

**JOHN PAUL II**

**GENERAL AUDIENCE**

*Wednesday 14 February 2001*

***All creation will be "recapitulated" in Christ***

1. God's saving plan, "the mystery of his will" (cf. Eph 1: 9) for every creature, is described in the Letter to the Ephesians with a distinctive term: to "recapitulate" all things in heaven and on earth in Christ (Eph 1: 10). The image could also refer to the roller around which was wrapped the parchment or papyrus scroll of the volumen with a written text: Christ gives a single meaning to all the syllables, words and works of creation and history.

**From the Book of Heaven: V23 - January 31, 1928** - I was gathering, all together, all the acts of the Divine Will done in Creation, the seas of the Celestial Queen, those of my Beloved Jesus—in sum, all the acts that the Divine Fiat has issued outside of Itself. So, I was recapitulating everything, in order to bring them before the height of the Supreme Majesty, so as to make, through this, the final assault at It, and force It to give me Its Kingdom on earth. ...But while I was thinking this, my sweet Jesus came out from within my interior, and, all tenderness, told me: "My little daughter, your littleness has such attraction as to draw the attention of all Heaven, to see what your littleness wants to do and can do..."

"...do you want to know where lies the secret of your strength in your littleness—that while you remain lost, now in the light of the sun, now in the midst of the stars, now inside My Seas and those of the Celestial Mama, your atom does not stop, it frees itself and enters the field again to make its recapitulation of all the works of the Divine Fiat? All the secret is enclosed in It (the Divine Fiat), as It moves you, invests you, winds you, in order to make you go around and to make you enclose all of Its acts, so that, It Itself, through your littleness, may have the assault made at Itself, so as to be drawn to come to reign upon earth.

"What can the atom animated by My Divine Will not do? It can do anything, because it becomes an act in the midst of all of Its acts of Divine Will, and this is enough to be able to make of all Its acts one single act, and say: 'Everything is mine, and everything must serve me in order to snatch the Kingdom of the Divine Fiat upon earth.'"

The first person to take up this theme of "recapitulation" and develop it in a marvellous way was St Irenaeus of Lyons, a great second-century Father of the Church. Against any fragmentation of salvation history, against any division of the Old and New Covenants, against any dispersion of God's revelation and action, Irenaeus extols the one Lord, Jesus Christ, who in the Incarnation sums up in himself the entire history of salvation, humanity and all creation: "He, as the eternal King, recapitulates all things in himself" (*Adversus Haereses*, III, 21, 9).

2. Let us listen to a passage in which this Father of the Church comments on the Apostle's words concerning the recapitulation of all things in Christ. The phrase "all things", Irenaeus says, includes man, who was touched by the mystery of the Incarnation when the invisible Son of God "became visible, the incomprehensible became comprehensible, the impassible became passible, the Word became man. He recapitulated all things in himself, so that, just as the Word of God has primacy over heavenly, spiritual and invisible beings, so he does over visible and corporeal beings.

Assuming this primacy in himself and giving himself as head to the Church, he draws all things to himself" (*Adversus Haereses*, III, 16, 6). This coming together of all being in Christ, the centre of time and space, gradually takes place in history, as the obstacles, the resistance of sin and the Evil One, are overcome.

3. To illustrate this movement, Irenaeus refers to the difference, already presented by St Paul, between Christ and Adam (cf. Rom 5: 12-21): Christ is the new Adam, that is, the Firstborn of faithful humanity, who lovingly and obediently welcomes the plan of redemption which God designed as the soul and goal of history. Christ must therefore cancel the work of devastation, the horrible idolatries, violence and every sin that rebellious Adam sowed in the age-old history of humanity and in the created realm. By his total obedience to the Father, Christ opens the era of peace with God and among men, reconciling dispersed humanity in himself (cf. Eph 2: 16). In himself he "recapitulates" Adam, in whom all humanity can see itself, transforms him into a child of God and restores him to full communion with the Father. Through his brotherhood with us in flesh and blood, in life and death, Christ becomes "the head" of saved humanity. St Irenaeus writes again: "Christ has recapitulated in himself all the blood shed by all the just and by all the prophets who have lived since the beginning" (*Adversus Haereses*, V, 14, 1; cf. V, 14, 2).

4. Good and evil, then, are considered in the light of Christ's redemptive work. As Paul shows us, this involves all creation with the variety of its elements (cf. Rom 8: 18-30). Indeed, nature itself, since it was subjected to the senselessness, degradation and devastation caused by sin, thus shares in the joy of the liberation achieved by Christ in the Holy Spirit.

Therefore, the full realization of the Creator's original plan emerges: that of a creation in which God and man, man and woman, humanity and nature are in harmony, in dialogue and in communion. This plan, upset by sin, is restored in the most marvellous way by Christ, who mysteriously but effectively carries it out in the present reality, waiting to bring it to fulfilment. Jesus himself said he was the fulcrum and point of convergence of this saving plan when he said: "I, when I am lifted up from the earth, will draw all men to myself" (Jn 12: 32). And the Evangelist John presents this work precisely as a kind of recapitulation: "to gather into one the dispersed children of God" (Jn 11: 52).

**From the Book of Heaven: V28 – June 18, 1930** - "My daughter, each created thing calls the creature to do the Divine Will. They are without voice and they speak, but speak according to the act that the Divine Volition carries out in them. In fact, each created thing carries out a distinct act of Divine Will, and with that act it calls the creature to do Its Divine

Will. Each created thing has received from God, for this purpose, a special delight, in order to attract the creature in a mysterious way to do His Divine Will.

“This is the reason for the order, the harmony of all Creation around the creature; in such a way that the sun calls with its light, and unleashing its heat, it calls her to do the Will of her Creator. And My Divine Fiat, hidden under the veils of the light, calls with insistence, without ever withdrawing, to receive Its life, so as to be able to carry It out as It does in the sun. And almost to assail her so as to make itself listened to, it invests the creature from all sides—to the right, to the left, over her head; it extends even under her feet, to say to her with its mute language of light: ‘Look at me, listen to me—how beautiful I am, how much good I do to the earth, because a Divine Will reigns and dominates my light. And you—why don’t you listen to me with my touch of light, so as to receive the Life of the Divine Will, to let It reign in you?’

“The heavens speak to you with the meek twinkling of the stars; the wind with its empire, the sea with its murmuring and with its tumultuous waves; the air speaks to you in the breathing, in the heartbeat; the little flower with its fragrance. In sum, all created things compete among themselves in calling you to receive My Will in order to let It reign, so that Heaven and earth may be nothing other than an act of Divine Will. Oh! if creatures listened to the many voices of Creation that, though mute, are yet real and always present in their midst—they would surrender to letting It reign, as It reigns with Its full triumph in all things created by Us.”

**V28 – November 30, 1930** - “My little daughter of My Divine Volition, My Will is one, and even though It has the bilocating virtue—It bilocates at each instant, in each thing, in each act, in such a way that all can have It as act and life of their own—however It never loses Its Unity, It is always one, and with Its one strength It maintains, wherever It reigns, the union, the harmony, the order, the communication, the inseparability, and holds everything enclosed within Itself inside one single act. The act is one, My Will is one, but It extends everywhere, leaving not even one atom of the things created without Its operating and vivifying life.

“Now, My daughter, one who does My Will and lives in It, when she does her acts, draws into herself all the acts of My Fiat, that It has done and continues to do; and My Will draws the creature and her act into Its act. So, by virtue of Its one Will, It draws her into the heavens, into the sun, into the air—in everything. And do you know what happens then? No longer does one single Divine Reason and Will fill Heaven and earth, but another reason and will, human, that, dissolving within the Reason and Will, remains—one can say—as the veil of the created things, but a veil that has reason and will, though sacrificed and identified with the Divine Reason and Will. And then it happens that My Fiat is no longer alone in loving, honoring and glorifying Itself in the created things, but there is another will, human, that loves It, adores It, glorifies It, as heavens, as sun, as air. In sum, it is present everywhere and in each distinct thing in which My Will reigns.

5. This work will reach its fullness at the end of time when - as Paul again recalls - **"God will be all in all"** (cf. 1 Cor 15: 28).

**From the Book of Heaven: V30 – May 30, 1932** - “Now, as the creature does her will, so she withdraws and takes a step back from her Creator, and God withdraws; and an Infinite distance forms between the one and the other. See, therefore, the necessity to persevere in a continuous way of Operating in My Divine Will, in order to diminish the great distance

between God and the creature, product of the human will. And do not believe that this is a personal distance; **I AM as for all, in all, in Heaven and on earth.** The distance that the human volition forms without Mine, is a distance of Sanctity, of Beauty, of Goodness, of Power, of Love; they are Infinite distances that **only My Volition Operating in the creature can Reunite and connect together and render inseparable the one from the other.**

The last page of the Book of Revelation - proclaimed at the start of our gathering - depicts this goal in vivid colours. The Church and the Spirit are waiting and praying for the moment when Christ will "deliver the kingdom to God the Father after destroying every rule and every authority and power.... The last enemy to be destroyed is death. "For God has put all things in subjection under his [Son's] feet" (1 Cor 15: 24, 26-27).

At the end of this battle - described on marvellous pages in the Book of Revelation - Christ will complete the "recapitulation", and those who are united with him will form the community of the redeemed, which **"will not be wounded any longer by sin, stains, self-love, that destroy or wound the earthly community. The beatific vision, in which God opens himself in an inexhaustible way to the elect, will be the ever-flowing well-spring of happiness, peace and mutual communion"** (CCC, n. 1045).\

**From the Book of Heaven: V15 – May 25, 1923** - "Beloved daughter of Our Supreme Will, see, this whole machine of the universe – heavens, sun, seas, and all the rest – was created by Us to give it as a gift - but do you know to whom? To the ones who would do Our Will. Everything was given to them as to Our legitimate children. We did this for the decorum of Our works, depositing them and giving them as gift, not to foreign people or to illegitimate children,... but by giving them to Our legitimate children. And since each created thing contains a distinct love and a special good for the one to whom the gift is directed, Our Will, dwelling in them and forming Its very Life in them, would make them comprehend all these loves, distinct among themselves, which are present in the whole creation, as well as all the specialties of goods. So, they would requite Us for each distinct love, and would give Us glory and honor for all the goods given to them. Our Will, which had created them with one Fiat, and which knew all the secrets - dwelling in Our legitimate children, with another Fiat would reveal Our secrets contained in all created things, and would make them give Us love for love. Harmonies and communications would be mutual between them and Us.

**V31 – October 9, 1932** - "Now, one who goes around in Our Will, as she finds Our Works that were prepared in order to then Create man, she sounds the little bell to call all creatures to recognize this Love of God toward man. And its sweet sound calls Our Attention, Our Love reawakens, and makes arise again in Us Our Ecstasies of Love toward her. Ecstasies mean total Re-Pouring toward whom one Loves, and one who comes into Our Will has the strength to make Us undergo Our Ecstasy of Love so that We pour Ourselves out again in her. And with Our Power, We put the creature into Ecstasies for Us, so that nothing remains for her, and everything re-pours into Our Supreme Being.

“A mutual re-pouring occurs, the one into the other, because there is nothing that pleases Us more, than seeing the creature in that same Will in which she was Created. To contemplate Our Works, know them, and feel the pulsations of Our Love that each created thing possesses, was the Garment that We prepared and gave to man in Creating so many things and the whole of Creation. Now, who receives the life of the good that created things contain? One who makes use of this Garment so splendid, and with Right knows them. Knowing them she finds Our Palpitating Love, Our Operating Will, and she loves them and loves in them that Supreme Being who Loves her so much. Therefore be attentive and constant in going around in Our Works, so that We give each other a hand in Loving each other, take turns placing ourselves in Ecstasy, and with utility you will make use of the great Garment that with so much Love your Creator has given you.”

The Church, the loving Bride of the Lamb, with her gaze fixed on that day of light, raises the ardent prayer: "*Marana tha*" (1 Cor 16: 22), "Come, Lord Jesus!" (Rv 22: 20).

Fiat !