarnation and Divine Substitution. In fact, to those who have studied them, it would appear that they all may be the selfsame sanctity under differing titles. However, what is wonderful about that Sanctity of Living in the Divine Will is that Jesus wants to give this grace to all souls who desire it. For, it is a sanctity that can be lived by all Catholics of *any state*: those in family life, father, mothers and children, those who are single, those who are elderly, and of course, those who are priests and religious. What is more, you do not need to have achieved any particular level of holiness to begin participating in this lofty sanctity. It is simply a matter of learning about what it means to act and live in the Divine Will and then putting the teaching into practice.

2§1 Luisa Piccarreta — Herald of the Divine Will

To introduce to you the Sanctity of Living in the Divine Will, it is perhaps best to begin by presenting the woman through whom this sanctity has been given to us. That woman is the Servant of God, Luisa Piccarreta. Luisa Piccarreta was born in the small town of Corato* in southern Italy, on April 23, 1865. On her ninth birthday, she received her first Holy Communion and was Confirmed. It was shortly after this

* Corato is not far from the San Giovanni Rotunda, the town where St. Padre Pio lived. According to reports from those who lived in this area at the time, Padre Pio called Luisa "the Angel of Corato" and permitted some of his spiritual children to hold cenacles of prayer to study Luisa's writings.

that she began to hear Our Lord's voice in her interior, instructing her in the spiritual life.

Some time during her teenage years she saw, from the balcony of her home, a vision of Jesus carrying the Cross, surrounded by a hateful mob that cruelly tortured Him. He cried to her, "*Soul, help Me!*" After this experience she offered herself to Him as a Victim Soul, and her sufferings greatly increased. One of these sufferings was to fall into a death-like state of rigidity. Only a Catholic priest making the Sign of the Cross over her could free her from this condition. As it turns out, Jesus brought about this situation to guarantee that she would always be under the constant care of his priests. When this peculiar situation came to the attention of her Archbishop, Giuseppe B. Dottula, he assigned Fr. Michele De Benedictus to be her special confessor. Fr. Benedictus came to see her daily, and she in turn opened to him the depths of her soul. She submitted herself in obedience to him, and he imposed restrictions on the sufferings she could accept as victim. It was during this time that Luisa received permission to remain constantly in bed and to abstain from eating, except for one small meal a day, which she always vomited back up. She remained a victim in bed, living solely on the Holy Eucharist and on the Divine Will for the rest of her life — over sixty years.

In 1898, Luisa was assigned a new confessor by the name of Fr. Gennaro Di Gennaro who gave her the obedience to write down everything that took place between her and Jesus. Although it was a harsh sacrifice about which she often complained, she continued to write in obedience to her various appointed confessors until 1938, when this obedience was lifted. All that she wrote during these forty years comprises a thirty-six-volume book (and a few other related works), in which is revealed to us the Sanctity of Living in the Divine Will. Jesus Himself gave the title to these volumes in a mystical communication to Luisa: "*The Kingdom of the Fiat in the Midst of Creatures. Book of Heaven — The Recall of the Creature into the Order, to Its Place and into the Purpose for Which He was Created by God*" (Vol. 19: Aug. 27, 1926).^{*} The meaning of this title will become clear as you read this booklet and come to understand the Sanctity of Living in the Divine Will.

^{*} All quotations from the *Book of Heaven* are taken from published and unpublished Volumes translated by The Center for the Divine Will — Caryville, TN.

About ten years before being given the obedience to write, she received a most astounding and unheard-of grace around which her entire life and all her writings would revolve. On September 8, 1889 (Feast of the Nativity of the Blessed Virgin Mary), after having some time earlier received the gift of Mystical Marriage, Luisa was given the Gift of the Divine Will. All that she therefore wrote in obedience concerning the Divine Will, she experienced first in her own life.

Jesus' appearances to her were extraordinarily frequent, often on a daily basis and even more often. Interestingly, when He would make his visits, Jesus did not come down from Heaven or even through a locked door; rather, He came out from *within* her. And when she would bitterly complain that He had abandoned her during certain pauses in his usual visits — for she suffered in a manner similar to the souls in Purgatory during these pauses, having lost her soul's only desire — He would remind her that, though hidden, He was living right there within her.

On March 4, 1947, after a short bout with pneumonia, the Servant of God, Luisa Piccarreta, entered into eternal life to continue doing the Divine Will in Heaven, in the heavenly manner she had learned to do it on earth. The cause for her Beatification is was opened in 1994.

The Testimony of St. Annibale di Francia

Many souls have attested to Luisa's exceptional sanctity. Among these there is St. Annibale di Francia. St. Annibale, who was recognized for his expertise in discerning private revelations,* was appointed Luisa's extraordinary confessor and entrusted with the task of editing and publishing her works. As part of his testimony he states:

*This solitary soul is a pure virgin, belonging wholly to God. She happens to be the object of remarkable predilection on the part of the Divine Redeemer, Jesus. Our Lord, Who throughout the centuries has increased the marvels of his Love, seems to have chosen this virgin — who is devoid of any education and whom He calls the smallest on earth — and has formed [of] her an instrument fit for a sublime mission that cannot be compared to any other. This mission is, in fact, that of the Triumph of the Divine Will in the universe, in conformity with what is said in the "Our Father," "Fiat Voluntas tua, sicut in caelo et in terra — Thy Will be done on earth as it is in Heaven."*²⁵

* At the time when the veracity of Melanie Calvat, "the Shepherdess of La Salette," as a true visionary was under suspicion, St. Annibale recognized her as being authentic.

As a final note concerning Luisa, with the work on the diocesan level having been completed, the cause for her Beatification was submitted in October of 2005 to the Congregation for the Causes of the Saints in Rome. We pray with confident expectation that one day soon she will be raised to the altars of the Church.

2§2 The Spiritual Doctrine of Living in the Divine Will

As I am sure you well know, the one true God is the Holy Trinity; that is, one God in Three Divine Persons. The Trinity is a mystery which we cannot fully understand. Even so, we do know that there are Three distinct Persons in the Trinity who share one Substance and one Divine Will. This one Will causes them to enjoy perfect unity, peace and delight among Themselves without the least discord. This Divine Will is their Essence and also the Kingdom in which they live. It is precisely this Kingdom of their Will which we pray to *come* in the prayer of the *Our Father*.

Sicut in Cælo et in Terra

Two thousand years ago, Our Divine Saviour, Jesus Christ, hid as in secret, the Sanctity of Living in the Divine Will in the prayer He left us. He did this so that all Christians in every age might pray that it be manifest: *Adveniat Regnum Tuum. Fiat Volúntas Tua, sicut in cælo et in terra* — “Thy Kingdom come, thy Will be done on earth as it is in Heaven.” Throughout Church history, Christians everywhere have faithfully prayed this prayer. But who among them has really known what he has been praying for? The full meaning has been kept from us and remained hidden in the secret counsels of the Trinity. Yet now, through Luisa’s writings, the clear meaning of these words has been made known to us. We now know that in this prayer we are calling Our Heavenly Father to send us his Kingdom that all might come to do the Will of God here on earth in the manner it is done in Heaven. In the *Book of Heaven*, Jesus explains:

The words “Thy Will be done,” that I taught in the Our Father, signify that everyone must pray that he at least do the Will of God. This is, indeed, the duty of all Christians and in all times, because one cannot say that he is Christian who does not dispose himself to do the Will of his Heavenly Father. Yet, this was not sufficient for the true Christian and, thus, I added immediately, “on earth as it is in Heaven.” These words point out precisely the life that each must live in the Divine Will

and teach him to ask for the Kingdom of my Will upon the earth in order to live in It (Vol. 20 & Others: Oct. 15, 1926).

Two Distinct Wills Living as One

So, now we know that to do the Will of God on earth AS it is done in Heaven means to live in It. Of course, God is Omnipresent, so everything and everyone *exist in his Will* by force of Creation. But, to exist in his Will is not the same as to *live in his Will* as we speak of here. To *live in his Will* one must give up one's own will in everything, since two wills cannot exist in harmony together, each doing its own thing. For one desires one thing and the other desires something contradictory. We see an example of this conflict of wills even within *the best* Christian families. These conflicts exist because each individual in the family has his own will operating separately from the others. They don't always want the same thing. But to live in the Divine Will means to live with only one Will — God's.

Here I must be careful or you may accuse me of heresy. To live in the Divine Will *does not mean the annihilation of the faculty of the soul's human will*. It is a doctrine of the Catholic Church (against the Heresy of *Monotheletism*^{*}) that Jesus Christ being both God and man possessed two wills: a Divine Will and a Human Will. These Wills in Jesus were certainly distinct, yet He had his Human Will only to sacrifice it at every moment to the Divine Will. Thus, with his Human Will giving his Divine Will full freedom to act, all Jesus' acts were Divine Acts, infinite in value. If, therefore, Jesus, the Son of God Incarnate, possessed a human will while living in the Divine Will, certainly his human creatures will also retain their human wills (something proper to their nature) even when raised up to live in the Divine Will. What they give up and sacrifice to God then, is not the faculty of their will, but their independent use of that will.

And then, if one stops to ponder it, doesn't it make sense that the members of Christ's Mystical Body should all live with just one will? Imagine for a moment if each of the members of your physical body all had their own independent wills. How would your body be able to function or to act in a useful manner with each of its members doing its own thing and going its own way? But the human body has only one

^{*} The Heresy of Monotheletism taught that Jesus did not possess a human will, but only the Divine Will.

will. It is ruled by the head, and this head is animated by the soul, which, with the faculty of its will, directs the entire body. The Mystical Body should be the same. Christ, Our Lord is its Head who sacrificed his Human Will to the Divine at every moment. The members of this Body should also have their wills perfectly sacrificed with Christ's so that the Holy Ghost, the soul of the Church, can *freely* animate all the activities of this Mystical Body and thus give glory to God the Father.

One Must First do the Will of God to Live in It

So, how does one come to live in the Divine Will? Just like all methods of sanctification, the spiritual doctrine of Living in the Divine Will, as taught in the *Book of Heaven*, is first of all based on conforming oneself to the Divine Will.* One must positively *do* God's Will in as much as It is known; and one must *accept* It in trials, sorrows and in everything. This means, as Luisa puts it: "*...resigning oneself in everything to the Divine Will, as much in prosperity as in adversity, seeing in all things the Divine Will, the order that the Divine disposition has over all creatures; and that not even one hair can fall from our head if the Lord does not want it*" (Vol. 12: Aug. 14, 1917).

Its Amazing Distinction from All other Sanctities

But that is only the necessary beginning. **What separates it from all other means of sanctification known to the Church up until now, is that by Living in the Divine Will, and by identifying one's acts with the acts of the Man-God Jesus Christ, the soul comes to do what God does, PARTICIPATING IN ALL HIS ACTIONS — PAST, PRESENT AND FUTURE.** This means the soul participates in God's acts of creating and sustaining the universe, of redeeming mankind as well as sanctifying him. She even comes to participate in all that the Blessed Trinity does *ad intra* (i.e. within the Three Divine Persons)! There is nothing that God does in which such a soul does not participate.

While it is true that the Saints of the past have reached high degrees of union with God's Will, still, what they have experienced is not identical to Living in the Divine Will as Our Lord taught Luisa. St.

* Books such as *Self-Abandonment to Divine Providence* by Fr. Caussade, S.J. or *Trustful Surrender to Divine Providence* by St. Jure & St. Claude de la Colombiere are excellent works on this subject and can help form a solid spiritual foundation for those who aspire to live in the Divine Will.

Annibale explains this marked difference in a preface he wrote for the Volumes of the *Book of Heaven* he published:

This supplication of the third Fiat which has resounded for twenty centuries on the lips of the children of the Holy Church, in the Royal Priesthood of the great Sacrifice of Holy Mass — this supplication, in spite of all the human oppositions and iniquities, must have its great fulfillment. It cannot remain unanswered. All Saints, all Doctors, all Preachers, all the Scholars of Ascetic Theology, have sung the praises of the fulfillment of the Will of God as the highest perfection. They have defined the three degrees of uniformity with the Divine Volition, of conformity to It, and of transformation — that is, of the annihilation of our will for the Divine. (...)*

To the three degrees of uniformity, of conformity and of transformation, this new doctrine adds a fourth quality which encompasses everything, which has not been expressed by any writer until now, but which somehow hovers in Sacred Books, especially in the Psalmist and in the Apostle of the gentiles. And it is: to operate completely IN the Divine Will.† 26

In the *Book of Heaven*, Jesus also makes it clear that the state of union with God which Luisa possessed was entirely unique. When she asked Him how it was possible that — after the Church had existed for so many centuries and had produced so many Saints — she could be the first to live in the Divine Will, He replied:

...to no other creatures, however much I love them, have I shown how to live in my Will, Its effects and marvels and the goods the creature receives who operates in my Supreme Volition. Search through the lives of as many Saints as you wish or in all the books of doctrine and you will not find the prodigies of my Will operating in the creature and the creature operating in mine. At most you will find resignation,

* The Third Fiat will be explained fully in section entitled Three “Fiats” and a Kingdom, which begins on p. 34. For now let it suffice to say he is speaking of the “*Fiat Voluntas Tua sicut in Cælo et in terra – Thy Will be done on earth as It is in Heaven*” of the *Our Father*.

† Interestingly, St. Annibale then goes on to say: “*These revelations say that this science of the Divine Will will form Saints of a perfection more sublime than that of all the Saints who ever existed. And if this expression should seem exaggerated to some, I invite them to read the treaty on True Devotion to the Most Holy Virgin Mary by Blessed [now Saint] Louis Marie Grignon de Montfort, in which they will find a page where it written that men would arise in the Holy Church of a sanctity before which the greatest saints of the Church will be but shrubs before gigantic trees.*”

abandonment and union of wills, but not my Divine Will operating in the creature and the creature, in turn, operating in the Divine Will. This means that the time had not arrived in which my Goodness should call the creature to live in this sublime state (Vol. 14: Oct. 6, 1922).

But now the time *has* arrived. For Jesus has made it known that the soul, by giving up her own human will, disposes herself to participate in his hidden, internal acts, that is, she can act “in” and “with” his Human Will, living in his Father's Will.* Thus, like Jesus, she comes to participate *in all the Divine Acts of God*— something that we do not find in any of the Saints of the past, however great their union with God.

This “giving up” of her own will, *is not*, as was said, the annihilation of the faculty of the human will in the soul; rather, it is a voluntary “giving up,” *in every sense and manner*, her habit of operating as an entity independent of the Divine Will. By dying to her own will, she gives space to the Divine Will to live and act freely within her. Or, as Fr. Pablo Martin has described it in his book, *I Bring You Tidings of Great Joy*:

...the Divine Will and the human will must live together in such union of love as to not be able to say which would be one or the other, as a drop of water thrown into the sea. Therefore, more than union, they must live in the unity of a single act of volition, naturally the Divine Volition; as had happened precisely in Jesus, the true God and true Man, with a Divine Will, the same one of the Father and the Holy Spirit, and with a human will, most innocent even immolated... He had it as if He did not have it, so that both wills lived and acted in the unity of a Divine Volition alone (emphasis in the original).^{† 27}

* A fuller explanation of this concept of participating in Jesus' hidden, internal acts is given on p. 43.

† The analogy of a drop of water thrown into the sea naturally brings to mind the prayer “*Deus qui humanæ...*” in the Holy Mass during which the priest adds a drop of water to the wine: “...grant that through the mystery of this water and wine, we may be made partakers of his Divinity, who has deigned to become partaker of our humanity.” Even so, this analogy can be a dangerous one if misunderstood. It must **not** be understood to mean that the soul becomes so lost in God that **she loses her distinct personality**. Rather, the soul's volition becomes so one with God's that it becomes virtually impossible to distinguish the one from the other. It is important to state that the union with God that the soul acquires by living in the Divine Will is necessarily a **moral union** and not a personal one. In Jesus Christ there exists two natures — Human and Divine, but only one Person — the Second Person of the Blessed Trinity. His Human Nature does not have its own distinct personality. Therefore, the union between the Humanity and Divinity of Christ is called a

If we compare the human will to a heart, then the heartbeat can be said to correspond to the human *volition*. For the volition is the exercise of the will; it is the act of willing. Thus it is the giving up of one's volition, one's independent "willing" that makes it possible to live in one single act of Volition with God.

Regaining Inner Harmony as Man was first Created

This means that once the soul has come to *fully possess* the Divine Will, she will not only always do what God wants, but will come to love as He loves, think as He thinks, want what He wants, and desire what He desires. Thus, such a soul no longer feels the struggle to obey God's command, but rather does his Will *as something connatural*. In this way, the soul gives Jesus another "humanity" in which He can live on earth with the same freedom He lived and suffered in his own Humanity while on earth. There will be no more contrasts between the human will and the Divine, as is found even in the greatest Saints, such as St. Paul, which caused him to cry out: "*Who shall deliver me from this body of death?*" (Rom. 7:24). Instead of these struggles against self, those who come to *fully possess* the Divine Will shall have an internal peace and harmony, and shall possess that inner strength equivalent to that God first intended man to enjoy when He created him. Even so, those aspiring to this lofty sanctity should not expect the age-old Christian struggle against self to disappear overnight. For, even Luisa herself was not immediately given *full possession* of the Gift when she first received It. Thus, in the *Book of Heaven* we often find her in struggles of various sorts (See Vol. 9: Nov. 1, 1910).

It is important to make clear that we must not say that living in the Divine Will causes one to become impeccable (*i.e.* exempt from the possibility of sin), for this idea has been condemned by the Church. What we find, however, is that the soul living in the Divine Will may reach a point in which it is made free from all *willful* (formal) sin while yet remaining subject to certain *involuntary*, and thus inculpable, defects (material sin). St. John of the Cross (and others such as Sts. Teresa of Avila and Catherine of Sienna) experienced such a state, yet as he explains, *intermittently*, when God favored him with his "*Divine touches*."²⁸ Those who come to *fully possess* the Divine Will shall experience this state continually. As Luisa states, the sanctity of living in

personal union. It is not so with those who live in the Divine Will. However great their likeness to God and however intimate their union with Him becomes, they will always retain their distinct personality and individuality.

the Divine Will “lays such profound roots that there is no danger that it waver unsteadily because it fills earth and Heaven, and finds its support everywhere. It is firm, it is **not subject to inconstancies, to voluntary defects**” (Vol. 12: Aug. 14, 1917 – emphasis added).

Similar to the State of the Blessed

Jesus has also said that this state of living in the Divine Will approaches, as near as possible, the state of the Blessed in Heaven. Since we know that the Blessed in Heaven (who live in and possess the Divine Will) retain their human will in total freedom, we know the same must necessarily be true for those who come to possess the Divine Will on earth. Jesus clarifies this in explaining to Luisa her state of soul living in the Divine Will:

You find yourself in a condition almost like the Blessed in Heaven: They have not lost their free will, because this is a gift that I gave to man; and what I once give, I never take away. Slavery has never entered Heaven. I am a God of children, not slaves; I am King that lets everyone reign; there is no division between Me and them. But in Heaven the knowledge of my goods, my Will and my happiness is so profound and of such nature that the Blessed remain enraptured, imbued to overflowing, such that their will does not find a place to act. And while they are free, the knowledge of an infinite Will and of infinite goods in which they are immersed carries them with such an irresistible force so that they use their will as if they did not have it, considering this to be for their greatest fortune and happiness, but spontaneously free and with all their will (Vol. 17: May 30, 1925).*

Doing the Will of God versus Living in It

So, as you can now see, to *do* the Will of God is not the same as to *live in* or to *possess* It. To make the distinction between the two clearer, in the *Book of Heaven* Jesus offers an analogy with the sun and earth. The earth can be compared to one who *does* the Will of God, submitting and resigning himself to It. The earth is wonderful to behold, brimming with life and beauty. But the source of all its wonder is the sun which provides it with light and heat; for it does not possess these as something of its own. Therefore great changes are seen upon the earth between day and night as well as with the change of the seasons. One who lives in

* Recall that the sanctities of Conchita and Bl. Dina were also described as similar to the life of the Blessed in Heaven (see pp. 5, 10 & 11). This is one indication that these sanctities were actually the Sanctity of Living in the Divine Will under other titles.

the Divine Will can be compared to the sun which *possesses* within itself the source of the light and heat. Jesus says:

Now...the soul who is resigned and submits herself to my Will...lives by the effects that are in It; and, not possessing the light, she does not possess the sources of the effects that there are in the Eternal Will. And, therefore, she is seen almost as earth, now rich in virtue, then poor. She is changed in every circumstance; much more so since if she is not always resigned and submitted to my Will, she will be as the earth that does not want to be touched by the light of the sun; for, if it receives the effects, it is because it let itself be touched by its light. Otherwise, it would remain squalid without producing a blade of grass.

What a difference there is between one who possesses the source of the goods that the Sun of my Will contains, and who lives by the effects! There would be the difference that exists between the sun and the earth. The sun possesses always the fullness of the light and of the effects. It is always brilliant and majestic in the vault of the heavens, nor does it have need of the earth; and, while it touches everything it is untouchable; it does not let itself be touched by anyone....

Therefore, there is no comparison that rules between one who lives in my Will and one who subjects himself to It. Such was the unity of the light that Adam possessed before sinning, and he could not recover it during his life. With him it happened as the earth that goes around the sun, which, not being fixed, while it rotates, it opposes itself to the sun and forms its night (Vol. 19: May 31, 1926).

In another place, Jesus also compares the difference between *doing* the Will of God and *living in It* as the difference between a servant and a son:

The living in my Will is to live as a son. It could be said by comparison that only doing my Will is to live as a servant. In the first, what the Father possesses, so also does the son. Moreover, it is well known that the servants are obligated to make more sacrifices than the son. It is up to them to endure the most tiring and most lowly services — in the cold, heat, traveling by foot, and other such tasks. In fact, how much have my Saints not done, although my dearest friends, to carry out the orders of my Will? On the other hand, the son is with his father, who takes care of him, cheers him with his kisses and with his caresses. The son commands and orders the servant as though he were the father. If he leaves, he does not go by foot but travels by carriage. And if the son possesses all that belongs to the father, he does not give the servants more wages or reward than are merited by the work they have done. They remain free to serve or not to serve their master. And if they do not serve, they no longer have a right to receive any reward or

compensation. On the other hand, between father and son, no one can dissolve these intimate relations by which the son possesses the goods of the father. No law, either celestial or terrestrial, can annul these rights, because the relationship between father and son can never be broken (Vol. 17: Sept. 18, 1924).

The Value of a Single Act in the Divine Will

Now to *live continuous life* in the Divine Will, one needs to perfectly sacrifice one's own human will in favor of the Divine. This is a very great and wonderful thing, which, with the grace of God (grace that He is most desirous of giving), will undoubtedly take time and effort to achieve. It necessarily requires great virtue. But to *begin doing acts* in the Divine Will, you simply need to understand how to dispose your soul. This is something all ordinary Catholics can learn to do! Learning *how* to perform these divine acts will be explained further on. For now, let me impress upon you the immense value of one small act done in the Divine Will to enkindle your desire to learn. In the *Book of Heaven* Jesus gives us these astonishing words concerning such acts:

One act alone of my Will, even for an instant, is full of Creative Life. Further, whoever contains this Life, in that instant, can give Life to all and conserve all. Thus, from this single act of my Will the sun receives the Life of light, the earth its conservation, and the creatures life.

If you knew all the good that one word of my Will contains, as well as one single act done in It by the creature, you would remain stupefied. In one act one takes as in his fist, Heaven and earth. My Volition is the life of everything, and flows everywhere; and she who lives in my Will, together with my Volition, flows in each affection, in each heartbeat, in each thought and in each thing that creatures do. She flows: in each act of her Creator, in each good that I do, in the light that I send to the intelligence, in the pardon I lavish, in the love that I send, in the love that I arouse, in the Comprehensors that I beatify, and in everything. There is no good that I do, nor a point of Eternity in which she does not have her little place. O, how dear she is to Me. I feel we are inseparable. She is the true and faithful one of my Will whom I never leave alone. Therefore, run in It and you will experience what I say to you (Vol. 12: Feb. 3, 1919 & Vol. 16: Feb. 29, 1924).

They become Living Hosts

As noted in the beginning of this booklet, St. Maria Faustina is among those souls of recent times noted for a new and extraordinary holiness. In reading her Diary we find that through a special

transformation Jesus came to dwell in her perpetually. She prayed: *"Make of me, Jesus, a pure and agreeable offering before the Face of your Father. Jesus, transform me, miserable and sinful as I am, into your own Self (for You can do all things) and give me to your Eternal Father. I want to become a sacrificial host before You, but an ordinary wafer to people. I want the fragrance of my sacrifice to be known to You alone."*²⁹ And one He day told her: *"You are a living host, pleasing to the Heavenly Father."*³⁰

We learn from the *Book of Heaven* that the acts done in the Divine Will enclose Jesus within, thus they work to transform the soul into a "Living Host." Jesus explains:

...in every act done in my Will, the soul encloses Me inside; and I remain sealed within the will of the soul. Consequently, these acts done in my Volition are Eternal Communion. They are not subject to the species being consumed as the Sacramental Hosts are, where my Sacramental Life ends by consuming the species. Rather, in the Hosts of my Will there does not enter either flour or other material. The food, the material of these Hosts of my Will, is my own Eternal Will united to the will of the soul, which is Eternal with Me; and these two wills are not subject to being consumed (Vol. 12: Jan. 1, 1920).

Not only do the acts done in the Divine Will bring one to become a Living Host, but also each Holy Communion well received helps to bring about this transformation. St. Faustina once testified: *"All the good that is in me is due to Holy Communion. I owe everything to It. I feel this holy fire has transformed me completely. O, how happy I am to be a dwelling for You, O Lord! My heart is a temple in which You dwell continually..."*³¹ Remarkably, in the *Book of Heaven*, Jesus gives us similar words: *"If a soul arrives at the point of no longer recognizing itself, but only the Divine Being within itself, it is the fruit of good Communion. Moreover this is the Divine Purpose which I desired to communicate to souls"* (Vol. 8: Jan. 8, 1909). Thus, dear reader, we have found the ultimate purpose and the true end for which Jesus has given us this Most Holy Sacrament. For, as He says in another passage: *"...if I have reasons for existing in my Sacramental Hosts, they are to form these Consecrated Hosts of my Will"* (Vol. 11: Mar. 15, 1912).*

* This grace of becoming a "Living Host," must not be taken to mean a literal transubstantiation of the creature into Christ. In his recent book, *The Splendor of Creation*, theologian Rev. Joseph L. Iannuzzi explains his understanding of this grace as follows: *"If Faustina speaks of a transubstantial presence of Christ in her soul she is not speaking as a theologian. In its Thomistic sense, transubstantiation*

The Necessity of Knowledge

Although the Saints of the past, who we rightly revere, achieved high levels of sanctity, none of them ever reached the sublime state of Living in the Divine Will.* This is because they had no knowledge of it. It is knowledge of the Gift that enables souls to receive It and to participate in the goods It contains.

This knowledge (as given in the *Book of Heaven*) is *not* a new revelation, as though something necessary for salvation, nor is it a new dispensation that would somehow replace the New and Eternal Covenant established by Jesus Christ in his Blood two thousand years ago. This knowledge is simply a further revelation of the goods previously placed in the treasury of the Church by Jesus at the time He established her. For, it has always existed mysteriously, in seed form, in Sacred Scripture and Tradition, particularly in the prayer of the *Our Father*. It has been there all along; it only remained for the Holy Ghost to make it known to us.

Looking back in history, we find that the Holy Ghost has acted in this manner before, such as in the revelations of the Sacred Heart. Devotion to the Human Heart of Our Lord, along with the treasures of sanctity contained within that Heart, were virtually unknown before Jesus manifested them to St. Margaret Mary in the seventeenth century. But

implies a replacement of one reality with another, such that at the consecration Christ replaces the reality or substance of the bread with the reality of his own divine Person and Nature. ... Faustina suggests rather God's full and incomprehensible possession of the human soul's intellect, memory and will, such that they no longer operate apart from his one, eternal act. In this eternal act or mode, Christ continuously extends his divine and eternal powers to the soul, that he may act in it fully and in such a mysterious way that the human mind cannot completely grasp it. Because the soul's powers are completely captivated by God, the only reality that can be used to shed light on it is the Eucharist. ... In the soul in which Christ fully dwells... Christ does not replace the substance of the human creature — who preserves its creaturehood — but so absorbs it in himself that a new state of mystical union is effected. This new union constitutes the creature's full participation in God's eternal being and operation in every passing moment of its earthly existence with out interruption. It is heaven on earth internalized" p. 159. (McKees Rocks, PA: St. Andrew's Publications, 2004.)

* In speaking of the Saints of the past, we are not necessarily speaking of the holy souls of extraordinary holiness mentioned previously who may have lived in the Divine Will to some degree. If they did live in the Divine Will, these souls received what knowledge they had of It by a special grace directly from God as they had no access to the *Book of Heaven*.

once these secrets of the Sacred Heart were made known, how many souls, by learning this *new knowledge* and putting it in to practice, have sanctified themselves and have even been raised to the altars of the Church! The same can be said of the Immaculate Heart of Mary and other revelations. Yet these devotions and means of sanctification have always existed as hidden in the treasury of the Church. It was only a matter of awaiting the day when the Holy Ghost would make them manifest.

A Vivid Illustration — A Hidden Million

In the same way, the Holy Ghost is further revealing to us the treasures of the Divine Will today.* It is through the knowledge that souls receive that they are sanctified in a way not previously known. As already mentioned, the Church has always possessed this good, but since no one knew she possessed it, it was as though she didn't have it. Jesus gives a vivid illustration of this in the *Book of Heaven*. He explains that the necessity of knowledge of the Divine Will can be compared to a poor man living in a shabby hut. Without this poor man knowing it, someone has hidden a million dollars for him within his lowly dwelling. Since he has no knowledge of it, it is as if he did not possess it, and he remains poor. It is only when he discovers, or when someone reveals to him, that the treasure is there that he is able to change his fortune. Thus, through *knowledge* he goes from rags to riches (see Vol. 19: Mar. 31, 1926). Similarly, it is through knowledge of the Divine Will, as revealed to Luisa Piccarreta, that souls are now enabled to grow rich in sanctity in a way never possible before.

With the Knowledge Comes the Goods

When Jesus gives this knowledge to the soul, it is not simply to make a report of the goods his Will contains and of what It can do. Rather, in giving the knowledge He gives the very goods that He makes known. Our Lord explains:

...all that I have said to you about my Will have been gifts that I have made to you. Knowledge is not enough if the good that the knowledge itself contains is not possessed. For, if that would not be, the knowledge would make you unhappy, because knowing a good and not possessing it is always a sorrow. Much more than that, I do not know how to do things in halves but whole and entire, because first I

* Obviously then, with the precedent of other revelations which have given the Church new means of sanctification, the revelations on the Divine Will — however more astonishing — cannot be condemned as Gnosticism, as some would charge.

dispose the soul, I enlarge her capacity, and then I give the knowledge together with what it contains. And since the knowledges about my Will are divine, that is why nature remains gifted with the similitude of the Divine Nature... And this is the reason why I am saying so very many things about my Will: to be lavish in gifts, not only with you but with anyone who wants to come and live in my Kingdom... (Vol. 19: Sept. 9, 1926).

The Value of One's Acts Increases with Knowledge

So then, as you can see, those desiring to live in and to possess the Divine Will will want learn all about the truths contained in the *Book of Heaven*. This is all the more true considering that the more a soul meditates on these truths and comes to understand them, the more *value* the acts she does in the Divine Will acquire. Jesus illustrates this with the analogy of a man who possesses a gem in the following passage:

Each time that I speak to you about my Volition and you acquire new knowledge, the more value your act has in my Volition and the greater the riches you acquire. It happens somewhat like the man who had a gem and thought it worth only a penny. Then it comes to pass that he takes his gem to an expert appraiser, who tells him that the gem is worth \$1,000. That man no longer possesses a penny; he now possesses \$1,000. Later on, he has the opportunity to show it to an appraiser who is even more experienced, who assures him that the gem is worth \$20,000. He is ready to buy it if the man is ready to sell. Now the man possesses \$20,000. To the degree that he recognizes the value of his gem he becomes richer and has a greater love and esteem for the gem. He treats it with more jealous care, knowing that it is his entire fortune; whereas before, he had treated it as though it were nothing. And yet, the gem has not changed from what it was. The change has taken place in the man with his better understanding of the true value of the gem.

And so, as it is with my Will, so it is with the virtues. To the degree that the soul understands their value and acquires knowledge of them, so will the soul begin to acquire new value and riches through its acts. So, the more you come to understand my Will, the more your acts will acquire value. O, if you only knew what seas of graces I open between you and Myself each time I talk to you about the effects of my Volition, you would die of joy. You would celebrate as though you had acquired new kingdoms to rule (Vol. 13: Aug. 25, 1921).

Why hasn't All This been Made Known Before?

At this point, the question is sure to arise as to why this knowledge, these truths of the Divine Will, have not been revealed before.

Fortunately, Luisa also wondered: Why didn't He reveal these things to us when He walked the earth? Jesus answers this question in a variety of ways. In one instance, He compares his Will to a seed:

It's like the seed of a tree: the deeper the roots grow into the earth, the taller the tree that was contained within the seed grows. First comes the seed, out of which the roots grow; these have the power to start the tree's growth beneath the soil. As the roots grow, so do the branches, which grow very high until finally a beautiful crown is formed, which is the tree's glory. Producing abundant fruit, it gives both profit and glory to the one that sowed the seed. This is the image of my Church; the seed is my Will, in which the Church was born and grew. To grow, however, a tree needs time; and some trees need centuries to bear fruit. The more precious the tree, the more time is needed. So it is with the tree of my Will: being the most precious, the most noble and divine, the highest, it requires the most time to grow and to bring forth its fruit. The Church has known the seed, without which there is no holiness; then it came to know the branches, though they have always been one with this tree of my Will; and now it must come to know the fruits in order to enjoy them and to be nourished by them. This will be my complete glory and my crown, and for all the virtues and for the entire Church. So, why are you amazed that, instead of revealing the fruits of my Will at the beginning, I have revealed them to you after so many centuries? If the tree had not yet grown, how could it yield fruit? All things are like that (Vol. 15: Nov. 28, 1922).

In another instance, Jesus explains that creatures understood so little of spiritual things when He came upon the earth that it was necessary to teach them the lesser things first:

It would not be either decorous, or true love, or grand magnanimity, or, much less still, to work as that God that I am, if, coming into the world, I should give and want to give to creatures the smallest things, which are the means to save oneself, and not give the greatest thing, which is my Will.... But, while the primary purpose was the Fiat, my Goodness had to descend to the secondary purpose.... [For], when I came upon the earth, creatures were all illiterate about the things of Heaven; and, if I had wanted to speak about the Fiat and about living in it, they would have been incapable of understanding it. If they did not know the way to come to Me, it was because they were, for the greater part, lame, blind, sick; and I had to abase myself to the strippings of my Humanity which covered that Fiat that I wanted to give, in order to fraternize with them, to associate myself with everyone, so to be able to teach the first rudiments,*

* Once again, Jesus is speaking of the "*Fiat Voluntas Tua, sicut in Caelo et in terra*" of the *Our Father*: "*Thy Will be done on earth as it is in Heaven.*"

the a,b,c's of the Supreme Fiat. And all that I taught, did and suffered was not other than to prepare the way, the Kingdom and the dominion of my Will. This is the usual way with our works: to do the minor things as preparatory act to the greater things (Vol. 19: Mar. 28, 1926).

Too Good to be True?

Perhaps these revelations sound too astounding to believe, but do we not believe “*with God all things are possible*” (Mt. 19:26)? Let us recall that Fr. Arintero stated (see p. 4): “*His treasures are never exhausted, and from them there are always proceeding new prodigies with which He continually renews His Church.*” Therefore, as long as these new prodigies remain within the boundaries of revealed truth and right reason, there can be no reason to believe that God would not perform them. In the *Book of Heaven* Jesus says:

All this will seem surprising and incredible to some, and then they would place in doubt my Creative Power. Moreover, when it is I who want it, who give this power, every doubt ceases. Am I perhaps not free to do what I want and to give to whom I want? (Vol. 12: Feb. 2, 1921).

2§3 Sanctity of the Hidden Life

The Sanctity of Living in the Divine Will is *The Sanctity of the Hidden Life*. And, as little has been known of what took place in the Hidden Life of Jesus Christ, no one has known how to imitate it. We know that in his life in Nazareth, Jesus was often occupied with the ordinary things of human life. St. Thérèse of the Child Jesus begins to lead us in the direction of this new sanctity by teaching us the value of doing ordinary things with great love.* While this instruction is of great importance, there is still more to learn. What exactly was Jesus doing during all those years of obscurity? Certainly He was fulfilling his daily duties to perfection, but was He doing something more?

To answer these questions you must first realize what God expected of man when He created him. First, God put forth the great masterpiece

* Our Lady of Fatima also leads us in this direction. She appeared at Fatima in 1917 to establish devotion to her Immaculate Heart in the world. Sr. Lucy, one of the seers, has said that this devotion consists (in part) in offering up every day the sacrifices demanded by *one's daily duty*. This is to be done by making the Morning Offering and *living this offering throughout the day*. (Venancio, Most Rev. João, D.D., *A Heart for All: The Immaculate Heart of Mary in the Apparitions of Fatima*, pp. 163-4 & 173. Washington, NJ: AMI Press, 1972).

of Creation. Afterwards, He put man in it as its King. He created each and every thing in Creation as so many acts of love for man.* It is easily seen then that it is only proper that man should reciprocate with love, adoration and gratitude to God. Man certainly owed Him at least this much. But to reciprocate with God in a worthy manner, a *divine* love, adoration and gratitude would have to be given. This is something above man's natural ability. Yet, "*in the beginning*," God had given man a supernatural Gift enabling him to reciprocate in a *divine* and therefore, *worthy* manner.

God's Image and Likeness

God created man in his *image* and in his *likeness*. When Adam sinned, as some Catholic writers have explained, he lost God's likeness, but retained his image. The soul with its three faculties of memory, intellect and will contains inherently the *image* of the triune God. Therefore, the image of God cannot be lost by the soul, even if damned for all eternity.

The *likeness* of God has to do with the nature of our actions. When one is baptized he receives the gift of Sanctifying Grace. This restores, *to a certain degree*, the likeness of God in his soul. For, this gift raises the soul's actions from the natural level to the supernatural level. They become pleasing to God as He sees, to a certain degree, the likeness of his own action in them.

Yet, even with this initial infusion of Sanctifying Grace, man is not restored fully to his original likeness with God. Thus, God does not receive the glory He intended "*in the beginning*" when He created man. The Saints over the ages who have grown to great heights of sanctity have increased greatly in Sanctifying Grace, yet no soul has been able to return to that state of original likeness when in his entirety, man was properly ordered and there was no law of sin in his members holding him captive. For this reason all the Saints — including the great Apostle Paul — have had no choice but to lament: "*...the good which I will, I do not; but the evil which I will not, that I do. (...) Unhappy man that I am, who shall deliver me from the body of this death?*" (Rom. 7:19, 24). It is

* "*The heaven of heaven is the Lord's: but the earth he has given to the children of men*" (Ps. 113:24). Nevertheless, it must be noted that everything in Creation is first made for Christ, then, after Him and through Him, for man in general. "*For it became Him for whom are all things...*" (Heb. 2:10).

clear then, that for however lofty the holiness of so many of Saints has been, all of them were lacking something that Adam once possessed.

Man's Original Sanctity

The Bible itself mysteriously points out the singular sanctity of our first father before the Fall. In *Ecclesiasticus*, a full six chapters is dedicated to the praise of the heroism and holiness of the many great ones of the Old Testament. This long litany includes Henoah, Noe, Abraham, Isaac, Moses, Josue, David, Elias, Jeremias and *all* the others. Significantly, the Holy Ghost concludes his extended song of praise with the words: "...and above every soul Adam in the beginning" (Ecclus. 49:19). Our Lord in the Gospel appears to give a similar hidden indication of the singular holiness of Adam. For he clearly *excludes* Adam in the sweeping statement He makes exalting the holiness of St. John the Baptist over other men: "*Amen I say to you, there hath not risen among them that are born of women a greater than John the Baptist*" (Mt. 11:11). Here you must recall that Adam was not "*born of women,*" having been directly created by God.

All properly catechized Catholics know that what set Adam apart from the rest of us was the pretematural gifts he received from God when He was created, and which he lost for himself and for all his descendants when he sinned. Besides the supernatural gift of Sanctifying Grace, he had also received the gifts of freedom from concupiscence, from sickness and death, and the gift of infused knowledge. These teachings are part of our traditional Faith. What has not been known until now, until Our Lord revealed it to the Servant of God Luisa Piccarreta, is that all these preternatural gifts were included in one sole gift given by God "*in the beginning.*" This gift, dear reader, is the greatest gift that God can give: it is the Gift of his own Divine Will, which contains *all* possible and imaginable goods! (See Vol. 11: Sept. 3, 1913).

Thus, with this Gift, Adam had within himself the source of all Sanctifying Grace as well as all the beatitude and ability of the Divine Will Itself — as far as it is possible to a creature. With this Gift of the Divine Will he was able to return to God in a *divine* and *worthy* manner the love, glory and gratitude he owed to God. For, with this sublime Gift, all of Adam's acts — even the most insignificant — were *divine*. This is because his human will allowed God the freedom to act directly in Adam as his own Act, giving divine life and divine attributes to Adam's acts. The exterior form of Adam's acts was merely a veil to hide the divine action. Thus, as Jesus has made clear, in living in the

Divine Will, “*what the soul is to the body, [the Divine] Will must be equally for the one and the other*” (Vol. 20 & Others: Aug. 10, 1931). This Gift of the Divine Will, possessed by Adam “*in the beginning,*” would have been the happy inheritance of all the children of men had Adam passed the test and not fallen.

The Importance of Jesus’ Hidden Life

Having understood these things, you can now understand what Jesus was doing during all those years of the Hidden Life. Jesus had two natures, Divine and human. Yet as a Person, he was not human, but Divine, for He was (is) the Second Person of the Blessed Trinity. His acts, therefore, though done by his Sacred Humanity were Divine in substance, life and quality.* Therefore, in the ordinary and mundane occupations of the Hidden Life, Jesus was performing Divine acts that gave to God, all the love, adoration and gratitude man should have given to God in all his ordinary daily activities. Jesus explains:

...The hidden Life, which I practiced at Nazareth, is neither known nor valued by men. With the exception of my Passion, however, there was no greater good I could have accomplished. By lowering Myself to perform all these little acts that men perform in their daily lives such as eating, sleeping, drinking, working, lighting the fire, sweeping — acts that everyone does — I placed in these souls a divine money of an infinite value. For if it was my Passion that redeemed them, it was my hidden Life that courted their every human action, even the most indifferent, with divine merit and infinite value (Vol. 11: Aug. 14, 1912).

Therefore, it was not enough for Jesus to atone for man’s sins by his Passion and Death. Jesus also had to give to the Father the complete glory He should have received from all the acts of man (even the simplest) if man had remained in his Will and not fallen. Though Jesus gave the Father this complete glory, God is still not fully satisfied. He still wants to receive that same glory from man, just as He intended “*in the beginning.*” We creatures can only do this by returning to act and live in the Divine Will. To do this we must renounce our own wills in favor of the Divine Will and unite ourselves to Jesus in all that we do. Thus, we must imitate Jesus’ Hidden Life in the mundane acts of our daily lives. By uniting ourselves to Jesus in even the tiniest of acts, they

* Here you can see the importance of the Church defining clearly *who* and *what* Jesus was in his Person and in nature.

become divinized and give perfect glory to God. Jesus explains the wonders that occur when we do this:

It is really I; it is my fingers that work in yours. My daughter, when I was on earth didn't I humble Myself working with wood, hammering nails, helping my foster father, Joseph, in his carpentry labors? And while I was doing that, with those same hands and fingers, I was creating souls, while calling others to another life. I was divinizing all human actions; I was sanctifying them, giving divine merit to each. Through the movements of my fingers, I was calling all the movements of your fingers as well as all other creatures. And if I saw them laboring for Me, because they wanted Me to perform these acts in them, I would continue my life of Nazareth in them. And due to them I felt, as it were, refreshed in the sacrifices and humiliations of my hidden Life, while I offered them the merit of my own Life. (...)

And while you are working — working because I want to work — look how my fingers are in yours. And, at the same moment I work in you, to how many do my hands bring to the light of this world? How many do I call and how many others do I sanctify, correct, chastise, etc.? You, then, are also here with Me to create, to call, to correct, and more. And since you are not working alone, neither am I in all my works. Could I have given you a greater honor? (Vol. 11: August 14, 1912).

Since, as you have seen, this sanctity of Living in the Divine Will embraces the ordinary acts of daily life, it becomes quickly evident that by no means is it something reserved only for those called to the priesthood or religious life. Rather, it is a sanctity available to souls of every state, including married, single, adults and children. For, as Luisa once stated in a letter: to live in the Divine Will “*does not require either a change of state or of actions but of will.*”³²

A Sanctity Without Exterior Manifestations

Since this sanctity is the sanctity of Our Lord's Hidden Life, it is necessarily a hidden sanctity. Just as no one recognized anything special in Jesus while He lived and worked in Nazareth, so will there be no special outward manifestations in those who live in the Divine Will, even though they possess the greatest sanctity that can exist. This helps keep these souls humble, all engulfed in their nothingness.* Those who live in the Divine Will, for all outward appearances, will appear no

* Humility, as mentioned on p. 46 is among ten virtues necessary for living continuous life in the Divine Will. This humility must have the quality of recognizing oneself as being nothing before God and of being capable of nothing good without Him.

different than other ordinary, devout Catholics, while beneath the surface, and seen only to God, unheard-of prodigies take place. Jesus points to Our Blessed Mother Mary — who, from the first moment of her Immaculate Conception perfectly possessed the Divine Will — as an example of this:

Having to be the Queen of Sanctity of the Saints, and Mother and Carrier of my Light to everyone, and therefore of all goods, She remained as hidden in everyone, bringing the good without making herself known. More than tacit sun, She carried the light without word, fire without noise, and the good without being noticed. There is no good that does not depart from Her; and there is no miracle that does not spring from Her; living in my Volition, She lived hidden in everyone, and was and is origin of all goods. ...

...She more than sun passed unobserved and hidden in the cloud of light from the Divine Will, so much that the very Saints have given of themselves, apparently doing more striking things than my own Mama. Yet, what are the greatest Saints before my Celestial Mama? They are scarcely the little planets compared to the great sun and if they are illuminated the cause of it is the sun. ... And She, with her interior all ordered in the Divine Volition, did not give time to time; if She thought, if She palpitated, if She breathed, all that She did were fascinating bonds in order to draw down the Eternal Word upon the earth. And in fact, She won and performed the greatest miracle, that no one else can do
(Vol. 16: Aug. 20, 1923).

Therefore, like the examples of Our Lord's Hidden Life and that of Our Blessed Mother, those who come to live in the Divine Will shall pass by largely unnoticed in life, while interiorly, hiddenly, they will perform the most incredible wonders. And this is fitting, for in the Gospel Jesus has said, "*The kingdom of God cometh not with observation: Neither shall they say: Behold here, or behold there. For lo, the Kingdom of God is within you*" (Lk. 17:21). Nevertheless, by the very fact that He forms his Kingdom in souls, there shall be an outward manifestation of this Kingdom on the earth. This, too, is found in Scripture, and is used in the Gradual for the traditional Mass on the Feast of Christ the King:

He shall rule from sea to sea, and from the river unto the ends of the earth. And all kings of the earth shall adore him: all nations shall serve him (Ps. 71: 8, 11, 17).

2§4 Three “Fiats” and a Kingdom

The coming of this temporal Kingdom of Christ on earth is call the *Third Fiat* of God. In the history of the world there are three Biblical *Fiats*: the *Creating Fiat*, the *Redeeming Fiat* and the *Sanctifying Fiat*. The *First Fiat*, that of Creation, was uttered by God “*in the beginning*” in his work of creating all things. He spoke, and they were made: “*Fiat lux... Fiat firmamentum... etc. (Let there be light... Let there be a firmament made... etc.)*” (Gen. 1). If Adam, who was put at the head of Creation, had passed the test in the Garden of Eden and not fallen, this *First Fiat* would have been the only *Fiat*; there would have been no need for the other two. For, the goods of the other two *Fiats* would have been contained in the first since man was originally created with the Gift of the Divine Will. But, since Adam failed the test, he lost the sublime Gift of the Divine Will for himself and for all of his descendants. Thus, the other two *Fiats* became necessary to restore Creation so that God could receive all the glory He had intended to receive from it “*in the beginning*.”

Therefore, the *Second Fiat*, that of Redemption, took place after centuries of prayer and supplication by the Old Testament people. It was given to Mary, the Virgin of Nazareth to pronounce. Her affirmative response, “*Fiat mihi secundum verbum tuum (Let it be done to me according to thy word)*” (Lk. 1), became the *Fiat* of Redemption. Through her *Fiat*, the world was given its Saviour who accomplished Redemption. Man was given the ability through the merits of Our Lord to save himself from Hell and spend eternity in Heaven. Yet, with all that, man was still not restored to his original sanctity and happiness. Another *Fiat* was still necessary.

Thus we have come to the *Third Fiat*, that of Sanctification. Like the *Second Fiat*, the third comes to us after centuries of prayer and supplication — this time of the *New Testament* people. The Saviour Himself gave them the prayer to use in which they would specifically ask for this *Third Fiat*: “*Advéniat regnum tuum: Fiat Volúntas tua sicut in Cælo et in terra (Thy Kingdom come: thy Will be done on earth as it is in Heaven)*” (Mt. 6:10). Jesus explains:

...as Adam sinned, God made him the promise of the future Redeemer. Centuries passed; but the Promise did not fail, and the generations had the good of Redemption.

Now, as I came from Heaven and formed the Kingdom of Redemption, before departing from the earth, I made another promise,

most solemn, of the coming of the Kingdom of my Will in the prayer of the *Pater Noster*. And, so that this promise in the solemnity of my prayer would be more surely obtained, I made this formal promise in the solemnity of my prayer, praying to the Father that his Kingdom would come and that the Divine Will would be done on earth as in Heaven.

I wanted to put Myself at the head of this prayer, knowing that if I prayed for his Kingdom to come, He would not deny Me this, especially since I prayed with his same Will and asked for something desired by my own Father.

After I formed this prayer before my Celestial Father, sure that He would have granted Me the Kingdom of my Will upon the earth, I taught it to my Apostles so that in their turn they would teach it to the entire world, and one would be the cry of all: "Your Will be done on earth as in Heaven!"

I could not have made a more certain and solemn promise. The centuries for Us* are as a single point, and our words are acts and facts accomplished. Therefore, centuries have passed, but the kingdom of the Divine Will certainly will come. My own prayer to the Celestial Father: "Come, your Kingdom come; your Will be done on earth as in Heaven" signifies that with my coming I did not come to establish the Kingdom of my Will; otherwise, I would have said: "My Father, let our Kingdom that I have already established on the earth be confirmed and let our Will rule and reign." Instead, I said, "Come." That signified that it must come and creatures must await it with that certainty with which the Hebrews awaited the future Redeemer (Vol. 20 & Others: Feb. 5, 1928).

Like Our Blessed Mother Mary, the Immaculate Conception, who was specially chosen and prepared by God to be placed at the head of Redemption, Luisa Piccarreta, though not immaculately conceived, has been specially chosen and prepared by God to be placed at the head of the Sanctification.

Like the rest of us, Luisa contracted the Original Sin at conception and was in need of sacramental baptism — as Jesus said, she was "from the common stock" (Vol. 19: Jun. 6, 1926). Even so, God chose her, whom He called the "littlest soul," and raised her up to an extraordinary height in

* Many times in the *Book of Heaven*, Jesus speaks in the plural using the pronouns "We" and "Us". This denotes that He is speaking in the Name of the Three Divine Persons and recalls the language used in Genesis: "Let us make man in our image and likeness."

sanctity. * Through Mary, the *Mediatrice of All Graces*, Luisa not only became the first to receive the grace of Living in the Divine Will,[†] but was also given the capacity to contain within herself all the knowledge needed to restore to the rest of mankind the great Gift of Living in the Divine Will. It is, therefore, through her writings that we are enabled to receive the knowledge, and with this the wonderful Gift Itself.

As mentioned above, at least some of the souls of extraordinary sanctity mentioned at the beginning of this booklet may have lived in the Divine Will to some extent. If this is true, since Our Lord placed Luisa at the head of the *Third Fiat*, it is significant to note that chronologically, *all* these souls received their special gifts of sanctity (*i.e.* Mystical Incarnation, Divine Substitution) *after* Luisa.

Once again, it is important to understand that when Jesus speaks of a *Third Fiat*, He is *not* speaking of a new dispensation. The New Covenant that Jesus inaugurated and sealed in his redemptive Blood on the night of the Last Supper is eternal. Therefore, there can be no new dispensation. Rather, this *Third Fiat* takes place within the New Covenant and is the fulfillment, as I have said, of the *Our Father*.[‡] **Here it is important to note that Luisa's writings must always be interpreted and understood within the boundaries of traditional Church teachings.**

Luisa stunned by the Mission She was given

Not surprisingly, when Luisa began to realize the unique role in the history of the world to which she was being called, it was too much for her to believe: "*I, on hearing this, remained not only confounded but stunned; and I said to myself: 'Is all this possible?'*" (Vol. 12: Jan. 24, 1921). And, she bitterly complained: "*I am constrained with the most cruel rent to my soul,*

* Jesus told Luisa: "*Listen, I traveled around and around the world. One by one I looked at all creatures, in order to find the smallest among all. Among so many I found you, the littlest of them all. Your littleness pleased Me, and I chose you*" (Vol. 12: Mar. 23, 1921).

† Adam and Eve possessed the Divine Will as a Gift "*in the beginning*" before they sinned. Jesus and Mary possessed the Divine Will throughout their earthly lives (Jesus by nature and Mary by grace). Therefore, when speaking of Luisa as the "first" to receive this grace or gift, we mean that she was the first to receive it as the fulfillment of the *Our Father* (See Vol. 16, Feb. 22, 1924).

‡ As Jesus told Luisa: "*...the Third Fiat... will be the confirmation and development of the fruit of Redemption*" (Vol. 12: Jan. 24, 1921).

by obedience, to put this on paper. My Jesus, have pity on my harsh martyrdom!" (Vd. 12: Feb. 9, 1919). Only because of her heroic love for obedience did she bring herself to write these things concerning herself. As a result of this heroism, we can find in her writings, this explanation, given by Jesus, of God's workings in the history of the world:

My daughter, calm yourself. I elect whom I please. You must know that I begin all my works between Myself and one, single creature; and then they become widespread. Indeed, who was the first spectator of the Fiat of my Creation? Adam, and then Eve. They were certainly not a multitude of people. After years and years, came crowds and multitudes of people as spectators.

In the Second Fiat, only my Mama was the spectator. Not even St. Joseph knew anything, and my Mama found Herself more in your conditions. So much was the greatness of the Creative Strength of my work that She felt in Herself, that confounded She did not feel the strength to say one, single word to anyone. Moreover, if St. Joseph knew it later, it was because I was the One who manifested it to him. Hence, as seed, this Fiat germinated in her virginal womb and formed the shoot to multiply It and then bring It forth to the light of day. But who were the spectators? Very few! In the room in Nazareth the only spectators were my dear Mama and St. Joseph. Later my Humanity divulged Itself more, and It will divulge Itself even more.

So will be the Third Fiat. It will germinate in you; the sprig will form. Only the Priest will know of it, then a few souls; and then it will be diffused. It will be diffused and will go the same way as Creation and Redemption. The more you feel annihilated, so much more does it increase in you and does the sprig of the Third Fiat become fruitful. Therefore, be attentive and faithful" (Vol. 12: Jan. 24, 1921).

The Knowledge and Kingdom of Christ are to Come

As you have seen, these revelations on the Divine Will speak of a Kingdom, and a New Era of grace that will come upon the earth. Some may object that the claim of new knowledge smacks of Gnosticism, and any temporal kingdom upon the earth amounts to the Heresy of Millenarianism.* Yet, as already mentioned, this new knowledge does not consist of anything new that is necessary for salvation. Nor is it some new dispensation differing from the New and Eternal Covenant established by Our Lord at the Last Supper. It consists only in a better

* The Heresy of Millenarianism resulted from a too literal interpretation of the twentieth chapter of the Book of Apocalypse.

understanding of what the coming of the Kingdom will be, as prayed for in the *Our Father*. And, the great St. Louis De Montfort assures us that both new knowledge and a Kingdom are to come into the world:

If then, as is certain, the knowledge and kingdom of Jesus Christ are to come into the world, they will be but a necessary consequence of the knowledge and the kingdom of the most holy Virgin Mary, who brought Him into the world for the first time, and will make his second advent full of splendor.³³

Mary Prepares the Way

Here we note that St. Louis tells us that this knowledge and kingdom will come as a “*consequence of the knowledge and the kingdom of the most holy Virgin Mary.*” It was he, as well as many others* over the past few centuries who spread “*the knowledge and the Kingdom of the Most Holy Virgin Mary*” by making her virtues, prerogatives and glories better known, and by preaching true devotion and total consecration to Her. Thus, they have prepared the way for the Kingdom of Jesus Christ. And, in the *Book of Heaven*, Jesus confirms that it is Mary, his Mother who has been commissioned with preparing the world for his Kingdom. He says:

...She (Mary) is traveling amongst the people of the nations disposing and preparing them to receive the dominion of the Kingdom of my Will.

It was She who prepared the people for Me so that I could descend from Heaven to earth. And now I am entrusting to Her, and to her Maternal Love, the task of disposing the souls of our people to receive a Gift so great.^{† 34}

Catholic Teaching allows for a Temporal Kingdom

As for the charge that a coming temporal kingdom of Christ on earth falls under the Heresy of Millenarianism, that is simply not true. Three points alone have been condemned with this heresy: 1) that before the end of time Christ will return and reign on earth *in the flesh*; 2) that

* Such as St. John Eudes, St. Alphonsus Liguori and St. Maximilian Kolbe, to name only a few of the better known.

† It is worthy to note here that those who have been making known this *Secret of the Divine Will* have found that, by far, those who have been the most disposed to receive It, are those who have previously consecrated their lives to the Blessed Virgin Mary.

this temporal kingdom will last *literally one thousand years*; 3) that those who live in the Kingdom will *indulge immoderately in carnal banquets*. As long as our understanding of a temporal kingdom of Christ steers clear of these points, it does not fall under this condemnation. Rather, as some books on Catholic doctrine point out, there is a real possibility of such a kingdom. For instance, *The Teaching of the Catholic Church: A Summary of Church Doctrine* (first published in 1927), after setting forth the Church's condemnation of Millenarianism, also shows that a temporal Kingdom, an era of great sanctity, may be expected:

*[Certain pious people] profess a hope in some mighty triumph of Christ here on earth before the final consummation of all things. Such an occurrence is not excluded, is not impossible, it is not at all certain that there will not be a prolonged period of triumphant Christianity before the end.*³⁵

In another book of Catholic teaching, *The Faith Explained*, we find:

*Some Catholic Scholars believe that the 'thousand years' [of Apocalypse 20] is a figure of speech for a long period of time before the end of the world, when the Church will enjoy a great peace and Christ will reign over the souls of men.*³⁶

We also find the idea of an era of a peaceful reign of Christ in certain private revelations. In an approved apparition occurring in Quito, Ecuador in the 1600's, in which predictions concerning our times were given, Our Lady promised a "*complete restoration*" in which She, "*in a marvelous way, will dethrone the proud and cursed Satan, trampling him under my feet and fettering him in the infernal abyss.*" At Fatima, Our Lady promised us an "*Era of Peace will be given to the world.*" And, world peace as we know, can only be brought about in the Kingdom of Christ. For, as Pope Pius XI taught: "*as long as individuals and States refused to submit to the rule of our Saviour, there would be no really hopeful prospect of lasting peace among nations. Men must look for the peace of Christ in the Kingdom of Christ.*"³⁷ Thus, we find we have every reason to believe that such a Kingdom over which Christ will reign spiritually is to come upon the earth.

Instaurare Omnia in Christo*

Thus I hope, dear reader, having come to this point, you can now more fully understand that the time has come in which God wishes to

* *To restore all things in Christ* (Eph. 1:10).

“make known unto us the Mystery of his Will, according to his good pleasure, which He hath purposed in Him, in the dispensation of the fullness of times, to restore all things in Christ, that are in Heaven and on earth in Him” (Eph. 1:9-10).

3. Practicing this Sanctity in your own Life

If what you have read so far has given you a desire to live in the Divine Will and to possess It, then this chapter should bring you joy. For here you will learn what is needed to begin fulfilling this holy desire.

3§1 Begin with an Act of Consecration to the Divine Will

To begin, you should make an Act of Consecration to the Divine Will.* This consecration, however, should not be made hastily or taken lightly. You must first understand that by consecrating yourself to the Divine Will, you are, from that moment on, offering your will in sacrifice, in all things and at all times to the Will of God, so that the Divine Will may freely act and reign in you. This consecration means a *willingness* to make the continual sacrifice of your own will, that you will strive to let the Divine Will have Its way in all things. *It does not mean* you will always *succeed* in doing this. All of us are very much in the habit of doing our own will. Learning to give up one’s own will in everything and at all times is the greatest of sacrifices. As Our Lord once told St. Faustina: *“No other sacrifice can compare with this one.”*³⁸ As you continue to the end of this booklet, you will come to understand more fully what completely dedicating of one’s life to the Divine Will really entails. Therefore, you should read it to the end, and then take ample time to prayerfully reflect on what is demanded *before* making the Act of Consecration to the Divine Will. Please note that St. Louis De Montfort recommended a thirty-three day preparation for the total Consecration to the Blessed Virgin Mary that he preached.

3§2 Performing Acts in the Divine Will

Next, you need to learn how to perform acts in the Divine Will. To act in the Divine Will you must first, to the best of your ability, be certain that what you are doing is the Will of God. This is *not*, however, something to get anxious about; for it is necessary to be at peace to do

* An Act of Consecration to the Divine Will can be found on the inside back cover.

acts in the Divine Will. In most circumstances, the Will of God is quite simple to determine. It means following the law of God, fulfilling one's duty and accepting the crosses God sends.

Once you have peace that the activity you are engaged in is within the boundaries of God's Will, you need to make the intention of doing your act *for*, and *in* Jesus.* To do everything *for* Jesus means to do everything with the *pure intention* of pleasing Jesus alone. Only acts done for this end have value in the eyes of God. Jesus says:

...Purity in deed is so great that he who acts for the sole reason of pleasing Me does nothing else but send forth light in all his works. He who does not act rightly, even in the good that he does, does not do anything but spread darkness (Vol. 3: Apr. 25, 1900).

To do everything *in* Jesus means to give up your own ways, and to do everything in the same manner and with the same attitude that Jesus would do it, thus allowing Him the pleasure of doing the work in you. Jesus explains:

...The main thing in being able to say that a person lived in another person should be that he had left his own thoughts and even took those of the other, as well as his style, his own tastes and even more. He had left his own will to take up the will of the other. Thus, in order that a soul may live in the Divinity and dwell there, she must leave everything that is her own, that is, deprive herself of everything, leave her own passions; in a word abandon everything to find everything in God (Vol. 3: July 10, 1900).

The idea here, as Jesus explains it, is "to operate with Christ's own Humanity, with the very Will of Christ, as if His Will and that of the soul were one, in order to please Him alone; operating with His very ways, directing everything to Christ, calling Him in everything the soul does, as if He Himself were to do her very actions. By doing this, the soul finds herself in continuous contact with God. In fact, for Christ, His Humanity was nothing other than a sort of veil that covered the Divinity; therefore, by operating in the midst of these veils, she already finds herself with God" (Vol. 6: Oct. 17, 1904).

* Here we see how God has used St. Louis De Montfort to prepare the Church for the Sanctity of the Divine Will. For, in his *True Devotion to Mary*, he first teaches the consecration of one's entire self to Mary. Then, to live out this consecration, he teaches the practice of doing everything *through*, *for*, *with*, and *in* Mary. Those who have taken to heart this True Devotion to Mary will find just how well disposed they are for Life in the Divine Will.

Your Acts have the Value of Jesus' Acts

By doing your acts *for* and *in* Jesus, they become identified with the acts Jesus did in the Divine Will. Thus they enter that single act of God that has no beginning or end and take on the same value and power of Jesus' acts. Jesus explains:

...The soul which is identified with Me and lets itself be dominated by my Will is the repeater of the Divine Acts. Her love, her adorations, her prayers and everything she does is the vent of God that she receives to be able to repeat: 'It is your love that loves You, your adorations that adore You, your prayers that pray to You. It is your Will, which investing me, lets me do what You do, to give them back to You as your things.

...O! Power of my Will, how grand You are. You alone unite the greatest, the highest Being with the smallest, the lowest being and form of them one alone. You alone have the virtue of voiding the creature of all that does not pertain to You, to be able, with your reflections, to form in her that eternal sun, which, with its rays filling heaven and earth, goes about blending itself with the sun of the Supreme Majesty. You alone have this virtue of communicating the Supreme strength in such manner that the creature, with your strength, can raise herself to that single act of God Creator (Vol. 19: Aug. 8, 1926).

Even your smallest acts, as long as they are done in the Divine Will, will have the value of Jesus' acts:

My daughter, how sweet it is for Me to see and to feel a soul in my Volition! Without her perceiving it, she finds herself in the heights of my acts and my prayers, just as I did while I was on this earth. She puts herself on my level.

I, in my smallest acts, contained all creatures of the past, present, and future, so as to offer to the Father complete acts in the name of all creatures. ...Therefore, in the immensity of my Volition, of my Love, and of my Power, I did everything; and I did it for everyone.

...Acts done in my Volition are noble, Divine, unlimited, and infinite — as is my Volition. They are similar to Mine, and I give them the same value, love, and power of my own acts. I multiply them in all, and I extend them to all generations and to all times. What does it matter to Me that they are small? They are always my acts that are repeated, and that is enough. (Vol. 12: Dec. 6, 1917)

Not Necessary to Feel the Divine Will Within

In *The Secret of Mary*, St. Louis De Montfort exhorts his readers: "...do not try to feel and enjoy what you say and do, but say and do everything with that pure faith which Mary had on earth... ...content yourself with pure faith, although full of repugnance, distractions, weariness and dryness, and say: 'Amen, sobe It,'...."³⁹ This advice applies equally to those learning to live in the Divine Will. For by seeking consolation in your acts your own volition can easily enter in to spoil the purity of intention with which you do your acts. Remember, you are to act, as best you can, with the sole intention of pleasing Jesus.

Knowledge of the Interior Acts of Jesus

Certainly souls in the past have acted together with Jesus, but they did not have the knowledge we now have of the Divine Will. They have only been able to imitate his acts in an external way, not knowing how to participate in what He did in his interior to divinize all man's acts (as explained in the section on the Hidden Life). Jesus explains:

I want your will united with mine so that it can repeat what I did and continue doing. In my Will you will find all the acts performed by my Humanity, both internal and external. My external acts are more or less well known; and, if they so desire, creatures can participate, with their human will, in the good that I did. This pleases Me because I see my good multiplied among creatures by virtue of the union that they form with Me. It is as if my acts were placed in a bank and I were earning interest on them.

But little is known of the internal acts done, out of love for all, by my Humanity in the Divine Will. Since creatures are unaware of the power of this Will, of how my soul acted in It, and what I did, then how can they unite with Me to participate in all this good? Knowledge of such a good brings with it the worth, the effects and the life of that good (Vol. 14: Oct. 19, 1922).

It is in the *Book of Heaven* that this knowledge of the Divine Will and of what Jesus did in It is revealed.* Because of this we are now able to imitate what Jesus did internally in his Divine Will and thus perform acts with a *divine* value not possible for those in the past.

* In the case of the souls mentioned earlier who may have lived in the Divine Will (*i.e.* Ven. Concepcion Cabrera, Bl. Dina Bélanger, etc.), this knowledge, which was most likely limited, came to them directly from God as they had no knowledge of Luisa's writings.

3§3 Living Continuous Life in the Divine Will

As you can see, to do an *act* in the Divine Will is rather simple. Yet, to *live* in the Divine Will is something more difficult. One act, or even several acts, does not constitute life. Life must be continuous; for if the acts cease, life ceases. Therefore, to *live* in the Divine Will necessarily means to come to that point of performing continuous and unceasing acts in the Divine Will, to keep up in all times and places, the *divine attitude* of doing all things *for* and *in* Jesus. Consequently, it will be the duty of the soul who aspires to live in the Divine Will to strive to be *attentive* throughout the day to calling the Divine Will into all of its acts. This attentiveness is so important that throughout the *Book of Heaven*, Jesus constantly repeats the refrain: "*Be attentive.*" In one instance, He explains the importance of attentiveness in these words:

Now you must know that the more the creature seeks My Will, desires to know It, loves It and does not let It escape from any of her acts, the more it will grow to its fullness. An extra act of attention, a sigh, a desire for Its Life is enough to make It grow... O, how wonderfully it grows and propels her to reach such heights, to the point of reaching the Divine upper spheres where she learns the most sublime and intimate secrets!

My Will is Life, and since It is Life It cannot desire to stop but always desires to grow; and in order for It to grow It awaits the smallest act: a loving invitation from the creature. What is more, It does not want to grow by forcing Itself upon her but rather desires that she yearn for My Will to always grow in her and thereby form Its fullness. Therefore, insofar as Its fullness develops, there develops in the soul the Divine force, the Sanctity, the Beauty, the happiness, the knowledge and the fullness of the innumerable goods that My Divine Fiat possesses. (Vol. 35 Aug. 23, 1937).

The Prevenient and Current Acts

Jesus has given two special acts to help those who aspire to live in the Divine Will. One is called the *Prevenient Act*, and the other is called the *Current Act* (sometimes called the *Actual Act*).

The *Prevenient Act* is like the Morning Offering made at the break of day. Its purpose is to allow the soul upon rising to place her whole day in the Divine Will as one single offering. Concerning the *Prevenient Act*, Jesus says:

The Prevenient Act is when the soul, at the break of dawn, sets its will in Mine and decides and affirms that it wants to live and act only in

my Will. With this act it prepares all its acts and makes them flow in my Will. With this predisposing consent my Sun surges, and my Life is replicated in all your acts as if in one single current act.

To make the Preventive Act is quite simple. Since by making the Morning Offering you already offer to God your whole day, you need only incorporate in this offering your affirmation that you desire to live and act solely in the Divine Will. Thus, your offering will be all divine. However, as wonderful as this initial offering is, it easily gets sullied because of human weakness as Jesus goes on to explain:

...The Preventive Act can be eclipsed and clouded by certain human ways: by self-will, by self-esteem, by carelessness, by neglect, etc. All these things are like clouds that interfere with the sun and render its light less vivid as it falls on the face of the earth.

To remedy this, Jesus has also given us the Current Act. The Current Act is designed to help the soul remain *attentive* throughout the day. It is to be offered frequently throughout the various activities of the day to call the Divine Will into whatever acts the soul may be doing. This frequency is necessary because it is difficult for most souls to constantly maintain the *attitude* (begun at the beginning of the day with the Preventive Act) of doing everything *for* and *in* Jesus. Jesus explains the value of the Current Act in these words:

The Current Act, [unlike the Preventive Act], is not subject to the possible interference of clouds but rather clears away any clouds that may exist. It makes rise other suns in which my Life is replicated with ever more intense light and heat, each more beautiful than the other. Both acts are necessary; the Preventive Act assists, creates the disposition and makes room for the Current Act. The Current Act preserves and enlarges the disposition of the Preventive Act (Vol. 14: May 27, 1922).

The Current Act can be made in many ways. A short ejaculatory prayer or a momentary renewal of your intention is sufficient. It need not even be made in words. In the following passage, Jesus gives a beautiful method for making the Current Act:

...Everything [the soul] does or has to do must be done as if I wanted to do it in her. If she prays, she should say "It is Jesus who wants to pray, and I pray together with Him." If she works: "It is Jesus who wants to work; it is Jesus Who wants to walk; Who wants to get up; Who wants to enjoy Himself." And it should be like that in everything for the rest of her life, excluding errors... (Vol. 11: Aug. 14, 1912).

Avoiding all Willful Sin

It should be obvious to every reader that willful sin must absolutely be avoided; for every deliberate sin is a willful rejection of God's Will. Therefore those who aspire to live in the Divine Will must work diligently to overcome all attachment to sin, *however slight*. After a mystical communication, Luisa wrote: "*I understood that the soul must be careful to not fall even into the shadow of a voluntary defect — which are those dangerous clouds that impede entrance to the Divine Light*" (Vd. 3: Feb. 12, 1900).

The Need for Practicing Virtue

Even with the help of the Preventive and Current Acts, it takes much virtue to constantly keep up the *attitude* of doing everything *for* and *in* Jesus. St. Annibale spoke strongly against the idea that by just repeatedly uttering formulas, such as those for the Preventive and Current Acts, one would arrive at the peak of sanctity. As he said: "*I always insist on one point, and that is this: Sanctity does not consist in a formula. With this new Science, in order to form Saints who surpass the ones of the past, it is important that the new Saints possess all the virtues to a heroic degree, just as did the Saints of old...*"⁴⁰ And then, can we imagine a sanctity that claims to be so lofty in which the highest degree of virtue is not needed?

So you can clearly see why the practice of the Christian virtues is a prerequisite to *living continuous life* in the Divine Will, and why the first ten of the thirty-six Volumes of the *Book of Heaven* are dedicated primarily to teaching these virtues. As Jesus told Luisa: "*...one must first practice the lesser forms of holiness, which are like a retinue, forerunners, messengers, and preparations for this Holiness that is completely Divine*" (Vol. 13: Dec. 3, 1921).

Beyond the three theological virtues of faith, hope and charity, there are ten virtues required to live continuous life in the Divine Will. While there is not space in this small booklet to elaborate on them, I will at least list them here:

- | | |
|------------------------|---|
| 1. Obedience | 6. Detachment |
| 2. Abandonment | 7. Mortification |
| 3. Humility | 8. Habitual Recollection / Continual Prayer |
| 4. Purity of intention | 9. Prompt Correspondence to Grace |
| 5. Confidence / Trust | 10. Perseverance / Constancy |

Be Faithful and Attentive is a handbook written for those dedicated to living in the Divine Will. Chapter Two of this book is devoted to these ten virtues. There you will find a general explanation of each virtue followed by many corresponding passages from the *Book of Heaven*.

The Need to Forget Self and Focus on Jesus

The need to practice all these virtues may seem overwhelming at first, but even if you presently possess little virtue, Jesus does not want you to be troubled. For, He says: “...do not fear, for little by little we will do everything. I know how weak you are” (Vol. 1: Ch. 9). In fact, far from worrying about yourself, to live in the Divine Will it is necessary to become forgetful of self and to be all absorbed in seeking to please Jesus. He explains:

This is what pleases Me — that the soul forgets herself, her miseries, and is occupied only with Me, with my afflictions, my bitterness, my Love, and stands by Me with complete trust. This confidence enraptures my Heart and inundates Me with so much joy, that, as the soul completely forgets herself for Me, so I forget everything for her, making her my sole concern to the point that I not only give to her but let her take whatever she wants (Vol. 10: May 19, 1911).

Acts Done in the Divine Will Assist You

Besides the fact that you need not worry about your lack of virtue or weaknesses, there is yet another point of encouragement. This point consists in the fact that the acts that you do in the Divine Will actually strengthen you in virtue and thus assist you to live in the Divine Will. Jesus says:

...O, if you knew what it signifies to do a good act! For each act, there is a protection which the soul acquires, there is a voice speaking before our Divine Throne. And, as the acts increase, so increase the defenders before God; they increase her strength in order not to vacillate before danger

When the creature has at her disposition a sequence of acts operated in our Will, O, then each act possessing a Divine Will, a divine strength, has in its favor a divine power which defends her. In each of her acts there is involved our Will; thus, We make Ourselves defenders and sustainers of those that have given life in their acts to our Divine Fiat. Could We perhaps deny anything to Ourselves, or not recognize our Will operating in the creature? No! Therefore, do not fear, but rather abandon yourself as a

little newborn in our arms, so that you might feel our sustenance and the protection of your very own acts (Vol. 20 & Others: Sept. 7, 1931).

Consequently, there is every reason to feel encouraged even if you find you possess little virtue; for, *while the practice of the virtues helps you to live in the Divine Will, so also, multiplying your acts in the Divine Will helps you to practice the virtues.*

Multiplying Your Acts Leads to Possession

When you first make your sincere act of consecration to the Divine Will, Jesus gives his Will to you as on loan. It is therefore yours to use whenever you call It into your acts. Jesus watches to see what you do with his loan, how often you use It and how much you value It. When you come to the point where you do nothing without It and you value It more than your own life, He will give It to you as your own possession.

My daughter, it is true that to live in my Will is a gift and the possession of the greatest gift. But this gift...is not given except to one who is disposed and should not waste It, and to one who will esteem and love It so much, even more than its own life.... Indeed, one's own life is nothing in comparison to It.

Therefore, first I want to see that the soul truly wants to do my Will and never its own, that it is ready to sacrifice anything to do Mine, and that in all it does, it asks Me always, even on loan, the Gift of my Volition.

When I see that it does everything with the loan of my Volition, I give It to the soul as a gift because, by asking for It again and again, it has formed the empty space in its soul in which to put the Celestial Gift. Living habitually on the loan of this Divine Food, it has lost the taste for its own volition; its palate is ennobled and is not adapted to the vile foods of its own ego. Therefore, seeing itself in possession of the gift that it longed for, yearned for and loved so much, the soul will live by the Life of that Gift, will love It and will give It the esteem that It merits (Vol. 18: Dec. 25, 1925).

3§4 Concluding Comments

The Importance of Knowledge of the Divine Will

In order to come to this point of such esteem for the Divine Will, that is, to love It more than one's own life, Jesus has given those who aspire to this lofty sanctity the thirty-six-volume *Book of Heaven*. I have quoted but a few passages in this booklet, yet as I am sure you have already experienced, the truths that are revealed are astounding. It is

precisely by knowledge given in these Volumes that Jesus wishes to entice and captivate the soul so that she will put all her efforts into giving up her own will and come to live in the Divine.

Recommended Reading

Therefore, if it is your desire to live this divine sanctity, you will want to obtain the various Volumes of the *Book of Heaven* and then frequently meditate on the truths revealed in them. In reading them, however, **it must be stressed that they must be understood in light of previously established Catholic teachings; otherwise there exists the danger of falling into error.**

You may also wish to acquire *The Secret of the Divine Will*. This booklet is an abridgement of it containing only about one third of its text.

I would further recommend to you another book mentioned above. It is entitled *Be Faithful and Attentive: A Handbook for Living in the Divine Will*. This work contains two books in one. The first book is a guide designed to help you order your life in the Divine Will. It includes numerous passages from the writings of Luisa Piccarreta, applied to various aspects and themes of living in the Divine Will. Very practical and specific guidance is offered to help you apply this knowledge to the art of daily living. The second book consists of a collection of prayers called “rounds.” Unfortunately there is not room in this little introductory booklet to explain this new way of prayer. Yet briefly, the rounds are a special type of prayer taught in the *Book of Heaven* to call the Kingdom upon the earth. It becomes the awesome privilege and duty of the soul who desires to live in and possess the Divine Will to pray them frequently that the Divine Will might Reign on earth AS It does in Heaven.

Finally, I cannot finish without also recommending to you the *Hours of the Passion*, another writing of Luisa. This book is a completely unique meditation on the last 24-hours of Jesus’ life in which universal reparations are made by the soul praying in the Divine Will. They are thus so powerful that Jesus promised: “*If they practice it in unison with Me and with my Will, I shall also give them a soul for each word they recite...*” (Vol.11: Oct. 1914). He also exclaimed:

The Hours are the order of the Universe; they bring Heaven and earth into harmony, restraining Me from sending ruin to the world. I feel my Blood, Wounds, Love, and all I did being placed in circulation, flowing over the entire world to save all. Be assured that as soon as a soul

starts meditating on these Hours of the Passion, I feel my Blood and Wounds revived, and my desire to save the world intensified. Moreover, I feel my very Life being reenacted. So, how can the creatures obtain any good if not by means of these Hours? Why do you doubt? This thing is not yours, but mine. You have been only a weak instrument clasped in my hands” (Vol.12: May 16, 1917).

Dear reader, may the Divine Will Reign in your soul!

ENDNOTES

NOTE: All references to books published by the *Center for the Divine Will* have been cited with the original location of Jacksonville, FL as printed. However the *Center* has since relocated to Caryville, TN.

¹ Arintero, Juan Gonzalez, O.P., *The Mystical Evolution in the Development and Vitality of the Church*, Vol. II of 2, p. 500. St. Louis: B. Herder Book Co., 1951.

² *Ibid.*, pp. 506-7.

³ *Ibid.*, see his footnote.

⁴ Philipon, M. M., O.P. (editor), *Conchita: A Mother's Spiritual Diary*, Translated by Aloysius J. Owen, S.J., p. xi (Preface). Staten Island, NY: Alba House, 2000.

⁵ *Ibid.*, pp. 61-2 (Mar. 25, 1906).

⁶ *Ibid.*, pp. 157-8 (Dec. 11, 1913).

⁷ *Ibid.*

⁸ Joseph G. Trevino, M. Sp. S. (translated by Sr. Mary St. Daniel Tarrant, B.V.M.), *The Spiritual Life of Archbishop Martinez*, p. 103. St. Louis: B. Herder Book Co., 1966.

⁹ *Ibid.*, p. 104.

¹⁰ Owen, Hugh, “*New and Divine*”, Cited in footnote 106, p. 55 as: “*Quoted in Gutierrez, Tomo I, p. 504-505 from Richardus A Sancto Victore (De IV gradibus violentae caritatis).*” Jacksonville, FL: John Paul II Institute of Christian Spirituality, (no date). (NOTE: This Publisher is now located in Caryville, TN).

¹¹ *Ibid.*, p. 155, footnote 344 as: “*Unpublished manuscript, (St. Petersburg, Florida: Holy Family Book Store, 1975), pp. viii-ix.*” (Bold added by author of “*New and Divine*”).
¹² *The Spiritual Life of Archbishop Martinez*, p. 112.

¹³ *Ibid.*, p. 113.

¹⁴ *Ibid.*, p. 114.

¹⁵ Bl. Dina Bélanger, *The Autobiography of Blessed Dina Bélanger*, 3rd ed., pp. 104-5 (Ch. 9). Sillery (Québec) Canada: Les Religieuses de Jésus-Marie, 1997.

¹⁶ *Ibid.*, p. 210.

¹⁷ *Ibid.*, p. 214 (Feb. 7, 1925).

¹⁸ *Ibid.*, p. 137 (Ch. 14).

¹⁹ “*New and Divine*”, p. 105.

²⁰ *The Autobiography of Blessed Dina Bélanger*, p. 210-1 (Jan. 27 & 28, 1925).

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- ²¹ Ibid., p. 213 (Feb. 2, 1925).
- ²² Ibid., p. 219 (Feb. 22, 1925).
- ²³ Ibid., pp. 347-8 (Aug. 14, 1928).
- ²⁴ Ibid., p. 351 (Aug. 26, 1928).
- ²⁵ Cited in the Introduction of *Collection of Letters: Sent by Blessed Father Annibale di Francia to the Servant of God, Luisa Piccarreta*, pp. 4-6. Jacksonville, FL: Center for the Divine Will, 1997.
- ²⁶ *General Compendium, Part I*, Preface of St. Annibale M. di Francia. Translated from Italian by M. D'Ariano.
- ²⁷ Martin, Rev. Pablo, *I Bring You Tidings of Great Joy*, p. 58 (Epilogue). Jacksonville, FL: Center For The Divine Will, 1992. (Out of print).
- ²⁸ St. John of the Cross, *The Dark Night of the Soul*, Bk. II, Ch. XXIII, p. 189 (Translated and Edited by E. Allison Peers). Garden City, NY: Doubleday & Co., Inc. (Image Books), 1959.
- ²⁹ Blessed [St.] Sister M. Faustina Kowalska, *Diary: Divine Mercy in My Soul*, 3rd ed., p. 643 (#1826). Stockbridge, Mass: Marians of the Immaculate Conception, 1999.
- ³⁰ Ibid., p. 210 (#483).
- ³¹ Ibid., p. 496 (#1392).
- ³² *I Bring You Tidings of Great Joy*, p. 49.
- ³³ St. Louis De Montfort, *True Devotion to Mary*, p. 8 (No. 13). Bay Shore, NY: Montfort Publications, 1960.
- ³⁴ From the *Book of Heaven* (no date given). Cited in *The Kingdom of the Divine Will: An Introduction to the Fulfillment of the Lord's Prayer*, p. 15. Jacksonville, FL: Center for the Divine Will, 1995.
- ³⁵ *The Teaching of the Catholic Church: A Summary of Catholic Doctrine*, p. 1140. New York: The Macmillan Co., 1959.
- ³⁶ Trese, Leo John, *The Faith Explained*, p. 182. Chicago: Fides Publishers Association, 1959.
- ³⁷ *Quas Primas*, Encyclical Letter of Pope Pius XI, 1925.
- ³⁸ *Diary: Divine Mercy in My Soul*, p. 359 (#923).
- ³⁹ St. Louis De Montfort, *The Secret of Mary*, pp. 40-1 (No. 51). Rockford, IL: TAN Books and Publishers, Inc, 1998.
- ⁴⁰ *Collection of Letters Sent by Blessed Father Annibale de Francia to The Servant of God Luisa Piccarreta*, p. 9, Jacksonville, FL: Center for the Divine Will, 1997 (out of print).

FOR A FREE, EASY-TO-PRINT, DOWNLOADABLE COPY OF THIS BOOKLET:

Visit: www.SicutInCaelo.4000webs.com

If you are interested in obtaining this work in its unabridged form (entitled, *The Secret of the Divine Will*), various Volumes of the *Book of Heaven*, the above-mentioned Handbook: *Be Faithful and Attentive*, and/or the *Hours of the Passion*, all can be obtained from:

**The Luisa Piccarreta Center for the Divine Will — P.O. Box 340
Caryville, TN 37714 — USA. Ph: (423) 566-5178**

Act of Consecration to the Divine Will

(From the *Divine Will Prayer Book*)

O adorable and Divine Will, behold me before the immensity of your Light, that your Eternal Goodness may open to me the doors and make me enter into It to form my life all in You, Divine Will. Therefore, O adorable Will, prostrate before your Light, I, the least of all creatures, put myself into the little group of the sons and daughters of your Supreme 'FIAT'. Prostrate in my nothingness, I invoke your Light and beg that It clothe me and eclipse all that does not pertain to You, Divine Will. It will be my Life, the center of my intelligence, the enrapturer of my heart and of my whole being. I do not want the human will to have life in this heart any longer. I will cast it away from me and thus form the new Eden of Peace, of happiness and of love. With It I shall be always happy. I shall have a singular strength and a holiness that sanctifies all things and conducts them to God.

Here prostrate, I invoke the help of the Most Holy Trinity, that They permit me to live in the cloister of the Divine Will and thus return in me the first order of Creation, just as the creature was created.

Heavenly Mother, Sovereign and Queen of the Divine 'FIAT,' take my hand and introduce me into the Light of the Divine Will. You will be my guide, my most tender Mother, and You will teach me to live in and to maintain myself in the order and the bounds of the Divine Will. Heavenly Mother, I consecrate my whole being to your Immaculate Heart. You will teach me the doctrine of the Divine Will and I will listen most attentively to your lessons. You will cover me with your mantle so that the infernal serpent dare not penetrate into this sacred Eden to entice me and make me fall into the maze of the human will.

Heart of my greatest Good, Jesus, You will give me your flames that they may burn me, consume me, and feed me to form in me the Life of the Divine Will.

Saint Joseph, you will be my protector, the guardian of my heart, and will keep the keys of my will in your hands. You will keep my heart jealously and shall never give it to me again, that I may be sure of never leaving the Will of God.

My Guardian Angel, guard me; defend me; help me in everything so that my Eden may flourish and be the instrument that draws all men into the Kingdom of the Divine Will. Amen.

St. Maria Faustina of the Blessed Sacrament desired to be transformed into a living Host. Thus she prayed: *“Make of me, Jesus, a pure and agreeable offering before the Face of your Father. Jesus, transform me, miserable and sinful as I am, into your own Self (for You can do all things) and give me to your Eternal Father. I want to become a sacrificial host before You, but an ordinary wafer to people. I want the fragrance of my sacrifice to be known to You alone.”*

One day, Jesus replied: *“You are a living host, pleasing to the Heavenly Father.”*

Yet, this extraordinary grace is not intended for her alone. Jesus desires to transform **all souls** into “Living Hosts” (if only they would), **by calling them to Live in his Divine Will. By learning to perform your daily acts in his Will (as taught within these pages), this transformation can begin to take place in you.** For, Jesus told the Servant of God, Luisa Piccarreta:

...in every act done in my Will, the soul encloses Me inside; and I remain sealed within the will of the soul. Consequently, these acts done in my Volition are Eternal Communion. They are not subject to the species being consumed as the Sacramental Hosts are, where my Sacramental Life ends by consuming the species. Rather, in the Hosts of my Will there does not enter either flour or other material. The food, the material of these Hosts of my Will, is my own Eternal Will united to the will of the soul, which is Eternal with Me; and these two wills are not subject to being consumed (Book of Heaven: Vol. 12: Jan. 1, 1920).

Jesus desires to bring souls to live in his Will that his Divine Will may reign on earth as in Heaven. He told Bl. Dina Bélanger:



No invocation responds better to the immense desire of my Eucharistic Heart to reign in souls than:

“Eucharistic Heart of Jesus, may thy Kingdom come through the Immaculate Heart of Mary!”