

DIVINE WILL Q & A

Q: In Volume 15, April 20, 1923, Jesus discusses true virginity being the “divine shadow” and that true virginity is a soul virgin in her affections, heart and thoughts. I am struggling to understand what exactly the “divine shadow” means according to the manner in which Jesus is using these terms. Any thoughts to help clarify this?

A: In the April 20, 1923 message you refer to, Jesus reassures Luisa that before his Fiat of Redemption, which began with his Incarnation in the womb of the Virgin Mary, the “*divine overshadowing*” (“*l’ombra divina*”) that Mary received (Luke 1:35) did not yet exist. Jesus also reveals that two virgins were needed, i.e., Mary and Luisa, to actualize in wounded human nature the Holy Spirit’s Fiat of Sanctification. In the excerpt below, he emphasizes that said overshadowing is alone capable of rendering fruitful his greatest works:

*“It is my custom to perform the greatest works in virgin and unknown souls, and not only in souls that are virgins in the body, but virgins in affection, in love and in thought. For **true virginity is a divine overshadowing**, and only I, with My overshadowing, am able to render fruitful My greatest works”* (L. PICCARRETA, XV, April 20, 1923).

Now in both the Old and New Testaments, one discovers God’s “coming upon” and “overshadowing” that foretell this “divine overshadowing” in Luisa’s text. The same Holy Spirit who was intimately involved in creation (Gen. 1:2) is involved in the creation of Jesus’ human nature in the womb of the Virgin Mary. Indeed, Luke’s Gospel relates: “***The Holy Spirit will come upon you, and the power of the Most High will overshadow you***” (Lk. 1:35). Here one encounters two distinct actions of God: a “coming upon” of the Holy Spirit and an “overshadowing” of the Most High. First the “coming upon” of the Holy Spirit:

“The Holy Spirit will come upon (ἐπελεύσεται: epeleusetai) you” (Lk. 1:35).

In the Old Testament, Isaiah prophesies of a day when the Holy Spirit would “*come upon us from on high*” (Is. 32:15, and the same Greek word verb, *epeleusetai*, is used in the LXX). The Holy Spirit’s “coming upon” Mary is also reminiscent of the way in which the Holy Spirit empowered the Old Testament prophets to carry out their ministry of proclaiming God’s Word and performing great deeds. Thus the Spirit of the Lord came upon the following prophets to empower them to bear witness to God’s Word: The Spirit of the Lord came upon Jephthah (Judges 11:29), upon Samson (Judges 15:14), (the Spirit of Elijah came upon Elisha (2 Kings 2:15), upon Azariah (2 Chron. 15:1), upon Zechariah (2 Chron. 24:20), upon the Messiah himself (Is. 11:2) – which was fulfilled at Christ’s baptism (Luke 3:22). Joel prophesied that in the last days God will pour out his Spirit upon all mankind (Joel 2:28-29) – which would be witnessed at Pentecost (Acts 2), and anew in a “new Pentecost”¹ through his third “Fiat of Sanctification”. To Luisa Piccarreta Jesus reveals:

¹ The coming of a “new Pentecost” (*novum veluti Pentecostem*) upon mankind is an expression employed by Pope John XXIII (*Humanae salutis*, n. 54, January 31, 1962), and by Pope John Paul II (Homily of Mass of Pentecost, Sunday June 3, 2001; General Audience of Rome, April 4, 1998).

“My daughter, these three Fiats [of God] are the creating, the redeeming and the sanctifying Fiat... In the third “Fiat [of Sanctification]”, My love wants to display [itself] even more... The third Fiat will give so much grace to man as to restore him to his original state. And only then, when I see man as I created him, will My work be complete...” (L. PICCARRETA, XII, February 22, 1921).

In short, the Spirit's “coming upon” the O.T. prophets was a foreshadowing of the “overshadowing” of Mary at Christ’s Incarnation. Second, the “overshadowing” of the Most High:

“The power of the Most High will overshadow (ἐπισκιάσει: episkiasei) you” (Lk. 1:35).

Significantly, the name “Most High” (*Υψίστου: Hypsistou*) here refers to the Godhead, that is, to entire Trinity – later manifest explicitly at Jesus’ baptism. Here the Trinity, attracted by Mary’s virginal body and soul, overshadows her. While the power of the Father, the wisdom of the Son and the love of the Holy Spirit indwelled in Mary since her Immaculate Conception (L. PICCARRETA, *The Blessed Virgin Mary in the Kingdom of the Divine Will*, Day 2), the divine indwelling now bestows upon her the Office of divine and universal Motherhood, and of Co-redemptrix (L. PICCARRETA, XVII, May 1, 1925).

It is noteworthy that the verb, “will overshadow” (*episkiasei*) is often used in Sacred Scripture to represent God’s divine presence through a cloud. During their exodus and 40 years of wandering in the wilderness (Ex. 13:21-22; 14:19-31), God’s presence to his people was manifested as a pillar of cloud by day (Deut. 1:33); whenever Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent; and the Lord would speak with Moses (Ex. 33:9); throughout all their journeys, the cloud of the Lord was upon the Dwelling by day, and there was fire in it by night, in the sight of all the house of Israel (Ex. 40:38; Numb. 9:15-16). The presence of God in a cloud overshadowed (*episkiasei*) the Dwelling, so that Moses was not able to enter (Ex. 40:35). God later told Moses that, except for the Day of Atonement, never was Aaran to enter the Sanctuary inside the veil (the Holy of Holies) “*for I will appear in the cloud over the propitiatory*” (Lev. 16:2). At the completion of Solomon’s temple and after the priests had placed the ark of the covenant in the Sanctuary, the glory of the Lord appeared in the form of a cloud, filling the temple (1 Kings. 8:10-11). Finally, at Jesus’ transfiguration, a cloud overshadowed (*episkiasei*) him with three of his disciples, and God the Father's voice spoke from the cloud (Lk. 9:34; Mk. 9:7; Mt. 17:5 – Matthew's Gospel relates that it was a “bright” cloud).

To recapitulating, Gabriel's words to Mary of the Holy Spirit’s “coming upon” her and power of the Most High “overshadowing” her, recall the Spirit’s “coming upon” the Old Testament prophets, and foretell the Trinity’s “overshadowing” of mankind at Pentecost and in the third Fiat of Sanctification.

“True virginity is a divine overshadowing” (L. PICCARRETA, XV, April 20, 1923).

Now, the power of the Most High’s Triune Will that engendered in the Virgin Mary the Son of God, also engendered in another virgin, Luisa, the same “divine overshadowing” (“*l’ombra divina*”). In Luisa’s text this divine overshadowing extends itself to all the baptized after her who preserve their virginal affection in body and soul, by allowing themselves to be

transformed by the Holy Spirit into another Christ. The work of the soul's sanctification through its transformation into another Christ, which is particularly attributed to the Holy Spirit (*Lumen Gentium*, ch. I, art. 4), leads them to the possession of Jesus' Real Life.

In the Virgin Mary this divine overshadowing not only engendered within her womb the Son of God, but, with her "divine acts" that arrived at containing the acts of all creatures and that formed in her Jesus' Real Life, it bequeathed to her the office of "Mother" and "Co-redemptrix". Similarly, by means of the virgin Luisa's divine acts that formed in her Jesus' Real Life, the same divine overshadowing was realized, and vested her with the office of "the second link with Christ's humanity"² to herald in the gift of Living in the Divine Will, and to become the "repository" of the acts of all creatures (L. PICCARRETA, XII, February 10, 1919; XXIII, January 27, 1928; XVI, November 24, 1923).

Jesus reassured Luisa that in those who strive to live in the Divine Will, the virginity that Mary and Luisa possessed and that attracted God's divine overshadowing is more than virginity of the body, as it signifies especially "*souls that are virgins in affection, in love and in thought*" (L. PICCARRETA, XV, April 20, 1923). Attracted by these virginal traits that the Holy Spirit engenders within the redeemed, the Trinity's power, wisdom and love concur in the soul of man to establish in him its divine indwelling and Jesus' Real Life.

Inasmuch as virginity is a predispositional quality to God's "divine overshadowing", one may, even after having lost corporal virginity, recover it in God's eyes. To better illustrate this truth, consider the approved revelations of Jesus to Venerable Concepción Cabrera de Armida, who received the gift of Living in the Divine Will through the Mystical Incarnation. Jesus tells Concepción:

"Virginity is not recovered once it is lost, but the Trinity supplies its own people with it through chastity and transformation into Me... This transformation... will recover their lost virginity. Yes, the Virgin-Trinity communicates and assimilates to them virginity through chastity and divine union, through their most pure contact with My divine substance and by the grace of the Holy Spirit... For the consolation of many, God supplies virginity... the degrees are more or less elevated and similar in the measure in which they are transformed into Me" (To My Priests, - retrans. from, *A Mis Sacerdotes*, p. 66).

"The greatest loss in the world, after Paradise, is purity... And how is this stain to be wiped out...? It is wiped out with the fruitfulness of the purity I possess as God made man, while transforming oneself into Me, another Jesus. This transformation extends before My Father and, with the intensity of My virginal purity, even wipes out all stain and shadow, while communicating to them the substance of My light and purity – the infinite qualities in Me" (Ibid., p. 254).

To conclude, the same Holy Spirit that came upon the O.T. prophets and that overshadowed the Virgin Mary and the little virgin daughter Luisa will divinely overshadow the redeemed who preserve the virginal affection of their body and soul. It will serve to establish in

² To Luisa Jesus reveals that, in chronological order, the "first link" was the Virgin Mary and the "second link" was Christ. The "divine overshadowing" addressed on April 20, 1923, may indeed allude to that moment in Luisa's life when she accepted her office of "the second link with Christ's humanity" (February 10, 1919), and whom Jesus, three year later, confirmed as the "repository of his sacramental life" and, therefore, the repository of the acts of all humans (July 6, 1922; cf. also January 27, 1928).

the redeemed Jesus' Real Life and make them repositories of the acts of all creatures, so that God may accomplish through them his greatest works.

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