

**Question:** In the 36th Volume April 12, 1938, Luisa asks Jesus to Baptize all newborn babies. If I understand correctly, Luisa is asking Jesus for his Divine Will to reign in all born babies that are to be baptized. Is this correct?

**Response:** The passage you refer to states as follows:

[Jesus reveals to Luisa:] *“You were imploring Me in My Will on behalf of the Baptism of all babies that will be born, and that [through this Sacrament] the life of My Will may reign in them. [As you prayed] My Will did not hesitate one instant, but immediately pronounced its Fiat, and multiplied its [divine] life for as many times as there are babies born, [with the Fiat] baptizing them as you wanted, imparting to them the first [rays of its] light, and then conferring its [divine] life upon each one of them.*

*And if [some of these] these newborn babies, for lack correspondence or for lack of knowledge, will not come to possess Our <sup>1</sup> [divine] life, this life nevertheless remains [in Us on account of it having been multiplied through those who live in Our Will], whereby We will have many divine lives that love Us, glorify Us and bless Us, just as We love each other. These divine lives are Our greatest glory, and they exist in view of <sup>2</sup> the soul that allows Our Divine Fiat to form [within it] as many of Our [divine] lives as there are newborn babies. On the contrary, these divine lives keep such a soul hidden within themselves in order to love [Us through this soul] just as they [should have] loved [Us], thus allowing this soul to accomplish precisely what they [were intended to] accomplish. Moreover, these divine lives exist in view of <sup>3</sup> such newborn babies. On the contrary, their attention is fixed on them, as they watch them and defend them, so as to be able to reign in their souls...” (L. Piccarreta, volume 36, April 12, 1938).*

Luisa’s desire that Jesus’ Divine Will baptize all newborn babies is reminiscent of the 19<sup>th</sup> Round in the Divine Will, where Luisa tells Jesus: *“My love, I bind myself to You so I can place my ‘I love You’ in each of the Sacraments You institute. I join my ‘I love You’ to the Sacrament of Baptism that is administered to every soul, and implore You by virtue of this Sacrament, to grant the Divine Fiat to everyone who is baptized.”*

Now, in the above text in which Jesus affirms, *“...with the Fiat baptizing them as you wanted, imparting to them the first [rays of its] light, and then conferring its [divine] life upon each one of*

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<sup>1</sup> “Our” refers to the three divine Persons.

<sup>2</sup> The original Italian, *“non mettono da parte”*, is here translated as “in view of”. Indeed, the divine lives Jesus here illustrates, and of which God knows that exact number, are the fruit of Jesus’ divine acts that from all eternity God had prepared for each and every soul. Every soul is called to unite all of its acts (of soul and body) with Jesus’ divine acts. Now, to those souls who live in the Divine Will is given the special grace of engendering *divine lives* by uniting their acts with those of Jesus. These divine lives multiply the light and life of grace for the salvation of all souls, for the betterment of all creation and for the greater glory of God. Such divine lives exist in view of the soul of each “new born baby”.

<sup>3</sup> Ibid.

them”, Jesus does not imply that Luisa is here administering the Sacrament of Baptism to all babies, as sacramental Baptism cannot be conferred in groups, but individually, with water and the invocation of the Trinity.<sup>4</sup> Rather, Jesus reveals to Luisa that by virtue of God’s one eternal operation at work in her, she is able, in a timeless manner, to dispose all babies to receive the baptismal graces necessary for salvation. More specifically, Luisa disposes those babies who are to receive *Sacramental Baptism* for the *sacramental graces* they are to receive, while also disposing those babies who, “due to no fault of their own” (*Lumen Gentium*, 16), are to receive the *Baptism of desire* for the *sanctifying graces* they are to receive.

Perhaps the most profound concept in all of Luisa’s writings is that of the “divine lives” Jesus here addresses. In examining the original Italian text,<sup>5</sup> one discovers that these “divine lives” constitute part of God’s divine being, as they emerged from within him with his Fiat of creation. These divine lives were issued forth into the material order in view of Adam, the head of the human race and the king of creation, and more significantly in view of Christ who would have come to earth even if Adam had not sinned. The purpose of God’s having issued forth these divine lives in creation was to communicate to all creation, through Adam and Christ, God’s own divine life that was to constitute the glory, bliss, sustenance and harmony of all creation. However, on account of Original Sin, these divine lives that were to animate all created beings were “suspended”, whereby no effort of any creature could recover them. It was not until the Holy Spirit actualized these divine lives in Luisa’s human nature conceived in sin that they were restored to mankind.

Moreover, these divine lives that emerged from God have a two-fold function: First, they become actualized in the soul that lives in the Divine Will (through its divine acts and by the power of the Godhead’s divine “Fiat”. Hence Jesus’ words to Luisa, “*These divine lives are Our greatest glory, and they exist in view of<sup>6</sup> the soul that allows Our Divine Fiat to form [within it] as many of Our [divine] lives as there are newborn babies.*” Second, they keep the soul who lives in the Divine Will hidden within them, so as to reign in them and love God with the same

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<sup>4</sup> Jesus also tells Luisa, “*Baptism is given one time, and no more*” (L. Piccarreta, volume 30, May 30, 1932).

<sup>5</sup> Original Italian text: “*Queste nostre vite divine sono la più grande gloria nostra, ma non mettono da parte colei che diede l’occasione al nostro ‘Fiat’ Divino di formare tante nostre vite per quanti neonati uscivano alla luce, anzi la tengono nascosta in loro per farla amare come loro amano e farle fare ciò che fanno; né mettono da parte i neonati, anzi sono tutt’occhio sopra di essi, li vigilano, li difendono, per poter regnare nelle anime loro*” (Ibid.).

<sup>6</sup> The original Italian, “*non mettono da parte*”, is here translated as “in view of”. Indeed, the divine lives Jesus here illustrates, and of which God knows that exact number, are the fruit of Jesus’ divine acts that from all eternity God had prepared for each and every soul. Every soul is called to unite all of its acts (of soul and body) with Jesus’ divine acts. Now, to those souls who live in the Divine Will is given the special grace of engendering *divine lives* by uniting their acts with those of Jesus. These divine lives multiply the light and life of grace for the salvation of all souls, for the betterment of all creation and for the greater glory of God. Such divine lives exist in view of the soul of each “new born baby”.

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