

**Question:** In the Divine Will does the soul have to form intentions?

**Response:** The question you raise is based on the following passage:

*“My good daughter, in Living in My Will there are no intentions. Intentions serve for those who cannot accomplish [divine] acts, as they lack [the eternal operation of] the one who has the virtue of giving life to all the good the soul who does not [yet] live in My Will intends to do... To such a soul I give the merit not of acts, but of holy intentions. On the other hand, My Will is the vivifying, active and operating virtue that forms the life of all the [divine] acts the soul [who lives in My Will] intends to do. And the soul feels the vivifying strength that enlivens its act and converts it into [the] works [of Our eternal operation]... Operating in My Divine Will... does good to everyone, helps everyone...” (L. Piccarreta, vol. 33, February 24, 1935).*

It is noteworthy that the “intentions” Jesus refers to in the above passage are made specifically in relation to “accomplishing divine acts”.<sup>1</sup> For of themselves ‘intentions’ cannot engender within human nature the ‘divine acts’ that only God’s power is capable of bestowing; only God and no human creature nor its intentions can engender divine acts. These divine acts that no intentions can engender are a pure “gift” from God – not a “virtue” whose merits depends upon well-intentioned repeated good actions. Only God can engender within human nature the propensity to impact all creatures of the past, present and future concomitantly. This is key, for until the gift of Living in the Divine Will (that contains the power to perform divine acts) was restored to human nature through Luisa, human nature could not actually perform these divine acts despite the many holy works and intentions accomplished by the saints before her; human nature before Luisa could not impact all creatures of the past, present and future concomitantly.<sup>2</sup>

Now, while intentions cannot “engender” divine acts, such intentions are nevertheless absolutely necessary for the “performance” of said divine acts. Hence Jesus’ words to Luisa:

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<sup>1</sup> God created the first man, Adam, in such a way that all of his acts were to be patterned after that of his Creator. By the power of God and not without Adam’s consent, God’s one eternal operation that has neither beginning nor end, was to operate in all of Adam’s finite human acts. This theandric activity of God operating in man with the one eternal operation of his Divine Will, was achieved by the Godhead absorbing, elevating and divinizing Adam acts, whereby the Father continuously operate in Adam’s will and heart, the Son in Adam’s intellect and blood, the Holy Spirit in Adam’s memory and breath. This psychosomatic indwelling of the three divine Persons in Adam gives meaning to the above expression, “divine acts”.

<sup>2</sup> To Luisa Jesus reveals: “Now, as man withdrew from the Supreme Will, he rejected all these gifts, but the divinity did not reabsorb them within itself. Rather, the divinity left them suspended in its Will, waiting for the human will to bind itself to the Divine Will and re-enter the original order that God had established [...] Therefore, all the artistry [...] of love that I was to enjoy with Adam in his state of sinlessness, is suspended in My Will. My Will wants to unleash the abundance of blessings it had established for all creatures, and this is why I want to establish the law of living in My Will: To actualize all these suspended blessings between the Creator and the human creature. And this is why I am working in you [Luisa]: To reorder your will within the Divine Will. For by this means, I will actualize and reawaken the many blessings that, until now, have been suspended between the Creator and human creature. I am so elated by this reordering of the human will within the Divine Will to enable it to completely live in My Will, that until I obtain this objective, creation will not fulfill the primary purpose that We [the Trinity] intended” (L. Piccarreta, vol. 16, February 28, 1924).

*“What I ask of you is a spirit of continuous prayer. The continuous effort of the soul to converse with Me — with its heart or with its mind, with its mouth or with a simple intention — renders it so beautiful in My sight that the notes of its heart harmonize with the notes of My heart. I feel so drawn to converse with this soul that I manifest to it not only the operation ad extra of My humanity, but I keep manifesting to it something of the operation ad intra, which My divinity accomplished in My humanity” (L. Piccarreta, vol. 4, July 28, 1902).*

Furthermore, on hundreds of occasions, especially throughout the Hours of the Passion, Luisa forms numerous “intentions” that are necessary in the performance of said divine acts. Consider the following:

Before each Hour of the Passion, Luisa prays, *“To glorify You, I unite myself with your thoughts, your tongue and your Heart with which I intend to pray. I fuse myself in your Will and in your love, and extending my arms to embrace You, I place my head upon your Heart, and begin.”*

In the 8pm hour Luisa relates, *“I intend through the Apostles to prepare all souls. I intend to offer reparation for all holy works and for the administration of the Sacraments... O my afflicted Jesus, I make your life my own and, with You, I intend to offer reparation for all of these offenses.”*

In the 5pm Hour Luisa relates, *“Jesus, mother, keep me close to you. Grant me your love and your will. Dart through this poor heart of mine, hold me tightly in your arms so that with you, O sweet mother, I may follow sweet Jesus step by step with the intention of offering him comfort, solace, love and reparation for all offenses.”*

In his reflections on the 5pm Hour Hannibal relates, *“Concerning inspirations, in case of doubt, one should turn promptly and with an upright intention to the great means of prayer, and to sound and experienced counsel. In this way, our good God will enlighten our soul to enable us to carry out his salutary inspiration and he will increase it [in us] for our greater benefit. We should do our actions, acts, prayers and meditations on the Hours of the Passion with the same intentions as those of Jesus, and we ought to do this in his Will, sacrificing ourselves as He did for the glory of the Father and for the good of souls... Our thought must nourish the divine thought by thinking that Jesus is hidden in us and desires the nourishment of our thoughts. So, by thinking in a saintly way, we nourish the divine thought. Our words, heartbeats, affections, desires, steps and works, in a word, everything must serve to nourish Jesus. We must form the intention of nourishing souls in Jesus.”*

In her Childhood Memoirs, Luisa, not knowing how to imitate the holy family’s virtues, received from Jesus the following encouragement: *“My daughter, have courage, do not lose*

*heart; if you don't know how to do something, ask Me to teach you and I will quickly do so. I will tell you of our ways – My intentions, the continuous love among the three of us, how I, the sea, and they, the little rivers, were always filled to such repletion that [the love of] the one overflowed into that of the other...*”

In sum, while intentions are insufficient for “engendering” within human nature the *divine acts* that have been suspended from the time of Original Sin until their actualization in Luisa, they are absolutely essential for the “performance” of said divine acts. Otherwise put, two steps are required for the accomplishment of a divine act. First, God must freely “engender” within human nature the gift that human nature, despite its best intentions, cannot attain, which is the gift of performing the divine acts that prelapsarian Adam and Eve, and Jesus and Mary accomplished. Second, in order for these divine acts, which only God can engender, to bear fruit in human nature, it is not enough that the human person simply acknowledge such divine acts as coming from God; rather, the human person must actively “intend” to unite its finite acts with those of God’s one eternal act. This “intention” on the part of the human person is known as an act of “fusing oneself in the Divine Will” which, Jesus assures Luisa, is the most solemn act one can do:

*“May your life on earth be completely fused in Me. Don't do any act without making it [first] enter within Me. And every time you fuse yourself in Me, I will pour in you new graces and new light, and I will become the vigilant sentry of your heart in order to keep far from you any shadow of sin. I will guard you as My own humanity, and I will command the angels to surround you like a crown, that you may be sheltered from everything and from everyone”* (L. Piccarreta, vol. 12, March 18, 1917).

*“My daughter, fusing yourself in My Will is the most solemn act, the greatest one, the most important of your entire life. To fuse yourself in My Will is to enter the eternal mode, to embrace it, to impress upon it a [mystical] kiss and to receive the treasury of the blessings that My Eternal Will contains. What is more, as the soul fuses itself in Our Supreme Will, all [heaven] goes out to meet this soul to convey to it all the blessings and glory that they possess. The angels, the saints and the divinity itself convey everything to this soul, knowing that what they convey is conveyed in God's Will where everything is safe. What is more, in receiving these blessings, the soul multiplies them through its acts in the Divine Will and, in return, gives to all of heaven double honor and glory”* (Ibid., vol. 17, January 4, 1925).

Luisa relates,

*“I was fusing my entire being in God's Holy Divine Will, in which there is neither past nor future, but in which everything is present. And, in so doing, as the least of all, I [intended to] place myself before all human generations, even before Adam and Eve were created so that*

*before they would sin, I might prepare ahead of them the act of reparation to the Divine Majesty” (Ibid., vol. 16, February 8, 1924).*