

Question: Can we “redo” Jesus’ acts? In volume 12 (dates: 12/6/1917, 2/13/1919 and 8/6/1919) it seems to me these acts of his are complete acts recognized by the Father, and the Divine Will gives us the ability to” redo” them. Is this correct?

Answer: If the soul that lives in the Divine Will is empowered by Jesus’ one eternal operation to do “divine¹ and complete acts”,² it is not its place to “redo” the divine and complete acts of his uncreated divine Person. In fact, Jesus redid all acts of all creatures in order to perfect, elevate and divinize them, whereas Jesus’ own divine acts needed no perfecting, elevating or divinizing, as he is God.

Throughout her text it is clear that no mere human person, but Jesus’ divine Person, “the firstborn of all creatures” (Col. 1:15) “through whom all things were made” (Jn. 1:3), “redid” all the acts of all creatures³ whose number God alone beholds.⁴ Because Christ “divinized all human action”⁵ within himself and “subjected all things under his feet” (1 Cor. 15:27), he “has perfected for all time those that are being sanctified” (Heb. 10:14). Hence his words to Luisa:

“In Our plan of creating the universe We [the Trinity] intended that all human acts should discover their life in My Will and, from within it, form their own plane of human acts

¹ L. Piccarreta, vol. 20, December 19, 1926: “While all of these properties that We engendered glorified Us, giving Us the glory of as many continuous and divine acts for as many created things that would ever exist, We established them as man’s properties who, unifying his will with Ours, might have in each of his acts the act of Our Will. And if We were to have the divine act of Our Will in each created thing, it was on account of **man’s act, transfused in Our divine act and forming, as it were, one act alone.**”

Nota bene: The Luisian expression, “divine acts”, signifies God’s one eternal operation in the soul of the human creature who absorbs and elevates the soul’s finite acts beyond time. To Luisa Jesus reveals:

*“It behooves you to know that in the soul who works in My Divine Will, its works, acts, adorations and love toward God are accomplished and formed in eternity, because My Divine Will is eternal and everything that one accomplishes in it does not escape from eternity, but remains forever [...] They can be called **works of the creature transfused in God, in which God himself has operated** [...] So, We [the Trinity] behold the soul who lives in Our Will not in time, but in eternity [...] The creature glorifies Us whenever it enters Our Will and **allows Us to operate** so that We may infuse in it Our love, and that it may love Us with Our own love”* (Ibid., vol., 31, November 6, 1932).

² Ibid., vol. 21, April 3, 1927: “My daughter, in My Will all acts are done in the fullness of light, therefore they are acts filled with all blessings. These acts are complete acts that lack nothing, and are so exuberant that they overflow for the good of all.”

³ Ibid., vol. 26, May 12, 1929.: “My daughter, **My humanity re-did within itself**, and above and beyond itself, decayed humanity and overcame all of its evils... I was able to give back to man what he had lost. Furthermore, I wanted to ascend into heaven with My humanity that was as beautiful and clothed with light as when it came forth from Our creative hands, so as to say to My heavenly Father: ‘My Father, look at Me, how **My humanity is redone**, how the Kingdom of Our Will is secured within it. **I am the head of all and [as such] I**, who possess all the rights to implore and **give what I possesses**, implore you.’”

⁴ Ibid., vol. 28, March 12, 1930.

⁵ Ibid., vol. 3, January 12, 1900; vol. 11, April 14, 1912.

*transformed into divine acts with the mark of supreme nobility, sanctity and wisdom... The first plane of human acts transformed into divine acts in My Will was accomplished by Me...*⁶

*“I embraced everyone and everything, as if all were one. I satisfied for all, I left not one act of any soul without having constituted within it My own act, so that the glory, love and adoration [that creatures owe] to My heavenly Father might be complete for each act of every soul. By this means, I in turn, implored the fruits of My coming to earth, and earned salvation and sanctity for all. And if many do not partake of My blessings, it is their fault and not the fault of the Giver.”*⁷

*“Now, in this third renewal, after the earth will be purged and a great part of the current generation destroyed, I will be even more generous with creatures, and I will accomplish this renewal by manifesting what My divinity did within My humanity. I will manifest how My Divine Will operated with My human will; how everything remained linked within Me; how I did and re-did everything, and how even each thought of every soul was redone by Me and sealed with My Divine Will.”*⁸

Here Christ makes it abundantly clear that he alone is the source of all grace, blessings and sanctity, while the human creature is called to “partake” of the blessings and merits⁹ of that source – not *redo* it. Unlike the human person who is called to possess the Divine Will “by grace”, the divine Person of Jesus possessed the Divine Will “by nature.” This is significant, as it emphasizes that God alone is the natural *source* of the supernatural gift of Living in the Divine Will, whereas the creature is its graced *recipient*.

Now, the one Divine Will common among the three divine Persons consists of one eternal operation that has neither beginning nor end. In the *ad intra operatio* of the three divine Persons it is solely God who operates: the Father eternally generates the Son, from whom the Holy Spirit eternally proceeds. In the incarnate Word of God who possesses both a divine and a human nature, his divine nature *operates* while his human nature *co-operates* with the divine operation. More specifically, in his humanity, Jesus’ divine nature eternally *operates* through his divine intellect, divine memory and Divine Will, while his human intellect, human memory and human will continuously *co-operate* with this eternal operation. As for Jesus’ incarnate unblemished body, the Father operates within his heart, the Son himself within his lifeblood and the Holy Spirit within his breathing. Hence’ Jesus’ words to Luisa regarding the first unblemished human being:

⁶ Ibid., vol. 14, October 6, 1922. While Jesus, in the order of grace, is the ‘first born of all creatures’ who preceded in a timeless manner all acts of all creatures including those of Mary, in the order of chronological time Mary was the first to obtain for all creatures the longed-for Redeemer. Hence his words to Luisa that while Christ is the eternal source of all grace for all, Mary is his conduit and Luisa the third plane (Ibid., vol. 20, September 23, 1926).

⁷ Ibid., vol. 20, September 23, 1926. It is clear that the human creature does not “earn” or “redo” but “partakes” of Jesus’ one eternal operation that once and for all engendered many blessings throughout all human nature.

⁸ Ibid., vol. 12, January 29, 1919.

⁹ Ibid., vol. 34, June 18, 1937.

“In creating man, the divinity gave him the likeness of the three divine Persons. It placed in him three motions that were to murmur continuously to unite themselves to that continuous motion and murmuring of the love of their Creator. These motions are the beating of the heart that never ceases, the circulation of the lifeblood that always flows without ever ceasing, and the breathing of the air that never ceases. This is so with regard to the body, whereas in the soul there are three more motions that murmur continuously: The intellect, the memory and the will [...].”¹⁰

“It was not only for Adam that Our love poured itself out; Our love reached the point of accomplishing all of his first acts from which all human acts were to have life... Our Fiat, united to Our love, ran and ran; it embraced all and, loving all with one single love, placed the primacy of Our acts in each creature that would come into existence... What is more, by God accomplishing everything in one single soul [of Adam], all other souls would acquire the right to Our acts, except for those who do not want to make use of them. Did not the same thing happen with My own Redemption?”¹¹

“My Will is in continuous and eager expectation of everything the soul does in order to inhabit it, to be its actor and to make its acts My own.”¹²

Inasmuch as Jesus’ divinity is the source of the gift of Living in the gift of Divine Will, his Divine Will – not his human will – possesses an “eternal”,¹³ “all-embracing”,¹⁴ all “divinizing”,¹⁵ all “unifying”,¹⁶ and all “vivifying”¹⁷ operation that sanctifies and divinizes human nature and creation. Therefore from him, the Blessed Virgin Mary, Luisa and all souls who desire to receive this gift obtain the grace necessary to possess it, whereby they participate in its operation and receive the merits of his divine acts that once and for all time “redid” all the acts of all creatures.

¹⁰ Ibid., vol. 20, November 18, 1926.

¹¹ Ibid., vol. 28, April 18, 1930.

¹² Ibid., vol. 36, January 5, 1936. Cf. also vol. 14, November 11, 1922; vol. 14, August 5, 1923; vol. 13, December 25, 1921.

¹³ Ibid., vol. 19, March 19, 1926: “My Will is eternal, in time and eternity; it had no beginning and it will have no end. On the other hand, though being eternal in the divine mind, Redemption had its beginning in time and was a product of My Eternal Will [...]”

¹⁴ Ibid., vol. 12, April 8, 1918; vol. 16, December 8, 1923; vol. 34, December 8, 1936; vol. 15, January 24, 1923.

¹⁵ Ibid., vol. 11, April 14, 1912; vol. 3, January 12, 1900; vol. 11, November 13, 1915.

¹⁶ Ibid., vol. 25, December 25, 1988: “*The bond of union of the one in the many was the greatest prodigy of Our omnipotence, as Our Will, one in itself, maintained this inseparability and the communicating and unifying life of all creatures [...] Our uncreated love was infused in created man [...] And **Our Will, which is the sole operation in Us, was to be the sole operator in man** with the purpose of establishing [in him] the unity of all things and the bond of inseparability of each and every creature*” Cf. also Ibid., vol. 24, July 12, 1928.

¹⁷ Ibid., vol. 28, July 4, 1930. Cf. also Ibid., vol. 17, January 27, 1925: “*It behooves you to know that **all acts [of the human creature] accomplished in Our Will enter into Our prime act of creating the universe. The human creature’s acts, impressing a [mystical] kiss upon the one operation of Our Will that gives life to all acts, diffuse throughout all created things just as Our Will diffuses itself everywhere. Such acts, in turn, become the requital of [Our] love: Continuous adoration and glory for all that which We brought forth when creating the universe. Only [the creature’s acts] that are accomplished in Our Will begin almost together with Our eternal operation, to requite Our unending love, Our adoration in a divine manner, and Our glory that never ends***”.

Therefore when the human person sets out to “redo” the acts of all creatures as Mary and Luisa did, it is not the human person that “redoes” these acts, but it is God operating in the human person who co-operates with God’s one eternal operation in redoing them. More specifically, the Father operates in the human person’s will and heart, the Son in its intellect and lifeblood and the Holy Spirit in its memory and breath. For this reason, the human person cannot “redo” Jesus’ divine acts (as Jesus divine acts require no redoing – they are complete in and of themselves), but it partakes of them, avails itself of them and possesses them as a gift freely given by Christ, whereby it receives the same merit of Jesus own divine acts, for it is Jesus acting within it. That God’s eternal operation “performs” our divine acts in the Divine Will, and not vice-versa, is evident in the following passage:

*“... Never go out of My Will. For since My Will is eternal, what is done in My Will acquires an eternal, immense and infinite value... The smallest acts done in My Will remain written with indelible characters which say: **We are eternal acts because an Eternal Will animated us, formed us and performed us.**’ It happens as to a vase of [fire] clay in which gold is liquefied, and the goldsmith, from that liquefied gold, forms objects of gold. Does one say such objects are not gold simply because they emerged from the vase of clay? Certainly not. Gold is always gold in whatever vase it might be liquefied. Now, **the vase of clay is the soul, whereas My Will is the gold. The act of the creature – its operating in My Will – amalgamates¹⁸ My [Divine] Will with its [human] will, whereby they liquefy together and, from this liquid, I the Divine Goldsmith, form the acts of eternal gold. Thus I can say that these acts are Mine, and the soul can say that they are hers**” (L. Piccarreta, vol. 12, August 6, 1919).*

“So that no human being might boast before God” (1 Cor. 1:29) “it is due to him that you are in Christ Jesus, who became for us wisdom from God, as well as righteousness, sanctification, and redemption” (1 Cor. 1:30). Otherwise put, at man’s creation God created a spiritual place within Adam’s soul (“invisible void”¹⁹) that Adam was to fill with the divine acts of all human generations and with the acts of all creatures.²⁰ Because of his Original Sin, Adam lost this ability, whence *Christ* became the new “head” of the human race and “redid” all the acts of all creatures that Adam failed to do:²¹

*“I represented the new Adam, who was not only to provide the remedies with which to save them [all souls], but who was **to redo** and restore what the old Adam had lost. This is why it was necessary for Me to take on a human nature: In order to enclose within Me what souls had lost and, through My same humanity, give it back again.”²²*

¹⁸ Luisa uses the expression, “*concuoce*”, that is, to fuse, amalgamate or conjoin.

¹⁹ Ibid., vol. 25, December 21, 1928.

²⁰ Ibid., vol. 23, November 10, 1927.

²¹ Ibid., vol. 18, November 12, 1925.

²² Ibid., vol. 21, March 16, 1927.

In light of the preceding, one may affirm that if the one eternal operation of Jesus' Divine Will "redid" once and for all the acts and lives of all creatures of the past, present and future, he did so to perfect and divinize all acts while redeeming all souls, and elevate those souls who would live in the Divine Will to "partake" of his one eternal operation. If in "redoing" all lives and acts, Jesus conferred upon them all an eternal value, he did so in order that those souls who would live in his Divine Will might "partake" of them with his own eternal merit:

*"My daughter, My humanity lived as though in the center of the eternal sun of My Divine Will [...] And as it descended, it ascended again into its center in one single act, carrying all human acts with[in] itself to redo and reorder them according to the Will of My Father [...] Now, all this happens in the soul who lives in the center of My Will: It embraces everyone and no one escapes it; it acts for all and omits nothing. Together with Me this soul diffuses itself to the right and to the left, to the front and to the back, but in a simple and natural way. And as it operates in My Will, this soul accomplishes by the power of My Will the round of all centuries, and raises its act above all human acts in a divine manner."*²³

The soul's redoing of said acts consists of the exercise of its three powers: the memory recalls the acts of souls of the past; the intellect calls to mind those of the present and future by forming the intention to assimilate all acts, known and unknown; the will fuses the acts of all souls in Jesus' Divine Will that is inseparable from the Godhead's one eternal operation, which continuously cooperated with its human will.

I conclude with the following passages:

"My daughter, how sweet it is for Me to see and to hear the soul [who lives] in My Will. Without realizing it, this soul finds itself at the heights of My acts, My prayers and of the way I acted when I was on this earth; it places itself almost at My level. In My smallest acts I enclosed all creatures of the past, present and future in order to offer to the Father complete acts in the name of all creatures. Not one breath of any creature ever escaped Me, as I enclosed every breathe of every creature within Me. Had I not done so – had I not enclosed all creatures and all of their acts within Me and issued them forth from Me – the Father, upon beholding his creatures and all of their acts, would have found exceptions [among them]. Hence He would have said, 'You have not accomplished all and for all; your work is incomplete. I cannot recognize all of these [creatures and all of their acts], as You have not reincorporated all of them within You, and it is My desire to acknowledge only that which You have done.' Wherefore in the immensity of My Will, love and power, I accomplished all and for all.

So, how could other things outside of my Will, however beautiful they might be, ever please Me? ...The acts in My Will are as noble, divine, interminable and infinite as My Will is. They are similar to My acts, and I give them the value, the love and the power of My own acts. I multiply them in everyone, I extend them to all generations and to all times. What do I care if

²³ Ibid., vol. 14, October 19, 1922.

they are small? They are still **My acts that are being repeated** and that's enough. As for the soul, it recognizes the true nature of its own ineptitude — not the nature of humility where one feels the weight of its own human nature — and as inept it enters into the All and operates with Me, in Me and like Me; the soul is completely stripped of itself, caring neither about merits nor self-interests, but is intent solely on making Me happy, in **giving Me absolute lordship over its acts without even wanting to know what I do with these acts**. Only one thought occupies the soul: To live in My Will, imploring Me to grant it this honor. This is why I love the soul so much, as all of My predilections and love are directed toward this soul who lives in My Will. And if I love other souls, it is by virtue of the love I have for this soul. ”²⁴

“I want the soul to enter into My Will and, in a divine manner, to come to kiss My acts, **substituting for everything, as I did...** multiplying itself together with Me, the soul multiplies itself in everyone – it loves, repairs and substitutes for all and for each one in a divine manner. **I no longer recognize human things in the soul, but all of My things**. My love rises and multiplies; the reparations multiply to the infinite; the substitutions are divine. What joy! What festivity! The very Saints unite with Me and make feast, ardently waiting for a sister of theirs to **substitute for their own acts**, which were holy but of the human order and not the divine order. They implore Me to immediately allow this soul to enter within the divine mode, and that all of their acts be substituted solely with the Divine Will and with the seal of the Eternal One. **I did this for everyone, I now want you to do it for everyone.**”²⁵

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²⁴ Ibid., vol. 12, December 6, 1917.

²⁵ Ibid., vol. 12, February 13, 1919.