

Question: Please explain the meaning of the passage, “When I find souls who live completely of My Will, they make up for my Humanity - for the times, places, for the circumstances and even for the sufferings...”

Answer: The answer is found in the more complete rendering of the text which is as follows,

“My daughter, My Will conceals My own humanity within itself. This is why when speaking to you about My Will I sometimes hide My humanity from you. You feel surrounded with light and hear My voice, but you cannot see Me because My Will, which is eternal and without limits, absorbs My humanity, which has limits. Indeed, My humanity on earth did not cover all places, times and circumstances, but where it did not reach, My endless [Divine] Will, with supplications, reached. So when I find souls who live completely in My Will, they make up for My humanity, that is, for times, places, circumstances and even sufferings. Because My Will lives in them, I use them just as I used My humanity. And what is My humanity if not the extension of My [Divine] Will? Such are those who do [and live in] My Will” (March 24, 1914).

Otherwise put, Christ desires to establish his Real Life within the wayfaring soul in order to continue his Real Life within and through it on earth, and avail himself of it in the same way that his Divine Will availed itself of his passible humanity when he was on earth.¹ And as the Divine Will, which is not bound by time or space transcends, impacts and conceals his humanity (created body and soul) within itself,² so the same Divine Will transcends, impacts and conceals within itself the humanity (passible body and soul) of the wayfaring Christian that lives in his Will in such a way that it ‘makes up for’ that which his glorified and forever impassible humanity cannot do, i.e., experience suffering and/or through such suffering offer up corporal sacrifices while performing divine acts. This is also poignantly exemplified in Luisa’s entry of vol. 18, November 1925 where she affirms, *“While I was swimming in the bitter pain of the privation of my sweet Jesus, I began to consider the pains of the Heart of my Jesus and compare them with mine... Jesus does not have another God who may leave Him... Therefore He cannot suffer the pain which surpasses every pain: that of being deprived of a God. Instead, my pain of being deprived of a God is great, is infinite and as great and infinite as God is. Ah, his pierced Heart did not suffer this pain! The piercing of the pain of the divine privation is missing in his pierced Heart.”*

This is further articulated in Vol. 35, Nov. 29, 1937:

“Now, the soul who unites itself with My sufferings, heartbeats, breaths, steps and works, prays, speaks and groans together with all that which I did and suffered on earth... My pains transport before Our [Triune] Majesty the pains of the soul and everything that it does, whereby We make it desire and do that which I accomplished [on earth]. The soul's pains rapture My Pains on earth in order wholly engage it in both My Pains and those of its own, so as to dispose

¹ Passible is here understood to have two dimensions: body and soul. With respect to the body’s passibility, it may experience physical suffering; with respect to the soul’s passibility, it may experience the sensitive passions or propassions such as love, desire, open, sadness, etc. Christ’s body experienced only on earth the former (cf. vol. 25, Marc 31, 1929), and his soul experienced and continues to experience in heaven the latter.

² Unlike the Docetists who, in claiming that Christ’s humanity was absorbed by his divinity to the point of eliminating from him the ability to experience said propassions, Jesus reveals throughout Luisa’s writings passim many of the traits of his passible humanity.

it to receive the Life of My Divine Will. Its union with Me - the union of the soul's pains with My Pains - produces the great prodigy of My Life in the soul, which operates, speaks and suffers as if I were on earth again, and I animate the souls' entire being with the Power of My Acts. My Life flows even in the soil's tiniest trifles so that all may Mine, animated by My creative power, and in order that the soul may give Me the love and the glory of My own Life” (Vol. 35, Nov. 29, 1937).