

Jesus to the Servant of God Luisa Piccarreta

By Hugh Owen*

- Original / complete Text may be found at
• <http://www.contemplativerudder.com/JesustoLuisa.pdf>

In the midst of the Church Jesus made a table appear, upon which rested all of the writings about the Divine Will. Many venerable persons surrounded that table, and they went forth transformed in light and divinized, and as they walked they communicated that light to everyone they met.

And Jesus added: *From Heaven you will see this great good. The Church will receive this heavenly food which will fortify her and make her ascend in total triumph.*

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1) God created man to live in a state of perfect unity with the Most Holy Trinity.

Sacred Scripture

The glory which You have given Me I have given to them, that they may be one even as We are one, I in them and You in me, that they may become perfectly one, so that the world may know that You sent Me (John 17:22-23)

Catechism of the Catholic Church

The end of the whole divine economy is the entry of God's creature into the perfect unity of the Blessed Trinity (CCC, 260).

Jesus to Luisa:

The fulfillment of the work of Creation was that man would accomplish our Will in everything. It must be the life, the food, the crown of the creature. And since this has not yet been done, the work of Creation is not yet complete, and neither can I repose in it nor it in Me. It is always giving Me something to do, and I yearn for this completion and rest. Therefore, I love and desire so much that the manner of Living in my Will be known.ii

2) God created Adam and Eve in his image and likeness. In this state of "original holiness," the Divine Will reigned in our first parents, animating their thoughts,

words, and actions, while they, in turn, lived in God, in the Divine Will, participating in the divine activity— insofar as this was possible for a creature.

Sacred Scripture

God created man in his own image. In the image of God He created him. Male and female He created them (Genesis 1:27). Adam . . . son of God (Luke 3:38).

Catechism of the Catholic Church

The grace of original holiness was “to share in . . . divine life” (CCC, 375).

Jesus to Luisa:

How beautiful was man in the beginnings of his creation! His voice was so harmonious that it resounded in all of Creation, because he possessed the Divine harmony . All was love in him; in everything he extolled our glory, our power, and our infinite wisdom; and the sky, the sun, and the earth brought him joys, happiness, and Divine Love!ⁱⁱⁱ

4) Jesus Christ became man to restore the original holiness of Adam and Eve and thus to fulfill his purpose for mankind.

Sacred Scripture

For the creation waits with eager longing for the revealing of the sons of God ... We know that the whole creation has been groaning until now, and not only the creation, but we ourselves who have the first fruits of the Spirit groan inwardly as we wait for adoption as sons, the redemption of our bodies. (Romans 8:19-23)

Catechism of the Catholic Church

Christ’s purpose was to restore to us what Adam lost so that what we had lost in Adam we might recover in Christ (CCC, 518) . . . Jesus in his hidden life restored what Adam’s sin destroyed (CCC, 532).

Jesus to Luisa:

My daughter, in creating man We infused his soul with our Breath, wanting to place in him the most intimate portion of our interior, which is our Will. Our Will gave him at the same time all of the Divinity that man could contain as creature so as to make him our image. But ungrateful man ... wanting once more to dispose him to receive my Will, it is necessary that I return again to breathe my Breath in him so that my Breath put to flight the darkness and the infections and render operative once again the infusions of our Divinity that We gave in creating him.

Oh, how I want to see him beautiful, restored, as I created him! And my Will alone can work this great prodigy.

5) The Word made flesh lived in the perfect unity of the Holy Trinity, abandoning Himself completely to the Will of his Father and participating in all of the divine activity in creation, redemption, and sanctification.

Sacred Scripture

Truly, truly, I say to you, the Son can do nothing of his own accord, but only what He sees the Father doing; for whatever He does, the Son does likewise (John 5:19).

Catechism of the Catholic Church

The Word made flesh willed humanly in obedience to his Father all that he had decided divinely with the Father and the Holy Spirit for our salvation (CCC 475).

Jesus to Luisa:

My daughter, upon the earth I did nothing but give Myself into the power of the Will of the Father; such that, if I thought, I thought in the Mind of the Father; if I spoke, I spoke in the Will of the Father; if I worked, I worked in the Hands of the Father; even my breath, breathed in Him. All that I did was ordered as He wanted, so that I could say that I developed My Life in the Father; and I was the carrier of the Father; for, all closed in His will, I did nothing of Myself. My only thought was the Will of the Father; therefore, I did not pay attention to Myself; nor for the offenses that they rendered to Me did I interrupt my course, but I always flew towards It as to my center. And then my natural life ended, when I, in everything, fulfilled the Will of the Father.v

9) Of all souls who have ever lived, only the Blessed Virgin Mary perfectly performed the acts of love prepared for her by Jesus. In recent times, several holy men and women, including the Servant of God Luisa Piccarreta, have received new insights into the unique sanctity of the Blessed Mother.

Sacred Scripture

I will put enmity between you and the woman. She will crush your head . . . (Genesis 3:15).

Catechism of the Catholic Church

Espousing the divine will for salvation wholeheartedly, without a single sin to restrain her, she gave herself entirely to the person and to the work of her Son (CCC, 494).

St. Louis de Montfort:

Mary has produced, together with the Holy Ghost, the greatest thing which has been or ever will be—a God-man; and she will consequently produce the greatest saints there will be in the end of time. The formation and education of the great saints who shall come at the end of the world are reserved for her. For it is only that singular and miraculous Virgin who can produce, in union with the Holy Ghost, singular and extraordinary things.^{xi}

Jesus to Luisa:

By the power of our Fiat in her, We gave her the power to generate Jesus in every creature, so as to bring them to birth, to growth, and to the fullness of the life of her Son. Moreover, We gave Her the power—after this life was formed—to supply all that the creature owed to his Creator: If He cries in the creature, to dry His tears; if He is cold, to warm Him; and if He suffers, to suffer with Him. As true Mother to the Creator and to the creature, she rears, nourishes, clothes, guides, and loves them both with the same love. With her own motherly arms she forms two wings of light and covers them, hiding them in her heart to give them the sweetest repose.

10) In the Church approved writings of many modern saints, Jesus summarizes his ideal of intimacy for souls with the phrase “living host.” When a soul abandons herself to the Will of the Father through the Holy Spirit and shares in the eternally-present sufferings of Jesus, she becomes a “living host.” Moreover, when she performs with Jesus the good acts He has prepared for her to walk in—in eternity, with the same universal intention that He had—that soul becomes a “living host.”

Sacred Scripture

Present your bodies as a living sacrifice, holy and acceptable to God (Romans 12:1)

Catechism of the Catholic Church

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 (CCC, 1368).

Jesus to Luisa:

The Life which exists in this Host is my Body, Blood, Soul, and Divinity; and that which gives It life is the action of my Supreme Will. And this Will produces the love, the reparation, the immolation, and all the rest that I do in the Sacrament, which cannot deviate even one iota from my Will. Nothing comes forth from Me that is not preceded by my Will. So you, too, may form the Host: the material object entirely made by humans. You, too, have a material body and a human will. And if you keep this body and will of

yours pure, straight, and separated from even the shadow of sin, then you will be providing the accidental clothing I need to enable Me to consecrate Myself and live hidden in you. But this is not enough. This alone would be like an unconsecrated Host. No, you need my life; and my life is composed of sanctity, love, wisdom, power. And the driving force of all this is my Will. Therefore, after you have prepared the host, you must make your will die in that host. You must, as occurs in the preparation of a host, bake it well, very well, so that it will not come to life again. Then you must enter your entire being into my Will, and my Will which contains all my life will form the true and perfect consecration.

In this way your human thoughts will no longer have life, and in their place you will have the thought of my Will. This will consecrate my wisdom in your mind. You will no longer have life the way humans have it, with all its weakness and inconsistencies. My Will shall form in you the consecration of the Divine Life, of the strength, of the firmness, and of everything that I am. Every time that your will, your desires, and everything that you are and can do immerse themselves in my Will, I will renew this consecration as in a living Host,...; and I will continue my life in you. But that is not all.

The soul who makes my Will, my prayers, my reparations and my sacrifices her own, gives them back to Me as if they were her own; and I will nourish Myself from this. The soul will unite herself with Me and will be attuned to what I am doing in order to do it together with me. As she performs my own acts, the soul will give Me her nourishment; and I will be happy. It is only in these living Hosts that I will find the recompense for my solitude, my fasting, and everything I suffer in the sanctuaries.^{xiii}

11) Jesus instituted the ... Church and gave the Holy Spirit to guide her into all of the truth and to bring her members to spiritual maturity before the end of the world.

Sacred Scripture

His gifts were that some should be apostles, some prophets . . . until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ (Ephesians 4:13).

Catechism of the Catholic Church

The coming of [the kingdom of God] is the work of the Spirit of the Lord who “complete(s) his work on earth and brings us the fullness of grace” (CCC, 2818).

Jesus to Luisa:

*My daughter, the Church is my Mystical Body, of which I glory in being the Head. But to be able to enter into this Mystical Body, members must **grow to the proper stature**; otherwise they would deform my Body. Now, the souls who live in my Volition will be—*

for the Body of my Church—like skin to the body. The body has both internal and external skin: in the skin there is circulation of blood that gives life to the entire body, and in virtue of this circulation the body's members arrive at their proper size. If it were not for the skin and the circulation of the blood, the human body would be horrible to behold, and its members would not grow to their proper size.

So you can see how necessary to Me are these souls who live in my Volition; having destined them as skin to the body of my Church and as circulation of life to all its members, they will be the ones who will give the proper growth to the members that have not grown, and they will heal the members that are wounded. By their continuous living in my Volition, they will restore freshness, beauty, and splendor to the entire Mystical Body, making all of it similar to my Head, which will sit with all majesty over all these members.^{xiv}

12) In recent times, the Holy Spirit has given several mystics whose writings have been approved by the Church new insights into the deposit of faith concerning the interior life of Jesus Christ.

Sacred Scripture

When the Spirit of Truth comes, He will guide you into all the truth (John 16:13).

Vatican Council II

The Tradition that comes from the Apostles makes progress in the Church, with the help of the Holy Spirit. Thus, as the centuries go by, the Church is always advancing towards the **plenitude of divine truth**, until eventually the words of God are fulfilled in her (emphasis added) (*Dei Verbum*, 8).

Jesus to Luisa:

My daughter, , from your link of conjunction with Me will be joined the links of other creatures, and I will have a retinue of souls who, living in My Volition, will redo all the acts of creatures. I will have the glory of so many suspended acts, done only for Me, on the part of creatures too, and this from all classes—virgins, Priests, seculars—according to their office. They will no longer work humanly, but penetrating into My Volition their acts will multiply for all in a completely Divine manner. I greatly yearn for this time.^{xv}

13) According to St. Paul in his Letter to the Romans, “where sin abounds grace abounds all the more” (Romans 5:20). In the light of this principle, the unprecedented evils of recent times point to an unprecedented outpouring of the Holy Spirit in our time.

Sacred Scripture

“Where sin abounded grace abounded all the more” (Romans 5:20).

Catechism of the Catholic Church

Almighty God . . . because he is supremely good, would never allow any evil whatsoever to exist in his works if he were not so all-powerful and good as to cause good to emerge from evil itself . . . From the greatest moral evil ever committed—the rejection and murder of God’s only Son, caused by the sins of all men—God, by his grace that “abounded all the more,” brought the greatest of all goods (CCC, 311-312).

Jesus to Luisa:

In these times so very sad I elected you because, living in My Volition, you give Me Divine love, Divine reparations, and Divine satisfactions—which are only found in My Volition. In these times, My Love, and My Volition require that I vent Myself more in Love. Amid so much human impiety, can I not perhaps do what I want?^{xvi} . . . I will use every means of love, of graces, of chastisements; I will touch creatures from all sides to make my Will reign. And when it will seem as if true good must die, it will rise up more beautiful and majestic.^{xvii}

O, iniquitous world, you are doing everything to chase Me from the face of the earth, to banish Me from society, from the schools, from conversations and from everything. You are plotting how to destroy temples and altars, how to destroy my Church and kill my ministers; and I am preparing the Era of my Third Fiat. You will go about trying to banish Me, and I will confound you with love. I will follow behind you. And where you have banished Me I will erect my throne, and I will reign there more than before but in a more surprising manner, so much so that you will fall down at the feet of my throne as bound by the force of my love . . .

*Ah, my daughter, the creature always races more into evil. How many machines of ruin they are preparing! They will go so far as to exhaust themselves in evil. But while they occupy themselves in going their own way, I will occupy Myself so that my **Fiat Voluntas Tua** be accomplished and fulfilled, but in an all new manner.^{xviii}*

14) In recent times, the Vicar of Christ on earth has spoken of a “new and divine holiness” that the Holy Spirit wants to confer upon the Church at the dawn of the Third Millennium, to make Christ the heart of the world. He has described the dawn of the Third Millennium as a “fullness of time”

Sacred Scripture

God has made known to us in all mystery and insight the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fullness of

time, to unite all things in him, things in heaven and things on earth (Ephesians 1:9-10).

Catechism

“We ask insistently for His loving plan to be fully realized on earth as it is in Heaven” (CCC, 2823) . . . we pray universally that “earth no longer differ from Heaven” (CCC, 2825). “God will usher in a time for Zion when He will pardon every offense and heal every illness” (CCC, 1502).

Jesus to Luisa

My daughter, look at the pitiful state of my Church! The very souls who should support it faint away and weaken it by their evil works. They strike and even defame my Church. I have no choice but to bathe my Church in blood so as to wash away its filth and heal its wounds. Then those who have been healed, strengthened, and beautified by that blood will be capable of keeping my column stable and strong.

Then He added: *I have called you to ask you. Do you want to be a victim, and thus a support, for my column in these evil days?*

I am preparing the era of living in my Will. What past generations have not done . . . ,the good souls in this era of my Will shall do. They will complete the love, the glory, and the honor which all creation owes Me; and I will give them astonishing and unheard-of graces^{xx}

15) To “live in the Divine Will” as a “living host” is to do God’s Will “on earth as in heaven.” It is “the entry of God’s creature into the perfect unity of the Blessed Trinity” (CCC, 260).

Sacred Scripture

“Our Father who are in Heaven, hallowed be your Name. Your kingdom come. Your will be done on earth as it is in Heaven” (Matthew 6:9-10).

Catechism of the Catholic Church

In committing ourselves to [Christ] we can become one spirit with him, and thereby accomplish his will, in such wise that it will be perfect on earth as it is in heaven (CCC, 2825).

Jesus to Luisa:

You find yourself in a condition like the Blessed in Heaven. They have not lost their free will, because this is a gift that I gave to man; and what I once give, I never take away. Slavery has never entered Heaven. I am God of children, not slaves; I am King that lets

everyone reign; there is no division between Me and them. But in Heaven the knowledge of my goods, my Will, and my happiness is so profound and of such a nature that the Blessed remain enraptured, imbued to overflowing, so that their will does not find a place to act. And while they are free, the knowledge of an infinite Will and of infinite goods in which they are immersed carries them with such an irresistible force so that they use their will as if they did not have it, considering this to be for their greatest fortune and happiness, but spontaneously free and with all their will.^{.xxi}

ADVENIAT REGNUM TUUM!

FIAT VOLUNTAS TUA!

All Footnotes may be found in Owen's original:
<http://www.contenplativerudder.com/JesustoLouisa.pdf>