

**Question:** Where was Jesus when he spoke to Luisa and was suffering on April 8, 1924? I suppose not in heaven since he is there in a glorified state, no? On this date Luisa writes:

*“‘Why don’t You let me suffer together with You? If You want me to sleep, why don’t You sleep together with me?’ And Jesus, completely afflicted, said: ‘My daughter, the offenses souls give Me are so many that I feel drowned with pains; if I wanted to share these pains with you, you would not be able to endure them and remain alive. Can you not see with what weight such offenses bear down upon Me – to the point of crushing Me...?’*

**Answer:** It is not so much a question of “where is Jesus when he speaks to Luisa and is suffering?”, as “Does Jesus suffer in his humanity whilst in heaven?”; “How can God be both impassible and passible?”

In response, only the second Person of the three divine Persons became incarnate in human nature through the hypostatic union while remaining one in divine nature with the Father and the Holy Spirit. This is pivotal, as the agent of God’s incarnation within human nature was not God’s divine nature, but only one divine Person, namely, the second divine Person of the Trinity.<sup>1</sup>

Here we come to a distinction of divine and human relations between the Father, the Son and the Holy Spirit. The Son of God alone became incarnate in human nature – not the Father or the Holy Spirit – while preserving the inseparability of the divine nature common to the three divine Persons. As Luisa puts it, Jesus’ divine Person bilocated itself within our human nature “without leaving” the presence of the Father and the Holy Spirit or forfeiting their one common divine nature.<sup>2</sup>

Having established this distinction of divine Persons in the Incarnation event, we can now address the “sorrows” (spiritual) and “pains” (physical) Jesus shares with Luisa throughout *The Hours of the Passion* (which were dictated to her by him almost 2000 years after his death and, therefore, from his resurrected humanity). Just as Christ’s is inseparable from the Father and the Holy Spirit and enjoys the communication of proper qualities between the two natures (*communicatio idiomatum*), so Christ, the head of the Church, is inseparable from his mystical body (Eph. 1:22; 1 Cor. 12:27; 1 Cor. 11:3). The doctrine of *communicatio idiomatum* is that the

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<sup>1</sup> Ibid., vol. 35, December 16, 1922: “*It is true that it is said that the Word was conceived, but My heavenly Father and the Holy Spirit were inseparable from Me. It is true that I had the active role, but they concurred. Imagine two mirrors, each one reflecting the same subject within the other. There are three subjects: The one in the middle takes the operating, suffering, pleading role; the other two are with it, concur with it, and are spectators.*”

<sup>2</sup> L. Piccarreta, vol. 34, March 1, 1926: “*My blessed daughter, so great was My love in the act of incarnating Myself in the womb of My heavenly Mother that the heavens and earth could not contain it... Before My Incarnation, My heavenly Father looked within himself, and in his ardent love that he could not contain, he poured forth from within himself immense seas of love. In his ardent love he beheld his Son, and I found Myself in his own flames of love, wherefore he commanded that I Incarnate Myself, and this I wanted. And in an outpouring of love, without leaving My Father or the Holy Spirit, the great portent of the Incarnation occurred. I remained with My Father and, at the same time, I descended into the womb of My Mother. Because the three divine Persons are inseparable, I can say that I remained in heaven and I descended to earth; the Father and the Holy Spirit descended within Me to earth, while they remained in heaven... The Incarnation was a pure act of Our Divine Will...*”

proper qualities of each nature in the unity of the person of Jesus are interchanged or communicated from one nature to the other within the hypostatic union. The implication of the *communicatio idiomatum* is simply that there are some attributes distinctly related to each “nature” that are not communicated to the other. For example, the divine attribute of infinitude, whilst fully present in the divine nature, cannot be communicated to the human nature. Likewise, the physical pains of Jesus’ human nature cannot be attributed to his divine nature as the intrinsic being of God. However, because the divine “Person” of Jesus – not the divine Person of the Father or the Holy Spirit – assumed a human “nature,” he alone assumed in his one divine “Person” the physical pains of human “nature”. Whence neither the Person of the Father nor of the Holy Spirit can experience physical pain, but only the Person of the Son who assumed a human nature. Otherwise put, the divine nature remains eternally impassibile, whilst the human nature Jesus’ divine Person assumed in time is forever passibile, even from after the resurrection.

Now insofar as the members of the mystical Body of Christ sin, they cause its head to experience their effects, thereby producing in Jesus (the head) ‘sorrows’ and ‘pains.’ Hence Jesus’ appeal to St. Margaret Mary Alacoque:

*“Behold this Heart which has so loved men that it has spared nothing, even to exhausting and consuming itself, in order to testify its love. In return, I receive from the greater part only ingratitude, by their irreverence and sacrileges, and by the coldness and contempt they have for me in this sacrament of love. But what I feel most keenly is that it is hearts which are consecrated to Me that treat Me thus. Therefore, I ask of you that the Friday after the Octave of Corpus Christi be set apart for a special Feast to honor My Heart, by communicating on that day, and making reparation to it by a solemn act, in order to make amends for the indignities which It has received during the time It has been exposed on the altars”* (Third apparition).

The distinction between Jesus’ “sorrows” and “pains” is punctuated in the 11AM Hour of *The Hours of the Passion*. Several translations incorrectly state, “I see that you can no longer endure the pain”, whereas the original Italian reads, “I see that you can no longer endure the sorrow” (*non puoi reggere al dolore*). Sorrow (*dolore*) is not “pain” (*pena*). Jesus repeatedly reassures Luisa that his divine love endured and overcame all external and physical pains (*pene*), while his interior “sorrows” (*dolori*) far surpassed his external “pains” (*pene*). Indeed, in the 11am Hour Jesus implores yet more “pains”. The interior sorrows Jesus experienced here refer to “obstinacy in sin” on the part of the human creature (cf. 11AM Hour). And in the 11pm Hour Jesus affirms: “Does not one fibre in My Heart surpass in sorrow all the other pains of My divine body combined?”