

Question: Can you please explain the difference between what Jesus is saying in Vol. 19 02/28/26 to Luisa where he speaks of her "losing time" and how does this relate to Vol. 9, Nov. 16, 1910 where he reproves her for "wasting time"? "

Answer: In response, Luisa, especially in her early years, suffered from scruples and fears that slowed down the spiritual growth Jesus expected of her. These fears were from her human will and caused her to lose time. Hence the passage you refer to (Vol. 19, Feb. 28, 1926):

"My daughter, do not lose time, because every time you occupy yourself with your own interests you lose an act of My Will; and if you [truly] knew what it means to lose one single act in my Will: it means to lose a divine act that embraces everything and everyone, and which contains all the goods that exist in heaven and on earth. Moreover, since my Will is a continuous act which never stops its course, it cannot wait for you when you stop with your fears."

The fears of Luisa are again revisited in the other date you refer to (Vol. 9, Nov. 16, 1910):

"After spending [several] bitter days on account of Jesus' absence, and having received [Holy] Communion, I was complaining to Blessed Jesus as follows: 'It really seems that You wish to leave me completely. At least tell me: Do You wish for me to leave this state? After all, who knows what kind of disorder there might exist in me [and] that [may have caused] You to distance yourself [from me]. Tell me; I promise you from the [bottom of my] heart to be more good.' And Jesus: 'My daughter, do not be alarmed. When I make you lose consciousness, remain peaceful, and when I do not, remain yet more peaceful without wasting time."

In short, Luisa's unsubstantiated "fears" caused her to take her attention off of Jesus and focus on her own ineptitude or sins. Hence Jesus's words to Luisa:

"Bear well in mind that these thoughts of sins and of oneself cannot enter My Will. If the soul entertains them, it means that it is not stable and fixed within Me, but that it makes some exits" (Vol. 8, July 1, 1907).

Bear in mind that inasmuch as *material* sins or indeliberate shortcomings constitute part of man's wounded human nature, they do not present an obstacle to God's operation in the soulⁱ, but *formal* sins doⁱⁱ, as nothing evil can enter the Divine Willⁱⁱⁱ.

ⁱ L. Piccarreta, Vol. 36, September 5, 1938: "Little daughter of My Will, My interest and My continuous yearning for the soul to live in My Will is so great that once we have made this agreement, I am the first one to make a sacrifice to obtain this intent, whereby it may live in My Will. I place Myself at the soul's disposal, and give it all the grace, light, love and knowledge of My own Will, so that it may feel within itself the desire to live in My Will. When I desire something and the soul promptly agrees to do what I desire, I provide for it in everything. And should such a soul fail [to accomplish what it has firmly set out to do] on account of its [indeliberate] weakness, inconstancy or negligence, and not on account of [the sinful actions of] its own will, I make up for it by accomplishing what the soul should have done, and I bestow upon it the merit of what I accomplished as if the soul had accomplished it.

My daughter, Living in My Will is life which only I can form, and not a virtue. And life elicits My operation and [the soul's] continuous acts, otherwise it would not be life at all. At best it would be a work that produces neither continuous acts nor life. And I do not interrupt this life on account of [the soul's] involuntary indisposition or weakness, but I sustain its continuity. And it may be the case that in the soul's very indispositions there is also My Will, allowing its own weakness. In such a case, the soul's will still flows in Mine. And... I look at the agreement we made together, the firm decision taken... And in acknowledging this, I keep compensating the soul for anything it lacks. What is more, I redouble its grace, I surround it with new love — new stratagems of love — to make it more attentive, I elicit in its heart the extreme need to live in My Will, and I beseech it to embrace My Will so firmly that it is lives incessantly united to it”.

Nota bene: The expression, “I bestow upon it the merit for that which I accomplished...”, conveys the proper theological sense of Luisa’s original expression, “*Cedo a lei ciò che ho fatto, come se lei lo avesse fatto*” (cf. also *Ibid.*, Vo. 12, May 22, 1919; Vol. 4, April 9, 1904).

While Luisa’s expression affirms that God “makes the soul... do what he does...”, (“...*per chi vive nel mio Volere Divino, che ciò che faccio Io [lo] faccio fare ad essa...*” [*Ibid.*, Vol. 36, July 24, 1938]), it is not to be interpreted *ad litteram*. For God never forces the human being to do his will, but by empowering its soul with “great graces”, God helps to dispose the human being to ardently desire and to seek above all his gift of Living in the Divine Will.

ⁱⁱ *Ibid.*, Vol. 13, October 6, 1921: “*My daughter, sin is not just ugly, it is horrible. It is man’s darkest point. When he sins he undergoes a brutal transformation: All the beauty I gave him is covered with such horridness that it is revolting to behold. And sin not only involves the particular sense [that is engaged in the sin], but man’s whole being concurs in sin. So, sin envelops his thoughts, his heartbeats, his breath, his motion and his steps. Man’s will drags him down to one low point, and from his whole being he emanates thick darkness that blinds him, and a venomous air that poisons him. Everything around him is black, everything is deadly. And whoever approaches him puts himself in a state of danger, as he is horrible and frightening. Such is man in the state of sin... If man is horrible in the state of sin, he is also beautiful in the state of grace and in doing good. Goodness, even the tiniest good act, is man’s brightest point. As he does good he undergoes a heavenly, angelic and divine transformation. His good will elevates his whole being to one high point. Thus goodness envelops his thoughts, his words, his heartbeats, his motion and his steps — everything becomes light for man, internally and externally... whoever approaches him helps secure his own salvation”.*

ⁱⁱⁱ *Ibid.*, Vol. 12, July 25, 1917.