



MISSIONARIES OF THE HOLY TRINITY

“LIVING IN THE DIVINE WILL”

Special Edition - October 2013



MARY, “CO-REDEMPTRIX” IN THE WRITINGS OF LUISA PICCARRETA

In recent years, a movement to have Mary proclaimed “Co-redemptrix” has reached the Vatican. The Vatican’s response was an invitation to a *renewed Trinitarian perspective* before this title may be considered. In this newsletter I wish to elaborate on this Trinitarian perspective by means of Luisa Piccarreta’s writings that are contained in my ecclesiastically approved doctoral dissertation of the Pontifical University of Rome that is authorized by the Holy See. First, a review of the Vatican’s response to the title of “Co-redemptrix”.

In August of 1996, the twelfth International Mariological Congress was asked by the Holy See to study the possibility and the opportuneness of a definition of the Marian

titles of “Mediatrice”, “Co-redemptrix” and “Advocate”. A commission was established, composed of fifteen theologians which concluded: *“Even if the titles were assigned a content which could be accepted as belonging to the deposit of the faith, the definition of these titles, however, in the present situation would be lacking in theological clarity, as such titles and the doctrines inherent in them still require further study in a renewed Trinitarian, ecclesiological and anthropological perspective”.*

In March of 2011, the Pontifical Theological Academy released a publication by Cardinal Angelo Amato (*«Maria – la Theotokos, conoscenza ed esperienza»*, Libreria Editrice Vaticana, Città del Vaticano, 2011), in which Cardinal A. Amato elaborates on the theological significance of the expression “Co-redemptrix” (cf. *Ibid.*, pp. 278-283). He highlights the theological contributions of Jean Galot, Mark Miravalle and Brunero Gherardini, all of whom qualifiedly support this title. On p. 278 of his publication, Cardinal A. Amato notes that although about 50 fathers of Vatican Council II were in favor of the title of “Co-redemptrix”, the council chose not to adopt it *“to avoid the exaggeration of confusing the one mediational action of Jesus”* with that of Mary [...]], which was indeed erroneously proposed in J. Lebon’s work entitled, *Comment je conçois j’établis et je défends la doctrine de la médiation mariale* (in *«Ephemerides theologicae Lovanienses»* 26 [1939] 655-744).

In light of the preceding, I will proceed to theologically demonstrate, through the Luisa’s

writings that are contained in my doctoral dissertation, the opportuneness of Mary's title, "Co-redemptrix", while touching upon aspects of her role as "Mediatrice" of all grace. The aforementioned 1996 Congress stated that what is "presently" lacking to support this title is "theological clarity" which requires is "further study in a renewed Trinitarian, ecclesiological and anthropological perspective". It is my theological position that Luisa's writings provide the necessary "theological clarity" in a "renewed Trinitarian, ecclesiological and anthropological perspective" in order for the Church to assign to Mary the new title, "Co-redemptrix".

Such "theological clarity" is readily discovered in Luisa's presentation of Mary's "cooperation with Jesus' divine acts", of Mary's "bilocated acts", and of her "universal mediation". Inasmuch as Mary cooperated with everything Jesus did in his work of Redemption, she impacted with, in and through him the acts and lives of all creatures that were, are and ever will be.

Mary's Cooperation with Jesus' Divine Acts

Noteworthy is the importance Luisa places upon Mary's cooperation with Jesus' divine acts within the "Fiat of Redemption". To Luisa Jesus reveals that after Original Sin, human nature remained wounded in its activity (L. PICCARRETA, Vol. XIII, June 6, 1921). The soul's continuous participation in God's one eternal operation was interrupted (L. PICCARRETA, Vol. XXIII, November 10, 1927) and the prerogatives that accompany that operation were withdrawn. Mary, however, who was conceived without Original Sin, was exempt from such interruption, but continuously lived in the Divine Will (L. PICCARRETA, Vol. XX, December 10, 1926). As the only creature to continuously cooperate with God's one eternal operation throughout her entire earthly existence, she was accorded, from the time of

her Immaculate Conception (L. PICCARRETA, *The Blessed Virgin Mary in the Kingdom of the Divine Will*, days 6 and 20), the prerogative of possessing the retinue of the unbroken divine acts that God established in Christ for all humans (L. PICCARRETA, Vol. XXIII, January 27, 1928; *Ibid.*, Vol. XXXIV, December 8, 1936), and the title of "repository" («*depositaria*») of all human lives and acts. Indeed, Jesus reveals to Luisa that to Mary Jesus transmitted all of his divine acts so that from her all other souls may draw their acts (L. PICCARRETA, Vol. XXIII, January 27, 1928).

By taking possession of the Kingdom of the Divine Will "in six steps" that "symbolized the days of creation", and by pronouncing her "fiat" at the end of each step, Mary passed the "test" (L. PICCARRETA, Vol. XVII, December 8, 1924) God had set before her. Mary's obedience to the Divine Will in the face of this test, allowed God to take up his "rest" in her, and begin his "full, entire and perfect life" in her soul (L. PICCARRETA, *The Blessed Virgin Mary in the Kingdom of the Divine Will*, day 7). By drawing from the timeless merits of Jesus' humanity, Mary glorified God on behalf of all (L. PICCARRETA, Vol. XIX, May 18, 1926), and became the "Co-redemptrix" entrusted with the lives and acts of all (L. PICCARRETA, Vol. XVII, May 1, 1925).

To Luisa Jesus reveals Mary work as "Co-redemptrix":

"In addition to Me, there is My heavenly Mother, who received the unique mission of being the Mother of the Son of God, and the office of Co-redemptrix of mankind. On account of the mission of her divine motherhood, she was enriched with so much grace that all other creatures combined, both in heaven and on earth, will never be able to match her. But this was not enough to draw down the Word into her maternal womb; it was necessary that My Mother actualize the entire abyss of grace and gifts by embracing all souls, loving them, making reparation for them and adoring the Supreme Majesty on their behalf. By this means, she accomplished in herself

everything that all human generations should offer to God. In this way, in her virginal heart she had an inexhaustible current of love for God and for all souls. When the divinity found in this Virgin its requital of love for all [creatures], it felt enraptured and formed within [her] its conception, that is, the Incarnation of the Word.

And as she conceived Me, she took on the office of Co-redemptrix and shared and embraced together with Me all the pains, substitutions, reparations and maternal love on behalf of all. In the heart of My Mother there was a fiber of maternal love for each soul. This is why, in truth and with justice, when I was on the Cross I declared her Mother of all. She excelled together with Me in love, in sufferings — in everything; she never left My side. If the Eternal One had not placed so much grace in her as to be able to receive from her alone the love of all, he would never have moved from heaven to come down to earth and redeem mankind. That is why to fulfill her mission as Mother of the Word it was necessary and fitting that she embrace and surpass everything” (L. PICCARRETA, Vol. XVII, May 1, 1925).

It was on account of this vicarious maternal prerogative of generating all souls within her soul (L. PICCARRETA, Vol. XXVIII, November 27, 1927) that Mary disposed all human generations for Jesus’ Incarnation (L. PICCARRETA, Vol. XVII, May 1, 1925). Thus Jesus and Mary rendered complete the task interrupted by Adam (L. PICCARRETA, Vol. XXIII, March 11, 1928) of enclosing the divine lives and acts of all souls within their respective humanities, and established within themselves the Divine Kingdom (L. PICCARRETA, Vol. XVI, December 6, 1923). To Luisa Jesus reveals:

“My little one, in order for the [Divine] Will of heaven to descend to earth, it is necessary that all human acts be sealed and adorned with Divine Will acts, so that the Supreme Will, in seeing all the acts of souls clothed with its own Will, may be drawn by the powerful magnet of its own Will to descend and reign on earth [...]

[...] to draw the [eternal] Word down from heaven, My Mother took on this commitment of going around all generations and making all the acts of all human wills her own. Since she possessed so much capital of the Supreme Will as to surpass that which all souls together possess, she placed the Divine Will in each one of their acts. And with each round that she did, she multiplied this capital. So upon seeing that one of Our most faithful creatures had imbued all human acts in the Divine Will with so much grace and love [...] I, the Eternal Word, was drawn to descended from heaven [to earth]” (L. PICCARRETA, Vol. XVI, December 6, 1923).

“Two people had destroyed this Kingdom of My Divine Fiat, Adam and Eve, and two more were to remake it, Me and the Holy Queen” (L. PICCARRETA, Vol. XXIII, March 11, 1928).

Mary’s Bilocation

Indeed, Jesus’ Divine Will was continuously “fused” to Mary’s human will, whereby a sort of bilocation of souls occurred (L. PICCARRETA, Vol. XI, May 9, 1913). And it is by virtue of this fusion that Mary’s acts bilocated and cooperated with all of Jesus’ divine acts, including those that brought about the Redemption of the human race. To Luisa Jesus reveals:

“My daughter, surely there could not be any separation between Me and My sweet Mother [...] She and I were fused together [...] It can be said that [between Us] a sort of bilocation occurred” (L. PICCARRETA, Vol. XI, May 9, 1913).

This bilocation of Mary’s soul (L. PICCARRETA, Vol. XV, December 8, 1922) is particularly accentuated in Jesus’ Passion where she experienced all the pains her Son endured. Jesus relates to Luisa:

“In forming the Kingdom of Redemption, the soul who had distinguished itself the most in its suffering was My Mother. Although she may appear not to have suffered any of My pains,

except for My death with which all souls are familiar — and which was the fatal and harrowing blow to her maternal heart, more than the most sorrowful death — the unity of the light of My Will that she possessed conveyed to her pierced heart, not only the seven swords narrated by the Church, but the swords, spears and thorns of all sins and the pains of all souls which martyred her maternal heart in a harrowing way. But this is nothing. The same light conveyed to her all of My pains, humiliations, torments, thorns, nails and the most intimate sorrows of My Heart” (L. PICCARRETA, XIX, July 11, 1926).

Much like Adam and Eve’s role respectively as the head and the mother of all the living, Jesus and Mary’s role as the new Adam and the new Eve in the new order of grace, impacted all creatures. Although Mary preceded her divine Son in time, in view of his future Incarnation (foretold in Gen. 3.15), and of his timeless and foreseen divine acts and merits that “has perfected for all time those who are sanctified” (Heb. 10.12), the Divine Will empowered her to conceive all souls within her heart from the moment of her conception. To Luisa Jesus reveals:

“I feel the loving desire to make known what We [the three divine Persons] have accomplished in this heavenly Mother, and the great benefit that all generations have received [...] As she was conceived with Our Divine Will’s creative power, Our Will called all souls to be conceived in the heart of this Virgin. But this was not enough for Our love. Yielding to the most incredible excess, it [Our creative power] conceived the Virgin [Mary] in every soul so that each individual would have a Mother all to itself, entirely its own. All would feel her maternity within the depths of their souls, as well as her love. And, keeping them conceived within herself more intimately than a mother her children, she bilocates and conceives herself in every soul to place herself at their disposal to rear, guide and free them from dangers and, with her maternal power, to nurture them with

the milk of her love and with the food that she herself offers: The Divine Fiat [...] We can say that there is no soul for whom she does not assume the task of loving Us. Our Fiat raised her so high as to give everything to her” (L. PICCARRETA, XXXIV, December 20, 1936).

“Our love is so great that by the virtue of Our Will, she [Mary] bilocates herself within each creature to prepare the interior of its soul, assimilating it with her maternal heart and embracing it in her arms to dispose it to receive the life of the Divine Fiat” (L. PICCARRETA, Vol. XXXV, August 9, 1937).

By this means, Mary’s role of mother of all the living in the new order of grace, extended to every one of each human being’s acts by virtue of the retinue of Jesus’ divine acts that she possessed. The divine lives that Adam only began to form, Mary encompassed to the greatest extent of the human being’s ability. Through the Trinity’s power, wisdom and love that she possessed, her “repeated” divine acts multiplied within creation God’s divine “love, beauty, power and infinite wisdom”; the Trinity’s all-enlivening and all-impacting grace that she possessed filled heaven and earth, multiplied in all creation and actualized within her soul God’s attributes (L. PICCARRETA, Vol. XXXVI, August 15, 1938). As the mother of all the living, Mary continuously intercedes for and assists all souls by cultivating, guiding, protecting and nurturing them in their divine acts through the grace of bilocation that she obtained from God.

Mary’s Universal Mediation

God reveals to Luisa that Mary, more than any other creature, mediates through her Son the divine acts and the gift of Living in the Divine Will to all creatures:

“The Holy Queen received everything from My Will: The fullness of grace, of sanctity and of sovereignty over everything, and even of the fruition that gives life to her Son. My Will

communicated to her everything and denied her nothing [...]

My daughter, all the acts that My Holy Queen Mother accomplished in My Will are awaiting their actualization; they await the retinue of each soul's acts that have yet to be accomplished in My Will. So, these are the acts that come to your aid whenever you accomplish your acts in My Will. Furthermore, each of her acts lines itself up around you to give itself to you: Some give you light, others grace, some sanctity, and yet others the very act that you wish to accomplish, so as to actualize [in you] the retinue of these noble, holy and divine acts.

These acts are the outpouring of God who, administering them to the soul, enables it to be so filled with them that it is unable to contain them. In this way, the soul pours them out anew and offers its divine acts to its Creator [...] There is no blessing that does not descend through these acts accomplished in the Divine Will [...]. *The heavenly Sovereign Woman [...]* awaits the [actualization of the] retinue of her acts, so as to move God to make [Us make] Our Supreme Will come to reign on earth [...]" (L. PICCARRETA, Vol. XXIII, December 1, 1927).

By virtue of Mary's *Fiat Voluntas Tua*, "billions and billions of acts of grace [...] communicate themselves to souls" (L. PICCARRETA, XII, February 2, 1921). To Luisa God affirms:

"Creation came out from My 'Fiat', therefore in each created thing one can see the mark of the Fiat. Redemption came out from the Fiat mihi of My dear Mother, pronounced in My Will and carrying the same power of My creative 'Fiat'. Therefore, **there is nothing in Redemption which does not contain the mark of the Fiat mihi of My Mother. Even My own humanity, My steps, words and works were marked by her Fiat mihi. My pains, My wounds, My thorns, My Cross and My Blood had the mark of her Fiat mihi, because things bear the mark of their origin. My origin in time was the Fiat mihi of the Immaculate Mother; therefore**

all of My works bear the mark of her Fiat mihi. So, her Fiat mihi is in each sacramental Host; if man rises again from sin, if the newborn is baptized, if heaven opens to receive souls, it bears the Fiat mihi of My Mother that places its mark upon everything, follows everything, and from it everything proceeds. Oh, the power of the Fiat! It rises in every instant, it multiplies and becomes the life of all blessings" (L. PICCARRETA, Vol. XII, January 17, 1921; cf. also Ibid., Vol. XIX, April 16, 1926).

The timeless Divine Will that Mary possessed from her Immaculate Conception generates, even before the creation of Adam (L. PICCARRETA, Vol. XIX, May 6, 1926), the light and life of grace, and Jesus himself within "all" souls. Because Mary "acquired the fullness of the seed of the divine fruition" and "the fullness of the blessings of God", she was able to generate in her womb the eternal Son of God and convey to all creatures all "the blessings that she possessed". Jesus reveals to Luisa:

"[...] The Holy Queen was able to generate the Eternal Word without anyone's aid. By not giving life to her human will she gave life to the Divine Will alone and, in this way, she acquired the fullness of the seed of divine fruition, and was able to generate him whom heaven and earth could not contain. And not only could she generate him within herself — within her maternal womb — but she could generate him within all souls. How noble and long is the generation of the children of the heavenly Queen. She generated everyone in the Divine Fiat that can do anything and that encloses everything [...]

What all others together were not able to obtain, she obtained. The Holy Queen had conquered, first within herself, her Creator and the fullness of all the blessings that she had implored for others. And, being the conqueror, she had the virtue of being able to implore and impart the blessings that she possessed" (L. PICCARRETA, Vol. XXVIII, November 27, 1927).

Indeed nothing good exists that does not derive from Mary's acts in God's Will (L. PICCARRETA, Vol. XII, January 17, 1921), who awaits the actualization "of the retinue of her acts" in the souls of all of her children (L. PICCARRETA, Vol. XXIII, December 1, 1927) whom she disposes (L. PICCARRETA, Vol. XXXVI, MAY 28, 1937) so as to call down from heaven to earth the reign of the Divine Will. Jesus reveals to Luisa:

"As souls dispose themselves and repent, Mary herself gives them the [proper] dispositions for repentance; she bilocates her Jesus, the fruit of her womb, and gives him completely to each soul [...]" (L. PICCARRETA, Vol. XXII, June 1, 1927).

Because Jesus finds in Mary his own redemptive acts that enclose all the acts of the Kingdom of the Divine Will (L. PICCARRETA, Vol. XXIII, January 27, 1928), she is referred to as his "echo" and, therefore, he discovers her in the steps, the thoughts and the words of all of his children (L. PICCARRETA, Vol. XXXIV, December 8, 1936). Having entrusted to her the "office of Co-redemptrix of mankind" (L. PICCARRETA, Vol. XVII, May 1, 1925), it was necessary that Jesus empower his mother to "actualize the entire abyss of graces and gifts" (L. PICCARRETA, Vol. XVII, May 1, 1925) ever given and intended for her children. She helps to actualize God's grace and gifts by enclosing and embracing all souls and all creation within the eternal operation of his one prime act with which she cooperates. To Luisa Jesus reveals:

"My Mother received everything from Us in order to diffuse herself in everything and to place herself above every soul's act: Above every act of love, above every step, every word, every thought, above every created thing. She placed her prime act upon all things, which gave her the right of queenship over everyone and everything. She surpassed in sanctity, in love and in grace all the saints who have been and will be, and all the angels combined" (L.

PICCARRETA, Vol. XIX, April 16, 1926).

By virtue God's all-embracing prime act, in which Mary participates, she "bilocates" Jesus in each soul (L. PICCARRETA, Vol. XXII, June 1, 1927), casts God's light of grace («*solis*») (L. PICCARRETA, Vol. VI, December 21, 1903) throughout heaven, purgatory and earth makes reparation to God and adores the Supreme Majesty for all, thereby accomplishing in herself all that mankind should have accomplished for God. Indeed Mary reveals to Luisa that seven spiritual suns («*solis*») that were produced by her seven sorrows, pierce the Most Holy Trinity and send grace to all souls in heaven, in purgatory and on earth:

"See, these seven suns which come out from within my heart are my seven sorrows that produced in me so much glory and splendor. These suns, the fruits of my sorrows, continuously pierce the throne of the Most Holy Trinity who, feeling wounded, send Me seven channels of grace continuously, making me their owner, and I distribute them for the glory of all of heaven, for the relief of the poor souls [in purgatory] and for the benefit of the pilgrim souls [on earth]" (L. PICCARRETA, Vol. VI, December 21, 1903).

In light of the preceding, one may conclude that in Luisa's text the one Triune Will that empowered Christ's humanity to bring about the Redemption, operated no less efficaciously in Mary's human will. While Christ remains the one mediator between God and man, Mary cooperates "with" him in this work, and she continues to mediate grace to all creatures in heaven, in purgatory and on earth. It is my position that the ecclesiology and theological anthropology of Luisa's text contained within the aforesaid ecclesiastically approved doctoral dissertation provides the "theological clarity" that is required to better apprehend Mary's role of "Co-redemptrix". *Nos cum prole pia benedicat Virgo Maria!*

+ Rev. Joseph L. Iannuzzi, STD, Ph.D.

To all friends and devoted followers of Luisa,

Most, if not all of you, have been receiving our newsletter for nearly 15 years. During this period, there have been 9 postage increases and 7 paper increases. While it remains our goal to continue to bring you the Church-approved teachings on the Divine Will at a very low cost, the paper and postage increases are necessitating an increase in the annual subscription fee. Beginning January of 2014, the annual Domestic Subscription fee will be \$20.00 and the International Subscription fee will be \$30.00.

At present, we are renewing our website, frjoetalks.info, with updates including a Q&A forum with answers provided by Church theologians from Rome who possess a doctoral degree in the fields of Dogmatic and/or Mystical Theology; pages dedicated to the Rounds in Creation, to the Hours of the Passion, to the upcoming national and international Divine Will Retreats and Theological Seminars, to Guidelines for Divine Will Prayer Groups, etc.

Last but not least, we are planning a 2014 pilgrimage to Europe. We wish to spend one week in Europe visiting the famous shrines of your choice. In our desire to accommodate you, we kindly ask you to circle below the season, country and sites you wish to visit. Fr. Joseph Iannuzzi, STD, Ph.D. continues to remember all MHT members and subscribers in Masses celebrated from the altars of Rome. We thank you for your continued support.

May God bless you,
MHT Board Members

----- (cut here) -----

**(Please circle the season, countries and sites, then detach and return to:
PO Box 8484 Cranston, RI 02920)**

Season: late September / early October

Countries: France (sites: La Salette, Lourdes, Paris, Rue de Bac)

Italy (sites: Rome, Montecassino, Pompei, Amalfi, Corato, Pietrelcina, Tuscany, Assisi, Florence, Venice)

Spain (sites: Madrid, Barcelona, Valencia, Salamanca, Avila)

Portugal (site: Fatima)

**Masses celebrated
for your intentions**

If you are interested in having the Holy Sacrifice of the Mass offered for your intentions or for a loved one (living or deceased), kindly send us your intentions along with the customary Mass stipend.

MISSIONARIES OF THE HOLY TRINITY

P.O. BOX 8484
CRANSTON, RI 02921

(RECCOMENDED DONATION \$20/YEAR)