

## On the Divine Will Devotions, IV

creature in My Will, you will not find this in anyone."

I beg to differ. I think God has shown how to live in His will quite well to saints like John of the Cross, or Bernard of Clairvaux, or Teresa of Avila, or Thomas Aquinas or Alphonsus Ligouri.

Another strange notion is that God had to wait for 2000 years to find souls capable of taking this theology of the Kingdom. Doesn't it seem odd that He would refuse to give it to St. Joseph say, or the above mentioned doctors of the Church? I think this needs to be answered in order to follow the Divine Will devotion.

Luisa claimed that it was revealed to her that the only soul that ever entered heaven, after Our Lady, after living in the Divine will, was Bl. Hannibale. I can't begin to imagine who this could be, given the army of saints of the past 2000 years. Does this make any sense?

Our Lady is quoted by Luisa as saying this living in the Kingdom is the "sacrifice of sacrifices." But those who support the DW devotion insist that living in the Kingdom of the DW can be had by merely desiring it. The "sacrifice of sacrifices" can be made by merely desiring it?

Many times the claim is made by proponents of the DW that Adam and Eve had the gift of the Divine Will. We know they had sanctifying grace, but neither Scripture nor the documents of the Church say even once that they had the DW. And if the will is so thoroughly taken over by God in the DW, then how could Adam and Eve sin so easily?

The claim is made that in the Our Father we have been praying, thy Kingdom come for this particular gift of the DW for 2000 years. But no exegete, no saint, ever saw that idea in the Our

Father. Rather, it is a prayer that the kingdom, the Church, those doing God's will, may be increased. And our Lord Himself went about preaching that the kingdom is at hand. But this devotion seems to say that it was at hand, yes, but off by 2000 years.

In a rather official newsletter for the DW is a fantastic claim: "The Writings which are to renew the face of the earth, the Writings which will bring a glorious New Era for the World, the Writings which disclose the Original Purpose for which God created us, the Writings which are given to the world in 36 volumes known as "the Book of Heaven" have not received their deserved attention. ....It is our opinion that this unveiling of the original words of the "Book of Heaven" was a greater event than Moses coming down from Mount Sinai with the ten commandments. For these writings will renew the Face of the Earth and provide the certain means for the return of mankind to the original spiritual state of our first parents, Adam and Eve. Those who will welcome it with love will be the first fortunate children to belong to the Kingdom of the divine Fiat. But priests who work against it will be punished." A greater event than the giving of the 10 Commandments? This makes no sense at all. It seems flat out contradictory to the New Testament. And the notion that a priest who works against the Writings of Luisa will be punished? No authentic private revelation has ever made such a claim.

According to St. John of the Cross, there are three signs that show that God is about to give the first experience of infused contemplation. There is no vision or sound with this contemplation, and not necessarily any feeling. The experience may be either arid or sweet. In it, the soul perceives a contact with God as real as anything, maybe more real than one's knuckles hitting the table. The soul knows without being told that it should not pray or do anything but rather to pay attention. It usually lasts only a few minutes, then fades out. The soul cannot have it at will; it comes when God so wills. So, the next time might be far in the future or very soon. It does mark the crossover into the illuminative way, in which there are more and greater experiences of infused contemplation.

Many fine theologians think a soul will not reach perfection without going through infused contemplation. Others consider it as a sort of side excursion.

But it is clear that at the end of the illuminative period there is a second night, the night of the spirit, in contrast to the previous night of the senses. That second night is very difficult, and regularly involves extreme temptations against any or all virtues, even faith, and yes, even violent sexual temptations. After that night, the soul may have the spiritual espousals and then later, the spiritual marriage. St. John of the Cross describes the very peak:

Ascent of Mt. Carmel ( III.II.10): "God alone moves the powers of these souls to do the things that are right, and they cannot be moved to any others....Such were the actions of the most glorious Virgin, Our Lady, who being elevated from the beginning [of her

life] to this lofty state never had the form of any creature impressed on her, nor was moved by such, but was always moved by the Holy Spirit."

It is obvious that this is the ultimate takeover of the human will by the divine will, the Holy Ghost. God Himself, alone, moves the will of one in the Mystical Marriage. The soul is not dead in this process, it is still very much human, very much alive. But all it contributes is the consent to be moved in this way.

God by His movement causes the soul to see some particular thing as good: That almost automatically causes the soul to be favorable to what God proposes. At this point could the soul decide to accept the divine movement? No, for St. Paul (Phil 2.13) says of souls even at a lesser stage: It is God who works in you both the will and the doing.

But the soul is not totally passive. For the Council of Trent defines (DS 1554): "If anyone shall say that the will of man, moved and aroused by God, does not cooperate at all in assenting to God calling and arousing by which it might prepare itself to obtain the grace of justification, and that neither could it dissent if it willed, but that like a lifeless thing it does not act at all, but is merely passive: Let him be anathema." There is no way to conceive less activity on the part of the soul: it is not lifeless and passive. This dogmatic definition applies to souls even in the highest possible state.

Now let us look at the Divine Will devotion. It has it that the will is taken over by God. "Our Lord responds...moreover it is certain that I have called you [Luisa] first over other souls. Because to no other souls, however much I have loved them, have I shown how to live in My Will. But the Divine Will working in the creature and he