

Question: What place do the Sacraments occupy in the Divine Will, especially the Eucharist and Holy Orders?

Answer: The two Sacraments most emphasized throughout Luisa's writings are that of the **Eucharist** and **Holy Orders**. It is noteworthy that all citations below are from Luisa's text, taken from the ecclesiastically approved and published doctoral dissertation entitled, *"The Gift of Living in the Divine Will, an Inquiry into the Early Ecumenical Councils, and into Patristic, Scholastic and Contemporary theology"*.

First, the Eucharist. To Luisa Jesus underscores the importance of receiving the Eucharist as often as the Church permits in order to advance and remain in his Divine Will.

1) Jesus reveals to Luisa that he received the Eucharist in order to "do complete acts that would glorify the Father" (L. Piccarreta, volume 11, February 24, 1917).

2) Jesus reveals to Luisa that "in" the Eucharist is found the "complete fruit" of his sacramental life (Ibid.).

3) Jesus reveals to Luisa that "in" the Eucharist is contained "everything" souls need "to glorify his heavenly Father" and that all the divine acts souls all called to do (Ibid.).

4) Jesus reveals to Luisa that the soul must possess Jesus' sacramental life in the Eucharist in order to possess his "works" (L. Piccarreta, volume 31, November 13, 1932).

5) Jesus reveals to Luisa that whenever she receives the Eucharist, she receives all the acts of his humanity, those of his Blessed Mother and those of all souls who live in his Will; these acts surround each Sacramental Host (Ibid.). Such acts are "inseparable" from him, are "incorporated" in him and are "part of his own life" (Ibid.). As in heaven the angels and saints surround the throne of God and glorify the Most Holy Trinity, so on earth said divine acts surround and glorify God in the Most Holy Eucharist.

6) Jesus reveals to Luisa that she must receive the Eucharist in his Divine Will in order to "unite it to his humanity" and, by this means, "enclose everything" and contain "the reparations of everyone, the compensation of everyone, and his own satisfaction" (L. Piccarreta, volume 11, November 13, 1915).

7) Jesus reveals to Luisa that the soul who does his Divine Will "is with him in the Tabernacle, and shares in his pains on account of the indifference, the irreverence and all else that souls in his Sacramental Presence do" (Ibid., volume 12, July 4, 1917). So, while the power of the Sacraments derives from the Divine Will that actualizes in the soul the gift of Living in the Divine Will, the same Divine Will leads souls to the Eucharist where they remain "with Him in the Tabernacle".

Below are more thorough citations from Luisa's text taken from the said doctoral dissertation:

"My daughter, in this small circumference of the Host I enclose everything. And this is why I wanted to receive Myself: To do complete acts that would glorify My Father worthily, and to enable souls to receive a God. And I gave to souls the complete fruit of My sacramental life, lest it be incomplete for the Father's glory and for the good of souls. This is why in each Host there are My prayers, thanksgivings and all else that is needed to glorify My Father, and which souls were supposed to do for Me (Ibid., volume 11, February 24, 1917).

"As I make you the possessor of My sacramental life [the Eucharist], I make you the possessor of all of My works. In this way, if you wish you can find much to offer Me, as you have My works in your power. What is more, My sacramental life, which you receive in the Sacred Host is surrounded by the acts My humanity accomplished when I received Myself when instituting the Most Blessed Sacrament; it is surrounded by the acts My heavenly Mother accomplished when she received Me sacramentally; it is surrounded by all the acts of those who live of My Will — which are inseparable from Me and which remain incorporated in Me as part of My own life. So, you can give Me everything, which will help to cover your misery, to compensate for your [lack of] love, and to keep you from otherwise feeling ashamed on account of your having come to Me without anything to offer Me. On the contrary, you can avail yourself of all of these acts by offering them to Me, and so, you can please Me and love Me. For these acts bilocate and become your acts and My acts, the acts of the Holy Queen and those of the souls who live by My Will in such a way that I, instead of having [only] one [person to offer Me these acts], I have more. By this means, My sacramental life remains surrounded by redoubled acts, redoubled love and by greater glory" (Ibid., volume 31, November 13, 1932).

"You My daughter are to receive it [Holy Communion] in My Will; unite it to My humanity. In this way, you will enclose everything, thereby allowing Me to discover within you the reparations of everyone, the compensation of everyone, and My satisfaction — or rather, to discover you once again in Me" (Ibid., volume 11, November 13, 1915).

"My daughter, you too can form hosts and consecrate them. Do you know what the garment is that veils Me in the Most Blessed Sacrament? It is the accidents of the bread with which the host is formed. The life, which dwells in this Host, is My Body, Blood [, soul] and divinity. The operation that enables the Host to contain this life is that of My Supreme Will, and this Will carries out the love, reparation, immolation and all else that I do in this Sacrament, which never moves one point from My Will. Indeed, nothing comes from Me that is not preceded by My Will" (Ibid, volume 11, December 17, 1914).

"My daughter, one who does My Will is with Me in the tabernacle, and shares in My pains on account of the indifference, the irreverence and all else that souls in My sacramental presence do" (Ibid., volume 12, July 4, 1917).

“My daughter, in this small circumference of the Host I enclose everything. And this is why I wanted to receive Myself: To do complete acts that would glorify My Father worthily, and to enable souls to receive a God. And I gave to souls the complete fruit of My sacramental life, lest it be incomplete for the Father’s glory and for the good of souls. This is why in each Host there are My prayers, thanksgivings and all else that is needed to glorify My Father, and which souls were supposed to do for Me. So if the soul falters, I nonetheless continue My designs in each Host as if I were receiving Myself again for each soul. Therefore, the soul must transform itself into Me, to form one single operation with Me, making My life, My prayers, My groans of love, My pains and My fiery heartbeats its own — the fiery heartbeats with which I wish to ignite them. But I find no one who abandons himself as prey to the loving flames of My Heart. In this Host I am reborn, I live, I die and I consume Myself, but I find no one who consumes himself for Me. Yet if the soul repeats what I do, I feel My life reenacted, as if I were receiving Myself once again, and I find complete glory, divine joys and outpourings of love that match Mine, whereby I impart to the soul the grace of being consumed in My own consummation” (Ibid., volume 11, February 24, 1917).

Jesus’ words to Luisa affirm that when the properly disposed soul fruitfully receives the Eucharist, Jesus empowers it to multiply itself in everyone,¹ whereby it gives him “complete glory”.² Because Jesus’ Will “contains all the power of all the Sacraments combined”,³ reception of the Sacraments procures for the soul a new encounter with him and an increased participation in his Divine Will. As noted, Luisa acknowledges that the divine acts that await their actualization in all humans⁴ are present in every sacramentally consecrated Host.⁵

Second, Holy Orders. In her text Luisa affirms that all “divine acts” are wrought in the redeemed human creature by Christ. Indeed, all divine acts are predicated on and are not possible without the Eucharist that only a priest can effect. As noted in the aforesaid citation of December 17, 1914, Jesus makes this truth abundantly clear to Luisa when he affirms that the Eucharist “contains his life” and that this life is the fruit of the operation of his Divine Will, which carries out everything he does in this Sacrament.

The “operation” of God’s Will engenders Jesus’ divine “life” in the Eucharist, and the Eucharist extends this divine life to souls. Hence Jesus’ words: *“Unless you eat the flesh of the Son of man and drink his Blood you cannot have LIFE within you”* (Jn. 6:53). So Jesus gave

¹ L. PICCARRETA, volume 12, October 17, 1917.

² Ibid., volume 11, February 24, 1917.

³ Ibid., volume 12, June 20, 1918. Cf. also volume 12, December 26, 1919.

⁴ Ibid., volume 224, May 20, 1928. *Nota bene:* All grace comes via the divine acts of Jesus’ humanity, sacramentally present in the Eucharist. Inasmuch as the Person Jesus Christ contains all grace and his divine acts embrace those of all humans, and are in and surround each consecrated Host (Ibid., volume 31, November 13, 1932), all grace may be said to derive from the Person of Christ in the Eucharist. Thus the soul of the redeemed draws all of its divine acts from the treasure-trove of the divine acts that are in and surround the consecrated Host.

⁵ Ibid., volume 11, February 24, 1917.

mankind the Eucharist as the means of life and as a telltale sign of the gift the Holy Spirit would actualize in the Church, i.e., the gift of Living (“life”) in the Divine Will. While the gift of Living in the Divine Will was in potency in the Eucharist since its institution, it was not until this gift was “actualized” in Luisa by the Holy Spirit that it became available to all the redeemed. Inasmuch as the gift of Living in the Divine Will is the *full* actualization of the divine life that Christ conveyed when instituting the Eucharist, the gift of “living” in the Divine Will is inseparable from is predicated upon the Real Presence of Christ in the Eucharist, which comes to us through the priest.

To better illustrate this truth, consider the words of Luisa’s confessor, St. Hannibal di Francia:

“Jesus is hidden in the Host to give LIFE to all. In his concealment [in the Host] he embraces all centuries and gives light to all. Likewise, Jesus is concealed in us... And what are we to do in this concealment [of Jesus in us]? In order to become similar to Jesus Christ, we must hide everything in him: our thoughts, glances, words... We should hide them in the prayers of Jesus. And just as beloved Jesus embraces all centuries in the Eucharist, we will also embrace them... The soul must, with its intention, discover itself in all the tabernacles of the world to offer Jesus continuous companionship and offer him comfort and continuous reparation...” (H. Di Francia, *Commentary on 8pm hour, The Hours of the Passion*).

Indeed, the soul of the redeemed draws all of its divine acts from the treasure-trove of Jesus’ divine acts that are present in each consecrated Host. As noted above, Luisa acknowledges that the divine acts that await their actualization in all humans are “in” and “surround” each consecrated Host (L. PICCARRETA, volume 11, February 24, 1917; volume 31, November 13, 1932). Thus all grace discovers its provenance in the Eucharist, which is the body, Blood, soul and divinity of Christ.

Admittedly, the Church teaches that one may be saved who desires Baptism but, due to no fault of their own, is unable to be baptized sacramentally (*Lumen Gentium*, art. 16). Likewise, one may receive the gift of Living in the Divine Will who desires to receive Jesus sacramentally but, due to no fault of their own, is unable to do so. Inasmuch as the Church teaches that one must at least implicitly desire Baptism to be saved, it follows that one must at least implicitly desire to receive Jesus in the Eucharist in order to receive the gift of Living in the Divine Will. This truth is exemplified in the life of Luisa who, when for weeks deprived of the Eucharist during her stay at the family farm, agonizingly and ardently yearned to receive Jesus in the Eucharist.

While Jesus himself brings about said “divine acts” in the redeemed, thereby forming of them “living hosts” (small “h”), one cannot fail to emphasize that such divine acts are contained in, surround and derive from the Sacramental Host (big “H”). To fail to emphasize this truth may result in one of the teachings of the “Free Spirit” movement that was condemned by the Council of Vienne in 1312. This heresy assumed various expressions that were more or less radical, and it

is exemplified within half a century of Joachim of Flores' death, when the *Spiritual Franciscan* Gerard of Borgo San Donnino published an introduction to Joachim's works, thereby distorting Joachim's teachings. In this publication Gerard of Borgo suggests that a new gospel would replace the Bible, and that contemplative Franciscan monks would replace the hierarchy of priests, thereby eliminating the need for priests, and empowering the laity in this life to receive the grace of Christ without the need of the Eucharist or of priests who alone may effect the Eucharist consecration.

The Church has affirmed that *there is no salvation outside the Church*, and the Vatican II Council clarified this expression with the teaching that Christ extends salvation through the Church to all the baptized by Sacrament, desire or blood (*Lumen Gentium*, art. 16). Therefore those who do not receive Baptism in one of these three ways – which admits one to the life of the Church, which is the mystical body of Christ – cannot be saved. Similarly, and in keeping with this principle, one may affirm that there can be no reception of the gift of Living in the Divine Will without the Eucharist. Let us recall Jesus' words to Luisa that the Eucharist contains “everything” we need – from the divine acts of Jesus and Mary and holy souls, to the “complete fruit of his Sacramental life”; from the grace for us to do “complete acts”, to “everything we need to glorify the heavenly Father”; from the grace to “possess Jesus' works” and to be united with his “humanity”, to the grace of “enclosing everything” in order to contain “the reparations of everyone, the compensation of everyone, and his own satisfaction”; they remain with him in the Tabernacle and partake of his redemptive and salvific pains. It is in this sense that the Eucharist constitutes, as the Council declares, “*the source and summit of the Christian life*” (*Lumen Gentium*, art. 11; CCC, 1324).

In proclaiming the Eucharist as “*the efficacious sign and sublime cause of that communion in the divine life and that unity of the people of God by which the Church is kept in being*”, and the “*culmination both of God's action sanctifying the world in Christ and of the worship men offer to Christ and through him to the Father in the Holy Spirit*” (CCC, 1325), the Church reveals the Eucharist as the necessary and indispensable means to receiving the Holy Spirit's gift of Living in the Divine Will. So those souls who are baptized by Sacrament or desire, while living an upright life and desiring the Sacrament of the Eucharist at least implicitly, can receive the gift of Living in the Divine Will by means of the graces that derive from the Eucharist.

The failure to link the gift of Living in the Divine Will to the Eucharist, inevitably leads to a diminution of the Sacrament of Holy Orders in its intrinsic relation to the Eucharist – something Jesus does not fail to do when he tells Luisa:

“[...] *In forming the new nascent Church, I formed the new priesthood that does not detach itself either from Sacred Scripture or from the Gospel [contained therein]. All [priests] were devoted to them in order to instruct the people, and it can be said that anyone who should refuse to draw from these salutary founts does not belong to Me, because they are the basis of*

My Church and the very life with which people are formed... Indeed, I carry out My works through the priesthood. Just as there was the priesthood [of the Old Testament] before My coming in order to prepare the people, and the [New Testament] priesthood of My Church in order to confirm My coming and everything I did and said, so there will be the priesthood of the Kingdom of My Will [...]” (Ibid., volume 23, January, 18, 1928).

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