

# *Luisa – She Who Reproduces her Creator*

*October 11*



## *V. God Carries Out His Plan: Divine Providence (CCC)*

### *Providence and secondary causes*

**308** *The truth that God is at work in all the actions of his creatures is inseparable from faith in God the Creator. God is the first cause who operates in and through secondary causes: “For God is at work in you, both to will and to work for his good pleasure.”<sup>171</sup> Far from diminishing the creature’s dignity, this truth enhances it. Drawn from nothingness by God’s power, wisdom, and goodness, it can do nothing if it is cut off from its origin, for “without a Creator the creature vanishes.”<sup>172</sup> Still less can a creature attain its ultimate end without the help of God’s grace.<sup>173</sup>*

### *Ecclesiasticus 1:8*

*There is one most high Creator Almighty, and a powerful king, and greatly to be feared, who sitteth upon his throne, and is the God of dominion.*

### *From the Book of Heaven*

**V30 – Nov. 16, 1931** - *“My little daughter of My Will, indeed everything that passes between the Creator and the creature, the acts that she does, and what she receives from God, serve to maintain the correspondence, for them to know each other more so as to love each other more, and to keep up the game between each other—to*

*obtain the intent of what God wants from the creature, and of what she wants from God. So, each act is a game that is prepared to obtain the most beautiful Victories and make a prey of each other.*

*“The act serves as material in order to play, and as pledge in order to have something to give to the winner. God, by giving, puts in His Pledge; the creature, by doing her act, puts in her own—and they set up the game. And Our Goodness is so great, that We make Ourselves weak so as to let the creature win; other times We make Ourselves Strong, and We win; and this We do in order to keep her on her toes, so that, by doing more acts, she may put in more pledges, and so she may be able to win, to make up for the defeat. After all, how could the Union be maintained, if We were to give nothing, and the creature were to give Us nothing?*

*“See then, each act is a committing of Ourselves to give greater Graces, and a Correspondence that you open between Heaven and earth, and a Game in which you call your Creator to be with you. More so, since each Act done by the Divine Will in the act of the creature is a Divine Seed that Germinates in her; the act prepares the soil in which My Will sows Its Seed, to make it Germinate into a Divine Plant. In fact, according to the seed that is sown into the womb of the earth, that is the plant that is born: if the seed is of flowers, the flower is born; if the seed is of fruit, the fruit is born.*

*“Now, My Divine Will sows a distinct Seed in each act of creature: in some It sows the Seed of Sanctity, in some the Seed of Love, in others the Seed of Goodness, and so forth. The more acts she does in It, the more soil she prepares in which My Will prepares Its Distinct Seed, to fill the earth with these human acts. So, one who lets herself be dominated by My Divine Will is Beautiful, is Striking; each of her acts, containing the variety of the Divine Seeds, is a note of her Creator: one act says Sanctity, another Mercy, others Justice, Wisdom, Beauty, Love. In sum, a Divine Harmony appears, with such order, that it shows the Finger of God Operating in her.*

*“Do you see, then, the necessity of the act of the creature in order for Us to be able to find the soil in which to enclose Our Divine Seed? Otherwise, where to sow it? As for Us, We have no soil; therefore she must form it for Us with her acts, so that, with Our Seeds, We may Germinate Our Divine Being in the creature. Therefore, one who does and Lives in Our Divine Will can be called she who Reproduces her Creator and Hosts within herself He who Created her.”*

*Then, I continued my acts in the Divine Volition, and my littleness wanted to embrace everything in my embrace of love, to be able to make my little love run in*

*all things and everywhere. But while I was doing this, my sweet Jesus added: “My daughter, to love means to possess, and wanting to make the beloved person or object one’s own. To love means bond, whether of friendship or of kinship or of relationship, according to the greater or lesser intensity of the love. So, if between the creature and God there is no void of Divine Love, if all his acts run toward God to Love Him, if they have their Origin in Love and in Love they end, if he looks at all things that belong to the Supreme Being as his own—this says Love of son toward his Father, because in this way one does not go out, either of the Divine Properties or of the House of the Celestial Father.*

*“In fact, True Love constitutes a Right in the creature—Right of Relationship, Right of Participation in the Goods, Right to be Loved. Each of his acts of Love is a vibrating note that palpitates in the Divine Heart; and with its sound it says: ‘I Love You—Love me.’ And the sound does not cease if he does not hear the note of his Creator that, echoing the sound of the soul, answers to him: ‘I Love you, O son.’ O! how We await the ‘I love You’ of the creature, to let him take his place in Our Love, to have the sweet pleasure of being able to say to him: ‘I Love you, O son,’ and so be able to give him a greater Right to Love Us and to belong to Our Family.*

*“A broken love, and one that does not make Our Things its own, nor does it defend them, cannot be called love of son; at most, it can be love of friendship, love of circumstance, love of interest, love of necessity, that does not constitute a right, because only sons have the Right to Possess the Goods of the Father, and the Father has the Sacrosanct Duty, even by Divine and human Laws, to make his children possess His Goods. Therefore, Love always, so that you may find, in all your acts, the Love, the Encounter, the Kiss of your Creator.”*

***FIAT!***