

Question:

In one of the Hours of the Passion (11pm), Luisa says that souls who do not do God's Will cause other souls "to be lost!" Can a person be the cause of another person's condemnation? And can a person be the cause of another's person's salvation?

Answer:

At present, bearing in mind that all translations of the Hours of the Passion are unofficial, those translations that suggest that one person may be the direct cause of another person's damnation is incorrect and it is a mistranslation of the original Italian text.

It is not sound Catholic doctrine to assert that one person may be the *direct cause* of the damnation of another. However, it is correct to affirm that one person may be the *indirect cause* of another's temptation (e.g., an evildoer's immoral actions may frustrate the flow of grace into another person's soul) and *possible* damnation ("possible" because each person's free and intended choices directly decide his/her own destiny, not those of another).

Similarly, one person may be the *indirect cause* of another's salvation. To better understand how one person may help save another, consider that Jesus is the "one mediator" (1 Tim. 2:5) between God and man who redeems all souls. Jesus redeems all souls because, he alone as the God-man is capable of expiating Original Sin and all actual sins of all mankind. How does this work of Redemption occur? By virtue of Jesus' precious Blood (which redeems man from sin) that was rendered meritorious by the eternal operation of his Divine Will (which renders the effects of the Redemption timeless), Jesus redeems all souls.

Moreover, in Luisa's text it is clear that the human will of Mary (from the moment of her Immaculate Conception) and that of Luisa (since her reception of the gift of Living in the Divine Will) continuously cooperated with the same eternal operation of God's Divine Will that continuously operated in Jesus Christ and that renders the effects of the Redemption timeless.

In the 11pm hour of the Hours of the Passion, Mary and Luisa administer to souls Jesus' Blood (which redeems man from sin) in the same eternal mode of operation (which renders the redemption timeless) that Jesus' Divine Will enjoyed. It is in this sense that one may consider them as cooperators in Christ's work of Redemption. The implications of this 11pm hour of Mary and Luisa administering Jesus' Blood to all souls are monumental, as they introduce the reader to the human creature's ability to cooperate with Christ in his work of Redemption.

Pope Benedict XV summarizes this theology as follows: "...It may be justly said that she (Mary) together with Christ has redeemed the human race" (Apostolic Letter, *Inter Sodalicia*, March 22, 1918). Also, the Vatican II Council document also affirms: "Rightly therefore the holy Fathers see her (Mary) as used by God not merely in a passive way, but as freely cooperating in the work of human salvation... St. Irenaeus says, she 'being obedient, became the cause of salvation for herself and for the whole human race'" (*Lumen Gentium*, N. 56, November 21, 1964).