

**Question:** The Church teaches that during the Mass “*all generations of Christians are united with Christ’s offering*”. Since the Mass has been celebrated for the past 2,000 years and during this time all generations were united to Christ’s offering, how can one assert that with the gift of Living in the Divine Will one has a “new” ability to influence all human generations (of the past, present and future)?

**Response:** The statement you cite is a paraphrase of the Catholic Catechism that states as follows: “*The Church which is the Body of Christ participates in the offering of her Head. With him, she herself is offered whole and entire. She unites herself to his intercession with the Father for all men. In the Eucharist **the sacrifice of Christ** becomes also the sacrifice of the members of his Body. The lives of the faithful, their praise, sufferings, prayer, and work, are united with those of Christ and with **his** total offering, and so acquire a new value. Christ’s sacrifice present on the altar makes it possible for all generations of Christians to be united with his offering” (CCC, 1368).*

As can be gleaned from this article (note the *underlined* and **bold-face** text), the one who unites all generations is **Christ**, the second divine Person of the Trinity, and no mere mortal human person.<sup>1</sup> Indeed, it is beyond the ken or innate natural ability of any human person to unite him or herself to all human generations – only Christ has this ability. This is pivotal! For this means that by virtue of **Christ’s** divine initiative are the “*praise, sufferings, prayers and work*” of all the faithful of the past 2,000 years “*united to those of Christ*”, and by virtue of **Christ’s** divine initiative these members of the Church “*participate in the offering her head*” who is Christ. In sum, through the work of Redemption which is Christ’s pure merit, he united all things in himself – not the faithful who participate in the fruits of his meritorious and divine initiative.

Now before Original Sin, Adam and Eve participated in the Godhead’s supernatural ability to impact all generations, as did the Blessed Virgin Mary who knew no sin. When God actualizes the gift of Living in the Divine Will in the soul of the human creature *conceived in Original Sin, which is a new mystical phenomenon*, there is actualized in it its latent potencies that were lost with Original Sin, i.e., the human nature’s primordial participation in the power of God that enables it to impact all human generations with its every breath, thought, word and action – that which prelapsarian Adam and Eve and the Blessed Mother enjoyed.

It is noteworthy that this ability of prelapsarian Adam to impact all generations derived from the Trinity’s **one eternal operation** continuously engaged in his intellect, memory and will

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<sup>1</sup> If Jesus reveals to Luisa that prelapsarian Adam and Eve and the Blessed Virgin Mary were the only human persons to impact all human generations with their every thought, word and action, it remained nonetheless beyond their *innate natural ability* to do so. The ability to impact all generations is of itself beyond the natural powers of any human – no human can achieve this without the supernatural power of God whose one eternal operation that transcends all time, operating in the soul of the human creature, brings about in the human being this supernatural ability.

– God the Father operated in his will, God the Son in his intellect and God the Holy Spirit in his memory; this ability in Adam is identical to that of Christ incarnate (“the new Adam”): the one eternal operation of the Godhead empowered Christ’s human nature to unite and redeem all generations in himself. Thus prelapsarian Adam (the “head” of all human generations) and Christ (the “head” of the entire mystical body) impacted all generations, and this ability derived from the Godhead’s one eternal operation *continuously* at work in them, which defines the gift of *Living* in the Divine Will.

This notwithstanding, Adam committed Original Sin and consequently forfeited the gift of Living in the Divine Will that empowered him to impact all human generations and that constituted him “head” of all human generations.<sup>2</sup> Consequently, all the actions of his intellect, memory and will (e.g., his every breath, thought, word and action) were confined to the *finitude* of time. Thus Adam departed from God’s **one eternal operation that transcends all time** and that absorbed and elevated beyond time his intellect, memory and will, to the **finite confines of time**. Thus his actions went from concomitantly impacting all things of all time (past, present and future) to exerting an influence only upon those creatures within the confines of time, in particular within the finite span of his one lifetime.<sup>3</sup>

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<sup>2</sup> To Luisa Jesus reveals: “*Not wanting to do Our Will, Adam did his own, and in doing his own will he erected bars and gates within these currents, thus restricting himself to the miserable confinements of his will... My humanity that accomplished in everything the Will of My Father, kept these currents open and implored the removal of the bars and the destruction of the gates that the human will had erected...*” (Ibid., volume 17, February 22, 1925).

<sup>3</sup> The scholastics taught human nature is a composite being that is confined to time, while the simple being of God himself transcends time. Also, the writings of the mystical doctors and Luisa reveal that the “divine mode” of praying and acting (spiritual marriage) is limited to time, while the “eternal mode” (Living in the Divine Will) transcends time. That the one eternal operation of the Godhead at work in Christ’s human nature empowered his humanity to transcend time and impact all generations, without which his human nature would have been limited to his one lifetime, is evident in the following passage:

“*My Will possesses the immensity and the power to multiply its [one] act in as many acts as it wants; it is the eternity that overwhelmingly exceeds all things, as it has established itself as the point of origin of all things, and is present to all things – from the first to the last creature. This is why, from the first moment of My conception, the power of My Will formed [in Me] as many conceptions for as many souls that would exist. It multiplied My words, thoughts, works and steps, and extended them from the first to the very last man. The power of My Eternal Will converted My Blood and My pains into immense seas of which all might avail themselves. If it were not for the prodigy of My Supreme Will, My Redemption itself would not have extended to every individual, but would have been limited, extending to only a few generations... My Will does not change: What it was, it is and always will be. Moreover, since I came to earth to bind anew the Divine Will to the human will, I [made it possible] — for the soul who does not escape from this bond, but places itself at its mercy by letting itself be preceded, accompanied and followed by it, and encloses its act within My [one] act — to accomplish in this soul what I accomplished in My humanity*” (Ibid., volume 14, June 15, 1922).

That others, like Adam, Eve and Mary, can participate in this one eternal operation is evident in the following passage:

[To Luisa Jesus reveals:] “*Since knowledge of My Divine Will and the possession of its kingdom is not an individual good but a universal good, to obtain it I am making you pray for all souls and in the*

Now, through the restoration of the gift of Living in the Divine Will to human nature, God actualizes in its soul the primordial ability of prelapsarian Adam and Christ to impact all things of all time. This means that, unlike the faithful of the past 2,000 years who participated in and were united to Christ's offering by virtue of his divine work of Redemption wrought by the Godhead's one eternal operation in him, those who receive the gift of Living in the Divine Will not only participate and are united to this offering, but they also actively cooperate with the Godheads' one eternal operation just as prelapsarian Adam and Christ did! Inasmuch as the Godhead's one eternal operation transcends all time and impacts all things in and beyond time, such souls who live in the Divine Will likewise impact all things in and beyond time – they participate in God the Father's Fiat of creation, in God the Son's Fiat of Redemption and in God the Holy Spirit's Fiat of Sanctification. This participation of the human being conceived in sin in all that which the three divine Persons do is indeed new. Let us review some excerpts of Luisa's text re. the novelty of this gift:

[To Luisa Jesus reveals:] *“My daughter, it behooves you to know... What pertained to the Redemption I revealed on the outside. I made it known and I bestowed it as a gift, as it was to serve as a preparation for the Kingdom of My Divine Will; whereas what pertained to the Kingdom of My Fiat I withheld within Myself, which remained suspended, as it were, within My own Divine Will...”* (L. Piccarreta, volume 23, January 27, 1928).

Jesus reiterates this truth within the context of Original Sin:

[To Luisa Jesus relates:] *“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*

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*name of all — for all of their thoughts, words and actions. By this means, you establish within Our divine paternity the rightful claims [of all creatures] so that all may receive the Kingdom of Our Fiat, and you form the dispositions within them so that they may possess it. This is what the Queen of Heaven did when imploring the Kingdom of Redemption. She had a prayer, a sigh and an act for each and every soul, and she let no one escape her. This means that she gave to each soul the rightful claim to receive its Redeemer. This is what I did when redeeming mankind, and this is what I want you to do when imploring the Kingdom of My Divine Will”* (Ibid., volume 24, September 24, 1928).

Like Adam who was constituted “head of all generations”, Luisa (who is inferior in holiness to Jesus and Mary and who always follows their example) was called impact all generations like Adam, so that through her others might come to do so as well: *“My daughter, be attentive in doing your acts in My Will... Adam, the first man, was constituted head of all generations... By necessity he had to possess the seeds of all that is necessary for the development of human life, so that these might be given to others...*

*The same applies to you, My daughter. Since I have called you as the head of a special mission, more than a new Adam I want to enclose within you all the seeds that My Will contains... Just as I chose Adam as the head [of all human generations], and I chose a point in the sky where I should fix the center of the sun that would illuminate the earth, so I choose you as the center of the sun of My Will, whose fullness of light must be so vast that all [generations] may enjoy it, be enveloped by its light and come to possess it”* (Ibid., volume 18, November 12, 1925).

*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: 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”.<sup>4</sup>*

Because Adam sinned, the one eternal operation of the Godhead empowered him to deposit within his will the acts of all generations and creatures for the purpose of forming within his soul a Divine Kingdom. On account of his Original Sin this work remained incomplete and his uncompleted “divine acts” remained suspended. But by virtue of Luisa’s having received the same gift that Adam once possessed, as well as her unbroken, continuous ‘divine acts’ in the Divine Will, she succeeded in completing all the acts God had established in creation for the formation of his Divine Kingdom in the human soul.<sup>5</sup>

To Luisa Jesus reveals the ability of the baptized to help actualize, under the supernatural power and action of the Holy Spirit, their latent potencies which engender the ‘divine acts’ Adam was empowered to perform:

[To Luisa Jesus reveals:] *“My daughter, in bringing forth creation, the divinity bilocated its Will, which remains one in Us, [to share with creatures] the dominion... and infinite beatitudes that We possess. Since Our Will occupies the first place in Our operation [ad intra], this bilocated Will of Ours [ad extra] went forth from Us into creation to give Us, also externally, divine honors and glory...*

*How many **divine acts** My Supreme Will does in each created thing, and **yet the [human] creature has not even the most remote knowledge of these acts?** And if it does not know them, how can it love them and possess them...? So, all the riches, joys and divine acts that are [latent] in all of creation remain inactive and lifeless for creatures; if they receive anything at all, it is not [possessed] as [their own] property, but as an effect of the Supreme Goodness that always gives of its own...*

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<sup>4</sup> Ibid., volume 16, February 28, 1924 (The original Italian text reads): *“Ora, come l’uomo si sottrasse alla Volontà Suprema, respinse tutti questi doni. Ma la divinità non se li ritirò in sé stessa, ma li lasciò sospesi nella sua Volontà, aspettando che la volontà umana si vincolasse con la sua ed entrasse nel primo ordine da Lei creato, per mettere in corrente con l’umana natura i doni da Lei stabiliti...”*.

Ibid., volume 29, June 30, 1931: *“... by withdrawing from Our Divine Will he exited from within it, and his human acts that were once accomplished in Our Will remained as a pledge and a rightful claim for mankind...”*.

<sup>5</sup> Ibid., volume 20, January 16, 1927.

*Indeed, to possess these blessings which the heavenly Father brought forth in creation, the soul must attain to greater heights by raising itself up to union with the Divine Will and live in it. It must come to the knowledge of these [divine] acts in order to accomplish these very acts [of Mine], so as to be able to say: “What the Divine Will does, I do”. With this, the soul acquires the rights to possess all the acts of the Supreme Will... This is the reason why My Supreme Will calls you and awaits you in each created thing: To make known to you the riches it contains so that you may repeat My divine acts [latent within each creature] together with My Divine Will, and so that I may give you the rights of possession” (Ibid., volume 20, December 19, 1926).*

The first human person to perform these “divine acts” in their completion was the Blessed Virgin Mary, whom all generations will call blessed. Mary’s role of Co-Redemptrix<sup>6</sup> that mediated divine light and divine life to all generations by her entering into Jesus’ humanity and enclosing within her soul the acts of mankind<sup>7</sup>. After Mary, the next human person to perform these divine acts was Luisa. Indeed, Jesus refers to Luisa as his “second queen daughter”<sup>8</sup>, whom “all generations will call” blessed<sup>9</sup>. After Luisa, any human person may perform these divine acts.

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<sup>6</sup> Ibid., volume 17, May 1, 1925.

<sup>7</sup> Ibid., volume 16, November 24, 1923: *“She [Mary] did not want to concede even one act of life to her own will. This is how she remained little... What she did not do, Our Will did [in her], thereby making her all beautiful, all holy and all divine. Our Will so enriched her that she became the greatest of all. She was the prodigy of Our Will — a prodigy of grace, beauty and sanctity. But she always remained little, so much so that she would never descend from Our arms, but lovingly taking to Our defense... she made all the acts of souls her own, and absorbing into herself Our entire Will rejected by souls, she made reparation to it, she loved it and keeping it as though deposited within her virginal heart, she prepared the food of Our Will for all souls. Do you see then with what food this most loving Mother nourishes her children? To form within herself the abundant deposit of this food of My Will, ready to nourish all of her children as a tender and loving Mother, cost her her entire life, unheard-of pains and the very life of her Son. She could not have loved her children more. By giving them this food, her love reached the ultimate degree. That is why among the many titles she possesses, the most beautiful title that could be given her is, ‘Mother and Queen of the Divine Will’”.*

<sup>8</sup> Ibid., volume 23, January 13, 1928: *“Oh, how Our love rejoices and makes merry when We see her [Mary] as the first queen of the work of Our creative hands. But Our love is not content in having only one queen, nor was this Our Will in creation. Thus vehemently pouring itself forth and unleashing its pent-up waves, Our love calls this soul [Luisa] and centralizes within her the entire work of creation; it pours forth on her like a torrential rain, and its divine qualities overflow to have Our second queen daughter, to make her form the foundations of the Kingdom of Our Will, whereby We may have the retinue of Our children: All kings and queens. This is why I am putting everything aside to operate in you [and renew within you] the first act of creation”.*

<sup>9</sup> Ibid., volume 13, November 8, 1921: *“Blessed are you, and all generations will call you blessed. My arm will accomplish powerful works in you. You will be the divine reflection and, filling the whole earth, you will make Me receive from all generations the glory they deny Me”.*

As the soul forms the intention of performing these divine acts and accomplishes them, Jesus himself multiplies, expands and diffuses them throughout creation,<sup>10</sup> whereby they influence “all generations” and “all times”.<sup>11</sup>

Herein lies the distinction between the souls of the past 2,000 years that, by virtue of Christ’s work of Redemption, were able to participate and be united to his offering, and those who live in the Divine Will: The former could not perform divine acts like Adam, Christ, Mary and Luisa, but were participants of the fruits of said divine acts by virtue of the souls who live in the Divine Will. These divine acts of the souls who live in the Divine Will Christ multiplies, expands and diffuses for their betterment of all souls of all time. In the soul who lives in the

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*Nota bene:* This prerogative of Luisa’s “sanctity” does not demean the “eminent dignity” of the Mother of God that St. Joseph approached more than any other creature (Leo XIII, *Quamquam pluries*, n.3).

<sup>10</sup> *Ibid.*, volume 14, April 29, 1922 (Luisa relates): “*Finding myself in my usual state, I saw my soul and my whole interior — my thoughts, affections, heartbeats and tendencies — changed into many threads of light, which extended and expanded so much that, coming forth from within me, they harmonized with the sun, then rose higher and touched the heavens and diffused over the whole earth. While I was watching this, I saw my sweet Jesus who, holding all those threads of light in his hand, with enchanting mastery directed them, stretched them, multiplied them and enlarged them as much as he wanted. At the touch of these threads of light, all created things prostrated themselves, harmonized and rejoiced. Then, my sweet Jesus said: ‘... Each one of these acts contains a divine life... these acts are [occasions of] new glory and new festivity for creation’*”.

*Ibid.*, volume 14, June 9, 1922: “*My Will wants to expand your capacity to be able to find this rest. No, I am not happy if My Will does not place in you all that which others ought to give Me’. [Luisa adds]: Then, he seemed to breathe over my intelligence, which remained as though bound by as many threads of light as there are created minds that came forth from the hands of our Creator. And each thread of light said, ‘Glory, thanksgiving, honor... to my God, trice Holy’. Whence Jesus said: ‘Ah yes, now I can rest! [In you] I find the requital of the intelligence of [the Fiat of] Creation — the created mind fused with the Uncreated Mind’*”.

<sup>11</sup> *Ibid.*, volume 12, December 6, 1917: “*The acts in My Will are as noble, divine, interminable and infinite as My Will is. They are similar to My acts, and I give them the value, the love and the power of My own acts. I multiply them in everyone, I extend them to all generations and to all times. What do I care if they are small? They are still My acts that are being repeated and that’s enough. As for the soul, it recognizes the true nature of its own ineptitude\* — not the nature of humility where one feels the weight of its own human nature — and as inept it enters into the All and operates with Me, in Me and like Me; the soul is completely stripped of itself, caring neither about merits nor self-interests, but is intent solely on making Me happy, in giving Me absolute lordship over its acts without even wanting to know what I do with these acts. Only one thought occupies the soul: To live in My Will, imploring Me to grant it this honor. This is why I love the soul so much, as all of My predilections and love are directed toward this soul who lives in My Will. And if I love other souls, it is by virtue of the love I have for this soul’*”.

\* *Nota bene:* The original Italian text reads, “*E poi l’anima si mette nel suo vero nulla (non nell’umiltà, che sempre si sente qualche cosa di se stessa) e come nulla entra nel Tutto ed opera con Me, in Me e come Me...*”.

Divine Will Jesus repeats his own life, while this soul recovers God's "likeness"<sup>12</sup> and, filling itself with God<sup>13</sup>, it communicates to all generations the infinite value, merits<sup>14</sup> and effects of Jesus' Passion.

It is noteworthy that such a soul renders continuous its cooperation with the Godhead's one eternal operation through the repetition of its prevenient act<sup>15</sup>, divine acts and rounds.<sup>16</sup> By this means, everything the souls thinks, says and does transcends time and space, and concomitantly impacts the lives and acts of all creatures of the past, present and future<sup>17</sup>.

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

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<sup>12</sup> Ibid., volume 11, April 23, 1916: "*My daughter, each pain I suffered, each drop of Blood, each wound, prayer, word, action, step and all else that I did, produced a light within My humanity that so embellished Me that it keeps all the blessed enraptured. Now, with each thought the soul gives to My Passion, with each of its acts of compassion, of reparation and all else that it does, it draws light from My humanity and is embellished in My likeness. So, each additional thought on My Passion becomes one more light that confers upon the soul an additional eternal joy*".

<sup>13</sup> Ibid., volume 11, March 24, 1913: "*My daughter, the thought of My Passion never escaped My dear Mother, and by virtue of her repeatedly [meditating upon] it, she filled her entire self with Me, completely. The same happens to the soul: By virtue of its repeatedly meditating upon what I suffered, it succeeds in filling itself with Me*".

<sup>14</sup> Ibid., volume 11, April 10, 1913.

<sup>15</sup> Ibid., volume 14, May 27, 1922.

<sup>16</sup> Ibid., volume 24, September 8, 1928.

<sup>17</sup> Ibid., volume 12, April 8, 1918.

Ibid., volume 14, June 15, 1922: "*My Will possesses the immensity and the power to multiply its [one] act in as many acts as it wants; it is the eternity that overwhelmingly exceeds all things, as it has established itself as the point of origin of all things, and is present to all things — from the first to the last creature. This is why, from the first moment of My conception, the power of My Will formed [in Me] as many conceptions for as many souls that would exist. It multiplied My words, thoughts, works and steps, and extended them from the first to the very last man. The power of My Eternal Will converted My Blood and My pains into immense seas of which all might avail themselves. If it were not for the prodigy of My Supreme Will, My Redemption itself would not have extended to every individual, but would have been limited, extending to only a few generations.*

*But My Will does not change: What it was, it is and always will be. Moreover, since I came to earth to bind anew the Divine Will to the human will, I [made it possible] — for the soul who does not escape from this bond, but places itself at its mercy by letting itself be preceded, accompanied and followed by it, and encloses its act within My [one] act — to accomplish in this soul what I accomplished in My humanity*".

Cf. Ibid., volume 16, August 13, 1923; volume 30, March 20, 1932.