

The Calendar



OCTOBER MONTH of the HOLY ROSARY The Calendar

Each day of the month of OCTOBER

- From the Book of Heaven -

Volume 2-36

by the Servant of God Luisa Piccarreta



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The Calendar
Each day of the month of OCTOBER
- From the Book of Heaven -
by the Servant of God Luisa Piccarreta
For Private Use

10/1/99 – Vol. 2 Jesus speaks with bitterness about the abuses of the Sacraments.

This morning lovable Jesus continued to make Himself seen in silence, but with a most afflicted appearance; He had a thick crown of thorns driven onto His head. I felt my interior powers silent and I did not dare to say a single word; but in seeing that He suffered very much in His head, I stretched out my hands and, very carefully, removed the crown of thorns. But, what a bitter spasm He suffered! How His wounds opened more and His blood poured out in torrents! In truth, it was something that tortured the soul. After I removed it, I placed it on my head, and He Himself helped so that it might penetrate inside; however, everything was silence on both parts.

But, what was my surprise when, after a little while, I went about looking at Him again, and I saw that with their offenses creatures were putting another crown on the head of Jesus! Oh, human perfidy! Oh, incomparable patience of Jesus, how great you are! And Jesus kept silent, and almost did not look at them so as not to know who His offenders were. Again I removed it, and as all my interior powers woke up with tender compassion, I said to Him: 'My dear Good, my sweet Life, tell me a little bit – why do You no longer tell me anything? You have never been used to hiding your secrets from me. O please! Let us speak together a little, for in this way we will pour out a little bit the sorrow and the love that oppress us.'

And He: "My daughter, you are the relief for my pains. However, know that I do not tell you anything because you always force Me not to chastise the people. You want to oppose my Justice, and if I do not do as you want, you remain disappointed, and I feel more pain for not keeping you content. Therefore, in order to avoid displeasures on both our parts, I keep silent." And I: 'My good Jesus, have You perhaps forgotten that You Yourself suffer after You have made use of your Justice? It is seeing You suffer in the creatures themselves that makes me more than ever alert in forcing You not to chastise the people. And then, seeing the creatures themselves turning against You like many poisonous vipers, such that they would almost take your life if it were in their power, because they see themselves under your scourges, and they irritate your Justice even more... I don't have the heart to say Fiat Voluntas Tua.'

And He: "My Justice can take no more. I feel wounded by everyone – by priests, by devout people, by the secular, especially because of the abuse of the Sacraments. Some do not care about them at all, adding despises; others, who attend them, turn them into a conversation for their own pleasure; and others, not satisfied in their whims, because of this reach the point of offending Me. Oh, how tortured my Heart is in seeing the Sacraments reduced to painted pictures, or like those statues of stone which seem to be alive and operating from afar, but as one draws near them, one begins to discover the deceit. Then, one goes about touching them, and what does he find? Paper, stone, wood - inanimate objects; and here is how they are disillusioned completely. This is how the Sacraments have been reduced for the most part – there is nothing but mere appearance. What to say, then, about those who remain more filthy than clean? And then, the

spirit of interest that reigns among the religious – it is something to be wept over! Don't you think that they are all eyes where there is a most wretched penny, to the point of degrading their dignity? But where there is no interest they have no hands nor feet to move a tiny bit. This spirit of interest fills their interior so much that it overflows outside, to the point that the secular themselves feel the stench of it, are scandalized by it, and this causes them to give no credence to their words. Ah, yes, no one spares Me! There are some who offend Me directly, and some who, though they could prevent so much evil, do not bother doing it; so, I do not know to whom to turn. But I will chastise them in such a way as to render them incapable, and some I will destroy completely. They will reach such a point that churches will remain deserted, with no one to administer the Sacraments."

Interrupting Him, all frightened I said: 'Lord, what are You saying?! If there are some who abuse the Sacraments, there are also many good daughters who receive them with the due dispositions, and who would suffer very much if they could not attend them.' And He: "Too scarce is their number; and then, their pain for not being able to receive them will work as reparation for Me, and to make them victims for those who abuse them." Who can say how tormented I was left by these words of blessed Jesus? But I hope that He will placate Himself out of His infinite Mercy.

10/1/09 – Vol. 9 *Jesus counts, weighs and measures everything in the soul, so that nothing may be lost and she may be repaid for everything.*

Being very afflicted because of my poor state, I felt nauseating to myself, and abominable before God. I felt as if the Lord had left me halfway on the path, and without Him I feel I cannot go on any further. I feel He no longer wants to use me in order to spare the world the chastisements, and so He has moved crosses and thorns away from me; He has discontinued all my sharing in His Passion, the communications... The only thing I see is that He is on the alert so that I remain at peace. My God, what pain! If You Yourself did not keep me distracted from these losses - of crosses, of You, and of everything, I would die of grief. Ah! if it wasn't for your Holy Will, into what a sea of troubles I would have fallen! Oh! keep me always in your Holy Will - this is enough for me.

Now, as I was in my usual state, I was crying and saying to myself: 'Good Jesus has taken me into no account, nor the years of bed, nor the sacrifices – nothing; otherwise He would not have left me - and I cried and cried. At that moment, I felt Him move in my interior and I lost consciousness, but also outside of myself I kept crying. Then, as if a door had opened in my interior, I saw Jesus. I felt huffy and I did not say anything to Him; I just kept crying. Jesus told me: "Calm yourself, calm yourself, do not cry; if you cry, I feel my Heart touched and I faint with love for you. Do you want to increase my pains because of your love?"

Then, assuming a majestic air, as though sitting on a throne within my heart, He seemed to hold a pen in His hand and to write; and turning to me, He said: "See whether I do not take your things into account – not only the years of bed, the sacrifices, but even the thoughts you have for Me. I am writing your affections, your desires – everything... everything, even that which you would want to do or suffer, but you don't because I do not concede it to you. I count, weigh and measure everything, so that nothing may be lost and you may be repaid for everything. And as I write it, I keep it in my own Heart."

Then, I don't now how, I found myself in Jesus, while before I was in my interior. It seemed that the head of Jesus was in the place of my head, and all of my members served as His body; and He repeated: "See how I keep you – like the

members of my own body"; and He disappeared. After a little while, as I continued to be afflicted, bursting into crying every so often, Jesus came back and told me: "My daughter, courage, I have not left you; rather, I am hidden, because if I let Myself be seen as before, you would bind Me everywhere, and I would not be able to chastise the world in anything. Nor have I left you halfway on the path; don't you remember what these last years of your life are? These are the years wanted by your confessor. Don't you remember that, not once, but as many as four or five times you found yourself fighting with Me – I wanted to take you with Me, and you would tell me that obedience did not want it; and while I had prepared you in order to take you with Me, I was forced to leave you again? Look now at the consequences you are bearing; these are years of pause and of patience. Charity and obedience have their own thorns, which open large wounds and make the heart bleed; but they make the most ruby-red, fragrant and beautiful roses bloom. In fact, in seeing in your confessor the fruit of his good will, and charity, and fear that the world might be chastised - because of this I somehow concurred with him; but if I had not found anyone who would pray Me and interpose himself, you would certainly not be here. But, come – courage, the exile will not be too long after all, and I promise you that the day will come when I will not let myself be won by anyone."

Who can tell in what bitternesses I swim – comforted, yes, but embittered down to the marrow of my bones. I cannot remember this without crying; so much so, that in telling it to the confessor, the heat of my tears was such that It seemed I would get upset with him; and I truly said to him: 'You have been the cause of my troubles.'

10/1/10 – Vol. 9 *Love for Jesus forms the transformation of the soul in Him.*

Having received Communion I felt all transformed in blessed Jesus, and I said to myself: 'How can one maintain this transformation with Jesus?' And in my interior it seemed that Jesus was saying: "My daughter, if you want to be always transformed in Me – even more, to be one single thing with Me - love Me always and you will maintain your transformation with Me. In fact, love is fire, and whatever woods are thrown into the fire, small or big, green or dry, they all take the form of fire and convert into fire itself; and after these woods have been burned, one can no longer discern which wood was one and which another, neither the green one nor the dry one – one can see nothing but fire. The same when the soul never ceases to love Me. Love is fire that transmutes the soul in God; love unites, its flames invest all of the human operations and give them the form of the divine operations."

10/1/25 – Vol. 18 *The Divine Will is the center of the Humanity of Our Lord. One who lives in It, lives in this center.*

I was accompanying the pains of the Passion of my sweet Jesus according to my usual way, and I offered the very privation of Him and the torture it caused me, as attestation of my sorrowful love, for His relief and as compassion for His pains. Now, while I was doing this, my beloved Good moved one arm within my interior, raising His right hand and letting rivulets of blood and of light flow from His fingers over my poor soul, which was withered and burned by the powerful blowing of His privation - and with such sadness that Jesus Himself was shaken; and moved to compassion, wanting to cheer me, He said to me: "My daughter, courage, do not fear. One who lives in my Will is in the center of my Humanity,

because the Divine Will is in Me like the sun within its sphere: even though the rays invade the earth, it never departs from up high, from its center; it remains always encircled within its sphere, in its majestic throne; and while its light reaches everywhere, dominating everything, everything serves as its footstool, as all await its beneficial light. So was my Divine Will within Me – like center in the sphere of my Humanity; and from my sphere started the light, reaching everyone and every place. This had been the first act of man - to reject my Supreme Will; therefore it was appropriate for my Humanity to take the first step toward It, centralizing this Eternal Will within Me, as center of life, and bringing It to man once again, through my life, my works and pains, so that he might return to his Creator, placing himself in the order for which he had been created.

Do you see, then, my daughter? The soul who lives in my Will is in the center of my Humanity, and everything I did and suffered is all around her, and for her help. If she is weak, it administers to her my strength; if shaded, my blood washes her and embellishes her; my prayers sustain her; my arms hold her tightly and cover her with my works. In sum, everything is for her defense and help. This is why the thought of my pains is as though natural in you – because, since you live in my Will, they surround you like many clouds of light and of grace. Within the sphere of my Humanity, my Will placed my works, my steps, my words, my blood, my wounds, my pains, and everything I did, as though on the way, in order to call man and give him sufficient aids and means to save him and to make him come back again into the womb of my Will. If my Will had wanted to enter the field on Its own in order to call man, he would have been frightened. Instead, I wanted to call him with everything I did and suffered, like many enticements, pushes, encouragements and means, to make him return into my arms. So, everything I did and suffered is the carrier of man to God. Now, one who lives in my Will, by living in the center of my Humanity, takes all the fruits of everything I did and suffered, and enters the order of Creation; and my Will fulfills in him the full purpose for which he was created. Others, then, who do not live in my Will, find the means to be saved, but do not enjoy all the fruits of Creation and of Redemption."

Now, while my lovable Jesus was saying this, I said to Him: 'My Love, I don't' know – You tell me that I live in your Will, and then You leave me? Ah! what a hard martyrdom You make me go through. As You leave me, everything changes for me; I myself no longer recognize myself; everything dies for me – the light dies, the love, the good. You alone maintain the beating of life in my poor soul; as soon as You depart and leave me, everything dies. See, then, in what hard and painful conditions You leave me. O please! have pity on me and do not leave me any more, for I can take no more.' And while I wanted to say more, my Jesus, sighing, added: "My daughter, be quiet, do not go any further - your words wound my Heart. Oh! how I would like to remove from your heart this nail so hard – that I leave you, that I might leave you. I too know that, for one who loves Me, this nail is unbearable, it kills one continuously, without pity. Therefore, lay down the thought that I might leave you. You should be convinced that, instead of leaving you, I penetrate more deeply into you, and I remain silent in the little ship of your soul; and this is so true, that nothing has moved within you: the preparations that were there, are still there – they are all in the order; so much so, that it is enough for my Will to want it, and I give a little spin to the preparations which are there, and quickly I am with you. And besides, how can I leave you? One who does my Will and lives in It maintains whole the bonds of Creation which exist between Creator and creature, the bonds of Redemption, and

the bonds between the Sanctifier and the ones who are being sanctified. My Will seals all these bonds and renders the creature inseparable from Me. Therefore, be sure that your Jesus does not leave you."

Now, while He was saying this, I saw as though many threads of light bound to my heart. Some of them were bound to all the created things; other threads of light were coming out from all that Jesus had done and suffered; others from the Sacraments. May everything be for the glory of God, and for the good of my soul and of all souls. Amen.

10/1/33 – Vol. 32 *Enchanting scenes that Jesus enjoys in the soul who Lives in His Will. Continuous call that God and the creature make.*

The Divine Volition never leaves me. It seems to me that It is always inside and outside of me, as in act of surprising me, because It wants to place Its Act in everything that I do. If I pray, if I suffer, if I labor, and even if I sleep, It wants to give me Its Divine Rest in my sleep. It always wants to give Itself something to do, and in everything It calls me by telling me: "Let Me descend into the depth of all your acts, and I will make you Rise into the heights of My Act. We will compete: you to Ascend, and I to descend."

But who can say what the Divine Will made felt in my soul? Its Excessive Love, Its Condescension, Its continuous occupying Itself over my poor soul.

But while I found myself under the Empire of the Divine Volition re-pouring Itself over me, my highest Good Jesus, surprising me, told me: "My good daughter, there is no scene that moves Me and enraptures Me more, than to see the human littleness under the Empire of My Will: the Divine in the human, the Great in the littleness, the Strong in the weak, that hiding in each other, Conquer each other in turn. It is so Beautiful, so enchanting, that I find the Pure Joys, the Divine Happiness, that the creature can give Me, even though I see that she brings My same Will to Me in hand, and she brings It to Me by means of the channel of the human will. If you knew how much this delights Me, in order to please Me you would let yourself always be Conquered by My Will. I can say that I leave Heaven, while I remain in order to come to enjoy the Pure Joys that My Divine Will knows how to give Me in the little circle of the creature on earth.

"You must know that one who does My Divine Will, and lets Its Life flow in her acts, continuously calls God and all His Attributes. God hears Himself always called by the creature: now she calls Him because she wants His Power, now she wants His Love, now because she wants His Sanctity, His Light, His Goodness, His Imperturbable Peace. In sum, she remains always calling Him because she wants of His, and God always remains waiting for her in order to give what she asks. And in order to exchange her, He feels called, and He Calls her, in order to show Trust to her and tell her: 'What else do you want of My Divine Being? Take what you want, rather, as you call Me, I already prepare for you My Power, My Love, My Light, My Sanctity, that

"In fact, God Calls the soul and the soul calls God, and this always calling each other in order to ask and receive, and God in order to give, forms the Life of My Will in the creature. It matures her, and makes her grow, and forms the sweet Enchantment of her Creator Himself. One continuous Act encloses such Power, that God does not know how to unbind Himself from the creature, nor she from God. Rather they feel the Irresistible need of remaining Bound with each other. And only My Will knows how to produce these continuous Acts that never cease and form the True Character of Living in My Will. On the other hand, a changeable character, a broken work, is the true sign of living of human volition,

that does not know how to give either Firmness, or Peace, and does not know how to produce anything other than thorns and bitternesses."

10/2/00 – Vol. 4 *State of victim for Italy and for Corato.*

Fearing that my state was no longer Will of God, as blessed Jesus came, I said: 'How I fear that my state is no longer your Will; because I see that I lack the two main things that kept me bound: suffering and your presence.' And He: "My daughter, it is not that I no longer want to keep you in this state, but since I want to chastise the world, this is why I am not coming and I make you lack suffering." And I: 'Why remain in this state then?'

And He: "Your position of victim and your continuous waiting for Me already break my arms. In fact, you do not see Me, but I see you very well, and I count all your sighs, your pains, your desires for Me; and your being all intent on Me is always an act of reparation for many who do not bother about Me, nor desire Me, but despise Me and are all intent on earthly things – covered with mud, amid the stench of vices. So, being the complete opposite of theirs, your state always comes to break Justice; so much so, that keeping you in this state and beginning the bloody wars in Italy is almost impossible for me." And I: 'Ah, Lord, to remain in this state without suffering is almost impossible for me; I feel my strengths fail me, because the strength to remain in this state comes to me from the sufferings. So, since these are lacking, some day, when You are not coming, I will try to go out. I am telling You this before, so You won't be displeased.' And He: "Ah, yes, yes, you will go out of this state when I begin the slaughter in Italy; then I will suspend it completely."

While saying this, He showed the fiercest wars which are to happen, both among the secular and against the Church. The blood inundated the towns like when there is a pouring rain. My poor heart writhed for the pain in seeing this, and remembering about my own town, I said: 'Ah, Lord, in saying that You will suspend me completely, You make me understand that not even for poor Corato will You have compassion - not even Corato will You spare? And He: "If sins reach a certain number, such that they will not deserve to have victim souls, and those who keep you as victim do not interest themselves, I will have no regard for her – that is, for Corato." Having said this, He disappeared, and I remained all oppressed and afflicted.

10/2/01 – Vol. 4 *Jesus takes her to Heaven, and the Angels ask Him to show her to the peoples. She swims in God and tries to comprehend the interior of God.*

This morning my adorable Jesus came and transported me outside of myself, in the midst of the peoples. Who can tell the evils - the horrors that could be seen? Then, all afflicted, He told me: "My daughter, what a stench emanates from the earth! It was supposed to be one with Heaven, and since in Heaven they do nothing but love Me, praise Me and thank Me, the echo of Heaven was to absorb the earth and form one only; but the earth has rendered itself unbearable. Therefore come, and unite yourself with Heaven, and in the name of all come to give Me a satisfaction for them." In one instant I found myself amidst Angels and Saints. I am unable to say how, but I felt an infusion in me of what the Angels and Saints were singing and saying; and I, like them, did my part in the name of the whole earth. After this, all content, my sweet Jesus said, addressing everyone: "Behold an angelic note from the earth! How satisfied I feel!" And while saying this, almost to repay me, He took me in His arms, He kissed me and kissed me

over and over again, showing me to the whole Celestial Court as an object of His dearest satisfactions. On seeing this, the Angels said: "Lord, we pray You, show to the peoples what You have operated in this soul with a prodigious sign of your omnipotence, for your glory and for the good of souls. No longer keep the treasures poured in her hidden, so that, as they themselves would see and touch your omnipotence in another creature, this might be cause of emendation for those who are evil, and of greater spur for those who want to be good."

On hearing this, I felt myself caught by a fear, and annihilating myself completely, to the point that I saw myself like a tiny little fish, I threw myself into the Heart of Jesus, saying: 'Lord, I want nothing but You and to be hidden in You – this is what I have always asked of You, and this is what I pray You to confirm in me.' Having said this, I enclosed myself in the interior of Jesus, as though swimming in the most extensive seas of the interior of God. Then Jesus said to all: "Have you heard that? She wants nothing but Me and to be hidden in Me; this is her greatest contentment. And I, on seeing an intention so pure, feel more drawn to her; and seeing her displeasure if I were to show my work to the peoples with a prodigious sign, so as not to sadden her, will not concede what You have asked Me for." It seemed that the Angels were insisting, but I did not pay attention to anyone any more; I did nothing but swim in God to comprehend the Divine interior. But, no - I seemed to be like a little child who wants to clasp in his little hand an object of immeasurable magnitude, such that, as he grabs it, it escapes from him, and he can barely manage to touch it. So, he is unable to tell either how much it weighs, or how large that object is. Or like another child who, not knowing all the depth of studies, says with yearning that he must learn everything in a short time, but he can barely manage to learn the first letters of the alphabet. In the same way, the creature can say nothing but this: "I have touched It, It is beautiful, It is great, there is no good It does not possess. But, how beautiful is It? How much greatness does It contain? How many goods does It possess? This I am unable to tell." That is, of God she can tell the first letters of the alphabet, leaving the whole depth of studies behind.

So, even in Heaven, my dearest brothers, Angels and Saints, being creatures, do not have the capacity of comprehending their Creator in everything. They are like many containers filled with God, which, if one wants to fill them more, overflow outside. I believe I am speaking much nonsense, therefore I stop here.

10/2/03 – Vol. 5 One who is united with Jesus grows in His very life, gives development to the graft He made in Redemption, and adds more branches to the Tree of His Humanity. The interior and the exterior souls.

As I was in my usual state, all embittered and afflicted, and almost dazed because of the privation of my adorable Jesus, not knowing myself where I was, whether in hell or on earth, I just barely saw Him like a flash that escapes, saying: 'One who is on the path of virtues is in my very life, and one who is on the path of vice is in contradiction with Me.' And He disappeared.

A little later, in another flash, He added: "My Incarnation grafted humanity to the Divinity, and if one tries to remain united with Me with his will, with his works and with his heart, trying to carry out his life according to the standard of Mine, it can be said that he grows in my very life and gives development to the graft made by Me, adding more branches to the Tree of my Humanity. If, on the other hand, he does not unite with Me, in addition to not growing in Me, he gives no development to the graft; but rather, since one who is not with Me cannot have life, with perdition the graft is undone." And He disappeared again.

After this, I found myself outside of myself, inside a garden in which there were several rose bushes, some nicely bloomed, in the right proportion, almost half-closed, and others with petals falling off, to the point that a slight movement was enough to prune them, leaving just the stem of the rose, naked. A young man – I don't know who he was – said to me: "The first roses are the interior souls, who operate in their interior. These souls are symbolized by the rose petals which are turned inwards, adding a distinction of beauty, of freshness and of solidity, with no fear that some petals may fall to the ground. The external petals symbolize the blooming that the interior soul does outwards; receiving life from within her, her works are fragrant with holy charity and, almost like lights, they strike the eyes of God and of her neighbor.

The second rose bushes are the exterior souls; the little good that they do is all external and in the sight of everyone. Since there is no interior blooming, there cannot be the aim for God alone and His love alone; and because this is lacking, the petals – that is, the virtues – cannot be well attached. So, as the light breath of pride comes, it makes the petals fall off; as the breaths of complacency, of love of self, of esteem of others, of contradictions, of mortification come, they just barely touch the rose, and the petals fall down to the ground. So, poor rose, it remains always naked, without petals, with only thorns left, which prick its conscience." After this, I found myself inside myself.

10/2/06 – Vol. 7 *How our sufferings can relieve Jesus.*

Having received Communion, I felt I was outside of myself and I saw a person who was very oppressed by various crosses, and blessed Jesus was saying: "Tell her that in the act in which she feels as though dogged by persecutions, by punctures, by sufferings, she should think that I am present with her, and that whatever she suffers she can use to heal and medicate my wounds. So, her sufferings will serve to medicate now my side, now my head, now my hands and feet, which are too much in pain and embittered by the grave offenses that creatures give Me. This is a great honor that I give her, by giving her, Myself, the medicine to medicate my wounds, and by also giving her the merit of charity for having medicated Me."

While He was saying this, I saw many purging souls who, on hearing this, all amazed, said: "Fortunate are all of you to receive so many sublime teachings – that you acquire the merits to medicate a God, which surpass all other merits in merit – and your glory will be distinct from the others, as is Heaven from the earth. Oh, if only we had received these teachings – that our sufferings could serve to medicate a God – how many riches we would acquire, which now we do not have!"

10/2/13 – Vol. 11 *When the human will unites to the Divine Will, the Life of Jesus is formed within the soul. Taking the Divine Will means taking everything.*

Continuing in my usual state, blessed Jesus made Himself seen inside of me, but so much identified with me that I could see His eyes within mine, His mouth within mine, and so on with the rest. While I saw Him like this, He said to me: "My daughter, look at how I identify Myself with the soul who does my Will, making Myself one with her. I become her own life, because my Will is inside and outside of that soul. One can say that my Will is like the air she breathes, which gives life to everything in her; like the light which makes everything seen and understood; like the heat which warms, fecundates and makes one grow; like the

heart that palpitates; like the hands that work; like the feet that walk. When the human will unites itself to my Volition, my Life is formed in the soul."

Then, having received Communion, I was saying to Jesus, 'I love You', and He told me: "My daughter, do you really want to love Me? Say: Jesus, I love You with your Will. And since my Will fills Heaven and earth, your love will surround Me everywhere, and your 'I love You' will resound up there in the Heavens, and down to the bottom of the abysses. So, if you want to say: 'I adore You, I bless You, I praise You, I thank You', you will say it united with my Will, and you will fill Heaven and earth with adorations, benedictions, praises, thanksgiving - in my Will. These are simple, easy and immense things.

My Will is everything, to the extent that my very attributes - what are they? A simple act of my Will. Therefore, if Justice, Goodness, Wisdom, Fortitude follow their course, my Will precedes them, accompanies them, and places them in the act of operating. In sum, they do not move one point from my Volition. Therefore, whoever takes my Will takes everything; even more, she can say that her life is ended - ended the weaknesses, the temptations, the passions and the miseries - because all things lose their rights in the one who does my Will. My Will has primacy over everything, and right to all."

10/2/15 – Vol. 11 *Sins attract chastisements.*

After having suffered very much because of the privations of my always adorable Jesus, it seemed that He came for a little while, but in such suffering as to be terrifying. I plucked up courage and drew near to the mouth of Jesus; I kissed Him, and I tried to suckle: who knows if I managed to relieve Him, by sucking part of His bitterness...

To my surprise, I was able to draw some bitterness out of Him, which other times I did not manage to do. But Jesus was in such suffering that it seemed as if He didn't realize it. However, after I did this, as if He were stirring Himself, He looked at me and said: "My daughter, I cannot take any more, I cannot take any more... The creature has reached the brim. She fills Me with such bitterness that my Justice was in the act of decreeing the general destruction. But you arrived in time to snatch a little bit of bitterness away from Me, so that my Justice might still hold off. However, the chastisements will spread more. Ah, man incites Me, he disposes Me to fill him, almost stuff him with sorrows and chastisements, otherwise he will not change his mind."

I hastened to pray Him that He would calm down; and with a moving tone He told me: "Ah, my daughter! Ah, my daughter!" And He disappeared.

10/2/16 – Vol. 11 *Effects of Communion in the Divine Will.*

This morning I received Communion in the way Jesus had taught me – that is, united with His Humanity, His Divinity and His Will; and Jesus, on coming, made Himself seen and I kissed Him and clasped Him to my heart. He returned my kiss and my embrace, and told me: "My daughter, how content I am that you have come to receive Me united with my Humanity, Divinity and Will! You have renewed in Me all the contentment I received when I communicated Myself; and while you were kissing Me and embracing Me, since all of Myself was in you, you contained all creatures, and I felt I was given the kiss of all, the embraces of all, because this was your will, as was Mine in communicating Myself - to return to the Father all the love of creatures, even though many would not love Him. The Father made up for their love in Me, and I make up for the love of all creatures in you; and having found in my Will one who loves Me, repairs Me... in the name

of all – because in my Will there is nothing that the creature cannot give Me – I feel like loving creatures even if they offend Me, and I keep inventing stratagems of love around the hardest hearts in order to convert them. Only for love of these souls who do everything in my Will, do I feel as though chained, captured; and I concede to them the prodigies of the greatest conversions."

10/2/24 – Vol. 17 *Effects of the adoration of the Power of the Father, of the Wisdom of the Son, and of the Love of the Holy Spirit, done with the Divine Will.*

I felt all embittered because of the privation of my sweet Jesus. Oh, how much harder and more bitter my exile becomes, without the One who forms my life! And I prayed Him to have compassion for me, and not to leave me at the mercy of myself. Now, while I was saying this, my beloved Jesus made Himself seen as He was squeezing my heart tightly with His hands, and then binding me all with a little rope of light – but so tightly as to prevent me from making the slightest movement. Then He laid Himself within me, and we suffered together.

In the meantime, I felt I was being transported outside of myself, toward the vault of the Heavens, and I seemed to meet the Celestial Father and the Holy Spirit. And Jesus, who was with me, placed Himself between Them, and placed me on the lap of the Father, Who seemed to be waiting for me with so much love that He pressed me to His womb, and identifying me with His Will, communicated His power to me. So did the other two Divine Persons, with Wisdom and with Love. But while They communicated Themselves to me, One by One, then, They all became One, and I felt I was being infused with, all together, the Will of the Power of the Father, the Will of the Wisdom of the Son, and the Will of the Love of the Holy Spirit. But who can say all that I felt as being infused in my soul?

And my adorable Jesus said to me: "Daughter of Our Eternal Will, prostrate yourself before Our Supreme Majesty and offer your adorations, your homages, your praises, in the name of all, with the Power of Our Will, with the Wisdom and with the Will of Our Supreme Love. In this way We will feel in you the Power of Our Will adoring Us, the Wisdom of Our Will glorifying Us, the Love of Our Will loving Us and praising Us. And since the Power, the Wisdom and the Love of the Three Divine Persons are in communication with the intellect, the memory and the will of all creatures, We will feel your adorations, homages and praises flow within all the intelligences of creatures, which, rising between Heaven and earth, will make Us hear the echo of Our own Power, Wisdom and Love, adoring Us, praising Us and loving Us. Greater adorations, more noble homages, love and praises more divine, she cannot give Us. No other act can equal these acts, or give Us as much glory and as much love, because We see the Power, the Wisdom and the reciprocal Love of the Three Divine Persons flow within the act of the creature – We find Our own acts in the act of the creature. How not to enjoy them and not to give them supremacy over all other acts?"

So I prostrated myself before the Supreme Majesty, adoring It, praising It and loving It in the name of all, with the Power of their Will, Wisdom and Love which I felt within me. But who can say the effects of this? I have no words to express them, so I move forward.

Then, afterwards, I received Holy Communion, and I was fusing myself in the Will of my Highest Good Jesus in order to find in It all of creation, so that no one might miss the roll-call, and together with me, all may prostrate themselves at the feet of my Jesus in the Sacrament, to adore Him, to love Him, to bless Him, etc., etc... But while I was doing this, I felt somehow distracted in trying to find all

created things in His Divine Will, so that, one and with all, might be the love, the praises, the adorations to my Jesus. And Jesus, in seeing me as though entangled, gathered all of creation onto His lap and said to me: "My daughter, I placed all of creation on my lap, that it may be easier for you to find and call everyone together with you, so that not one thing which came from Me may not give Me, through you, the return of love and adoration which befits Me, as things which belong to Me. I would not be fully content in you, if any of them were missing. In my Will I want to find everything in you."

Then it became easier for me to find and call all of creation together with me, so that all might praise and love my Highest Good Jesus. But – oh marvel! – each created thing contained a distinct reflection and a special love of Jesus, and Jesus received the return of His reflections and of His own love. Oh, how content was Jesus! But as I was doing this, I found myself inside myself.

10/2/26 – Vol. 20 *How the generations are linked to one another, and therefore there are some that pray, some that receive and some that possess. How Jesus gives according to our dispositions. His Word is a new creation. How, in Heaven, there are no secrets.*

I was feeling embittered to the summit because of the privation of my sweet Jesus. Oh! how bad I felt. I could not take any more; but when I reached as though the extremes of pain, He moved in my interior and, all afflicted, told me: "My daughter, I am looking at how much I have to expand the boundaries of the Kingdom of My Will to give possession of It to creatures. I know that they are unable to grasp the endlessness that the Kingdom of My Will contains, because it is not given to them, as creatures, to cross and embrace a Will that corresponds to a Kingdom that has no boundaries.

"In fact, since they are created beings, they are always restricted and limited; but even though they are limited, I dispose more or less goods, and the extension of the expanses that they must possess, according to their dispositions. And so I am looking at posterity—at the dispositions that they will have; and I am looking at those in the present, to see the dispositions that they have, because those in the present must pray, impetrates and prepare the Kingdom of the Supreme Fiat for posterity, and according to the dispositions of posterity, and to the interest of those present, so do I keep expanding the boundaries of My Kingdom, because the generations are so linked to one another that it always happens this way: one prays, another prepares, another impetrates, another possesses.

"The same happened with My coming upon earth in order to form the Redemption. It was not those who were present that prayed, sighed and cried to obtain Its goods—they are the ones who enjoy them and possess them—but those who lived before My coming. And according to the dispositions of those in the present, and the prayers and dispositions of those in the past, so did I expand the boundaries of the goods of Redemption. In fact, only when a good can be useful for creatures, then do I give it; but if it brings them no utility, why give it? And this utility is taken by them if they have more dispositions.

"But do you know when I expand its boundaries? When I manifest to you a new knowledge that regards the Kingdom of My Will. This is why, before manifesting it to you, I cast a glance over all, to see their dispositions—whether it will be useful for them, or it will be for them as if it had not been spoken. And in seeing that I want to expand My boundaries more in order to give them more goods, more joys, more happiness to possess, but they are not disposed, I feel afflicted and I wait for your prayers, for your rounds in My Will, for your pains, in

order to dispose those present, as well as posterity. And then I return to the new surprises of My manifestations about My Will.

"This is why I am afflicted when I do not speak to you; My Word is the greatest gift—it is a new creation, and being unable to issue it from Myself because creatures are not disposed to receive it, I feel within Me the weight of the gift I want to give, and, unable to give it, I remain afflicted and taciturn. And My affliction grows even more in seeing you afflicted because of Me. If you knew how I feel your sadness—how it all pours into My Heart! My Will brings it deep into My inmost Heart, because I do not have two Wills, but one; and since It reigns in you, as a consequence, It brings your afflictions deep inside of Me. Therefore, pray and let your flight be continuous in the Supreme Fiat, that you may impetratae that creatures would dispose themselves, and I may return to speak once again."

Having said this, He kept silent, and I remained more afflicted than before. I felt all the weight that Jesus felt because of the lack of dispositions of creatures. I felt as if Jesus would no longer speak to me for now; but Jesus, wanting to cheer me from my affliction, and also cheer Himself, told me: "My daughter, courage, do you think that everything that passed between Me and you will be known? No, My daughter; I will make known what is necessary—what regards the Kingdom of the Supreme Fiat. Or rather, I will be even more generous compared to what creatures will take of this Kingdom of Mine, to give them free field in order to advance more and more, so as to let them expand their possession in the Supreme Fiat, that they may never say: 'Enough—we have no place else to reach.' No, no, I will use such abundance that man will always have something to take, and to extend his journey.

"But in spite of such abundance, not everyone will know our secrets, just as not everyone knows what passed between Me and My Mama in order to form the Kingdom of Redemption—the surprising graces, the innumerable favors. They will know them in Heaven, where there are no secrets, while on earth they have known only what I gave in superabundance for their good.

"So I will do with you. If I looked, it was for those who want to come to live in the Kingdom of My Will; but for you—for the little daughter of My Will, for the one who has formed this Kingdom together with Me with so much sacrifice—will My Love ever be able to say 'Enough'? Or deny My Word to you? Or not pour in you the continuous flow of My Graces? No, I cannot, My little daughter; this is not in the nature of My Heart, nor of My Will, that contains a continuous Act, never interrupted, of giving—and giving always new surprises to one who knows no other life but the life of My Will.

"If you see Me taciturn, it is not because of you, because between Me and you there is no need of words in order to understand each other—to see each other is to understand each other. I pour all of Myself in you, and you in Me; and in pouring Myself, I pour new graces in you, and you take them, because what is necessary for you, who must be the primary cause in order to form the Kingdom of the Eternal Fiat, will not be necessary for those who only have to live in It. With you, it is not only about living in It, but about forming It, therefore your Jesus must abound very much with you, to give you the raw materials for the formation of a Kingdom so holy.

"This happens also in the low world: one who must form a kingdom has need of many means, of many raw materials, while one who must form only one city needs much less; and one who only moves to live in it, with very few means can live in this city. The sacrifices that one who has to form a kingdom must make are not necessary for those who come to the decision of wanting to live in that

kingdom. Therefore, I just want you to work in the formation of the Kingdom of the Supreme Fiat, and your Jesus will take care of all the rest."

10/2/27 – Vol. 23 *How Adam was the holiest one before he sinned. Fullness and totality of goods of the acts done in the Divine Will; how they extend to all. The pupil of the eye invested by the sun. The creature in the Divine Will lends herself as matter and hides her Creator. Example of the Host.*

I was doing my round in the Creation, to follow all the acts of the Divine Will that are in It, and as I arrived at Eden, in which God created the first man, Adam, in order to unite myself, with him, to that Unity of wills that he possessed with God, in which he did his first acts in his first period of Creation, I thought to myself: "Who knows what sanctity my first father Adam possessed; what value his first acts done in the Kingdom of the Divine Fiat contained. And how can I impetratae a Kingdom so holy upon earth again, as I am the only one occupied with obtaining a good so great?"

But while I was thinking of this, my always lovable Jesus came out from within my interior, sending rays of light; and that light converted into words, and He told me: "My daughter, firstborn daughter of My Will, I want to reveal to you, as daughter of My Will, the sanctity of he who possessed the Kingdom of My Divine Fiat. At the beginning of Creation, this Kingdom had Its life, Its perfect dominion and Its complete triumph. So, It is not completely foreign to the human family; and because It is not foreign, there is all the sure hope for It to return again into their midst to reign and dominate.

"Now, you must know that Adam possessed such sanctity when he was created by God, and his acts, even the slightest, had such value, that no Saint, either before or after My coming upon earth, can be compared to his sanctity; and all of their acts together do not reach the value of one single act of Adam, because, in My Divine Will, he possessed the fullness of sanctity, the totality of all the Divine goods. And do you know what fullness means? It means to be filled to the brim, to the point of overflowing with light, sanctity, love—with all the Divine Qualities, in such a way as to be able to fill Heaven and earth, over which he had dominion, and through which his Kingdom extended.

"Therefore, each one of his acts done in this fullness of Divine goods had such value, that no one else—as much as he might sacrifice himself, suffer and do good, but does not possess the Kingdom of My Will and Its total dominion—can be compared to one alone of these acts in the Kingdom of My Will. Therefore, the glory, the love that Adam gave Me as long as he lived in the Kingdom of My Divine Volition, no one—no one has given Me, because in his acts he gave Me fullness and totality of all goods, and only in My Will can these acts be found—outside of It they do not exist.

"Therefore, Adam had his riches, his acts of infinite value, that My Eternal Will communicated to him before the Divinity; because, in creating him, God had left nothing empty within him, but everything was Divine fullness, as much as a creature could contain. And when he fell into sin, these acts, these riches of his, this glory and perfect love that he had given to his Creator, were not destroyed; on the contrary, it is by virtue of them and of his operating done in My Divine Fiat that he earned the Redemption. No, one who had possessed the Kingdom of My Will, even for a short time, could not remain without Redemption. One who possesses this Kingdom enters into such bonds and rights with God, that God Himself feels with him the strength of His own chains that bind Him, and He cannot get rid of him.

"Our adorable Majesty with Adam was in the same condition as a father who has a son who has been for him the cause of many conquests, of great riches, of incalculable glory; there is nothing the father possesses in which he does not find the acts of his son—he feels the glory and the love of his son resound everywhere. Now, to his misfortune, this son falls into poverty. Can the father ever not have compassion for his son, as he feels, everywhere and in every place, the love, the glory, the riches with which his son has surrounded him?

"My daughter, by living in the Kingdom of Our Will, Adam had penetrated into Our boundaries, that are interminable, and he had placed his acts, his glory, his love for his Creator everywhere; and, as Our child, with the acts he emitted, he brought Us Our riches, Our Joys, Our Glory and Love; his echo resounded in Our whole Being, as Ours did in his. Now, in seeing him fallen into poverty, how could Our Love bear not having compassion on him, if Our Divine Will Itself lovingly waged war on Us and pleaded for he who had lived in It?

"Do you see, then, what living in My Divine Will means—its great importance? In It there is fullness of all Divine goods and totality of all possible and imaginable acts. The soul embraces the whole of the Divine Being, she is in My Will like the eye before the sun, that remains all filled with its light; and while the whole sun is reflected in the pupil of the eye, its light remains also outside of it, investing the whole person and covering the earth without departing from within the pupil. And while its light remains in the eye, it would want to bring the pupil into the sun, to let it go round the earth with itself, to let it do what the light does and receive its acts everywhere as attestation of love and glory.

"This is an image of the soul who lives in My Will. My Will fills her with such fullness as to leave no empty space within her; and since she is incapable of possessing the whole Divine Immensity, It fills her for as much as the creature can contain, and without separating from her, It remains outside of her, bringing the pupil of the will of the soul into the endlessness of Its light, to let her do what My Divine Will does and receive the requital of her acts and of her love.

"Oh! power of My Divine Fiat operating in the creature who, letting herself be invested by Its light, does not refuse Its dominion and Its Kingdom. And if Adam deserved compassion, it was because the first period of his life was in the Kingdom of the Divine Will.

"If the Celestial Sovereign Lady, though She was alone, was able to obtain the coming of the Word upon earth, it was because She gave free field to the Kingdom of the Divine Fiat within Herself. If My very Humanity was able to form the Kingdom of Redemption, it was only because It possessed the whole entireness and immensity of the Kingdom of the Eternal Volition; because wherever It extends, It embraces everything, It can do anything, and there is no power against It that can constrain It.

"So, one alone who possesses the Kingdom of My Will is worth more than everything and everyone, and can earn and impetrated what all others together can neither earn nor obtain; because all others together, however good, but without the life of My Will in them, are always the little flames, the little plants, the little flowers that, at the most, serve to adorn the earth; they are subject to being extinguished and to wither, and the Divine Goodness can neither place great entrustments upon them, nor concede such portents as to do good to the entire world.

"On the other hand, one who lives in My Will is more than sun, and just as the sun invests everyone with the empire of its light, it rules over the plants and gives life, color, fragrance, sweetness to each one of them; it imposes itself on

everything with its tacit empire, to give it its effects and the goods it possesses, and no other sphere does so much good to the earth as the sun does—in the same way, those in whom My Will lives are more than sun, and with the light that they contain they lower themselves and then rise with rapidity, they penetrate everywhere—into God, into His Acts; with the Divine Will that they possess, they rule over God Himself, and over creatures; they are capable of overwhelming everything to hold out the life of the light they possess to all; they are the bearers of their Creator, and they let the light walk ahead of them to impetrare, and obtain, and give, whatever they want.

"Oh! if creatures knew such a great good, they would compete among themselves and all passions would change into passion of light for living, only and always, in that Divine Fiat that sanctifies everything, gives everything and rules everything."

My poor mind continued to wander in the Divine Volition, and it marveled at the sublimeness, fullness and totality of the acts done in It; and my Beloved Jesus, moving in my interior, added: "My daughter, let your marvel cease; the living in My Divine Fiat is to operate in It, it is the transfusion of the Creator into the creature, and there is an infinite distance between the Divine operating and the operating of the creature alone. She lends herself to her God as matter, to let Him operate great things, just as the matter of light lent itself to the Divine Fiat in Creation, to let It form the sun, the heavens, the stars, the sea—all matters in which the Supreme Fiat resounded, and It manufactured the whole Creation. A prodigy of It is the sun, the heavens, the sea, the earth, that were vivified and animated by the Fiat—perennial and enchanting display of what My Will knows how to do, and can do.

"It happens with the soul as with the accidents of the host that, though being matter, lends itself to let itself be animated by My Sacramental Life, as long as those same words spoken by Me in instituting the Most Holy Sacrament are pronounced by the Priest. Those were words animated by My Fiat, that contained the Creative Power, and this is why the matter of the host undergoes the transubstantiation of the Divine Life. One can pronounce as many words as one wants over the host, but if they are not those few words established by the Fiat, My Life remains in Heaven and the host remains the wretched matter that it is.

"So it happens with the soul: she can do, say, suffer whatever she wants, but if My Divine Fiat does not run inside of them, those are always finite and wretched things. On the other hand, for one who lives in It, her words, her works, her pains, are like veils that hide the Creator, and He who created Heaven and earth makes use of these veils and makes of them works worthy of Himself, placing in them His Sanctity, His Creative Power, His infinite Love. Therefore, no one else, though he might do great things, can compare to that creature in whom My Divine Will lives, reigns and dominates.

"Among creatures also it happens that, according to the material they have in their hands with which to form their works, so does the value that they possess and acquire vary. Suppose that someone has properties of iron: how much he has to work, sweat and toil to render that iron soft, to give it the shape of the container he wants to make; and the earning he makes is so small that he can barely make a living. On the other hand, someone else has properties of gold, of precious stones: this one works—oh! how much less; but he earns millions. So, it is not the work that brings great earning, exuberant riches, but the value of the material that one possesses. Someone works little and earns much because the material he possesses contains great value; someone else works much, but

because the material he possesses is wretched and of very little value, is always the poor ragged one, and his stomach half-empty.

"So it happens to one who possesses My Divine Will: he possesses the life, the creative virtue, and his littlest acts contain a Divine and immeasurable value; therefore no one can equal his riches. On the other hand, one who does not possess My Will as his own life, is without life, and he works with the material of his own will, and therefore he is always the poor ragged one before God, and he is empty of that food that forms in him the Fiat Voluntas Tua on earth as It is in Heaven."

10/2/29 – Vol. 27 *Only the Divine Will renders the creature happy; one prey to the other. One who does not have the true will to do a good is a poor cripple, and God does not want to make use of him.*

My abandonment and living in the Divine Fiat continues. Oh! how powerful is Its creative strength. Oh! how dazzling is Its light that, penetrating into the inmost fibers of the heart, invests them, and caressing them, It makes space for Itself and raises Its throne of dominion and of command—but with such enrapturing sweetness, that the littleness of the creature remains vanished, but happy to remain without life and dissolved in the Divine Fiat. Oh! if all knew You, O adorable Will, oh! how they would love to become lost in You in order to reacquire Your life and be happy of the very Divine Happiness.

But while my littleness was dissolving in the Divine Fiat, my lovable Jesus moved in my interior, and clasping me very tightly to His Divine Heart, told me: "My daughter, only My Divine Will can render the creature happy. With Its light, It either eclipses or puts to flight all evils, and says with Its Divine Power: 'I am perennial happiness. Flee—you, all evils; I want to be free, because before My happiness all evils lose life.'

"With one who lives completely in My Divine Volition, Its love is so great as to transform the actions of the creature, and an exchange of life takes place between God and her; an exchange of actions, of steps, of heartbeats. God remains clasped to the creature, and the creature to God; they become inseparable beings, and in this exchange of action and of life, the game is formed between Creator and creature—one makes oneself prey to the other. And in this becoming prey to each other, they play in a Divine manner, they make each other happy, they make feast, and God and the creature sing glory, they feel victorious because no one has lost, but one has conquered the other. In fact, in My Divine Will no one loses—losses do not exist in It. Only of one who lives in My Will can I say that she is My amusement in Creation, and I feel victorious in lowering Myself to let Myself be conquered by the creature, because I know for sure that she will not be opposed to letting herself be conquered by Me. Therefore, let the flight in My Will be always continuous."

After this, I was thinking about many things that blessed Jesus had told me about His Divine Will, His many ardent yearnings to make It known, and how in spite of the many yearnings of Jesus, nothing would arise to obtain His intent. And I said to myself: "What wisdom of God, what profound mysteries—who can ever comprehend them? He wants it, He is sorrowful because there is no one who opens the way for His Will, to make It known; He shows His Heart yearning—longing for His Divine Will to make Its way so as to make Itself known, to form Its Kingdom in the midst of creatures; and then, as if He were an impotent God, the ways are barred, the doors are closed, and Jesus tolerates, and with invincible and unspeakable patience He waits for doors and ways to open, and He knocks at

the hearts in order to find those who will be the ones who will occupy themselves with making His Divine Will known."

But while I was thinking about this, my sweet Jesus, making Himself seen all goodness and tenderness, such as to break the hardest hearts, told me: "My daughter, if you knew how much I suffer when I want to form My works and make them known to creatures in order to give them the good they contain, and I find no one who has true enthusiasm, genuine desire and the will to make My work his life in order to make it known, so as to give to others the life of the good of My work, that he feels within himself. And when I see these dispositions in one who must occupy himself with it, whom I call and choose, with so much love, for the works that belong to Me, I feel so drawn to him, that in order that he may do well what I want, I lower Myself, I descend into him and I give him My mind, My mouth, My hands and even My feet, that he may feel the life of My work in everything, and, as life that is felt, not as something extraneous to him, he may feel the need to give it to others.

"My daughter, when a good is not felt within oneself as life, everything ends up in words, not in works, and I remain outside of them, not inside; and therefore they remain like poor cripples, without intelligence, blind, mute, without hands and without feet. And I, in My works, do not want to make use of poor cripples—I put them aside and, heedless of time, I continue to go around in order to find those who are disposed, who must serve My work. And just as I did not get tired of going around the centuries and the entire earth in order to find the littlest one, so as to place in her littleness the great deposit of the knowledges about My Divine Will, so will I not get tired of going around the earth, over and over again, to find the true disposed ones, who will appreciate, as life, what I have manifested about the Divine Fiat; and these will make any sacrifice in order to make It known.

"Therefore, I am not the impotent God, but rather, that patient God who wants that My works be done with decorum and by people who are willing, not forced; because the thing I abhor the most in My works is the unwillingness of the creature, as if I did not deserve their little sacrifices. And for the decorum of a work so great, that is that of making My Divine Will known, I do not want to use poor cripples—in fact, when one does not have the genuine will to do a good, it is always a mutilation that he does to his soul—but I want to use people who, as I provide them with My Divine members, would do it with decorum, as a work that must bring so much good to creatures, and great glory to My Majesty, deserves."

10/2/38 – Vol. 36 How the Kingdom of the Divine Will is a Decree that must come on earth. How It has to sweep the earth. The Queen of Heaven Prays and cries. The Divine Will is like the lymph for the plants.

I am always in the Divine Will, although in inexpressible bitternesses, as if they wanted to muddy Its Sea; but this Sea of the Fiat forms Its waves and, covering and hiding me inside of Itself, sweetens my bitterness—gives me back Strength and makes me continue my way in Its Will. Its Power is such as to reduce to nothing my bitterness, making rise again from within itself Its Life full of Sweetness, all Beautiful and Majestic; and I adore It, I thank It, I pray It never to leave me alone and abandoned.

Then my sweet Jesus, repeating His little visit told me: "My good daughter, Courage. If you lose heart you will lose the Strength to Live always in My Will. Don't worry about what they say and do. Our Victory is in the fact that they cannot prevent Us from doing what We want to do. So, I can talk to you about My Divine Will and you can listen; no power can obstruct this. All that I tell you about My Will is nothing other than the accomplishment of Our Decree, established since

Eternity in the Council of Our Most Holy Trinity: Our Will must have Its Kingdom on earth. Our Decrees are Infallible, nothing can prevent them from being Fulfilled. Just as Creation and Redemption were Our Decrees, so Our Decree is the Kingdom of Our Will on earth! Therefore, in order to Fulfill this Decree I have to Manifest the Goods contained in It—Its Qualities, Its Beauties and Marvels. Here is the necessity I had to talk to you so much: to accomplish this Decree.

"Daughter, I wanted to do this, by winning man through My Love, but human perfidy does not allow Me. Therefore I will use Justice. I will sweep the earth, I will take away all the harmful creatures who, like poisoned plants, poison the innocent plants. Once I have purified everything, My Truths will find the way to give to the survivors the Life, the balm and the Peace that They contain; and everybody will receive Them, giving Them the kiss of Peace, to the confusion of those who did not believe in Them and even condemned Them. My Truths will Reign and I will have My Kingdom on earth: My Will be done on earth as It is in Heaven. Therefore, once again, let's not move in anything. Let's do our way and we will sing Victory; they can do their way, in which they will find confusion and shame of themselves. It will happen to them as to the blind, who don't believe in the light of the sun because they don't see it: they will remain in their blindness, while those who see it will enjoy and show off the goods of the light with complete happiness."

Jesus remained silent. My poor mind was troubled by the so many evils that invest and will invest the earth. In the meantime the Sovereign Queen made Herself seen, with Her eyes all red, as if bleeding for so much crying. What a heartbreak, in seeing my Heavenly Mother crying. Then, with Her Maternal tone, with Inexpressible Tenderness—crying—She told me: "Dearest daughter of Mine, pray together with Me. It breaks My Heart to see the chastisements that will invest the whole humanity. The volubility of the leaders—today they say something, tomorrow something else—will throw the peoples in a sea of pains, and of blood, too. Poor children of Mine! Pray My daughter, don't leave Me alone in My suffering. May all happen for the Triumph of the Divine Will."

Then I was following the Divine Will in Its Acts, all abandoned in Its arms, when my sweet Jesus continued: "My daughter, as the creature enters Our Will to make It her own, It makes Our Will her own, and We make her will Our own. In everything she does, loving, adoring, working, suffering and praying, Our Will forms Its Divine seed in her acts. O! how Beautiful, fresh and saintly she grows. Our Will is like the lymph for the plants. If there is lymph in the plants they grow beautifully—green, thick of leaf, producing mature, big, tasty fruits; but if the lymph begins to be missing, the poor plant loses the green—the leaves fall; she can't produce her nice fruits, so in the end it dries up. The lymph is like the soul of the plant, like the vital humors that sustain the plant and make it bloom. Such is the soul without My Will. It loses the Principle, the Life, the soul of the Good; it loses the vegetation, the freshness, the Strength; it becomes faded, moronic, weak and ends up losing the seed of Good. If you knew how much I pity a soul who lives without My Will. I could call her 'the painful scene of the Creation.' I, who Created all things with such Beauty and harmony, am forced, because of human ingratitude, to see the most Beautiful creatures I made, poor, weak, covered with wounds—to move to pity. And still, My Will is at everyone's disposal. It is not denied to anybody. Only those who reject It, who, ungrateful, do not want to know It, voluntarily deprive themselves of It. Great Pain for Us."

10/3/99 – Vol. 2 Luisa deals with lady obedience. Priests must be apart from any earthly or family interest.

This morning Jesus continued to make Himself seen afflicted. I did not have the courage to say even one word to my most patient Jesus for fear that He might resume His plaintive speech about the state of the religious. This, because obedience wants me to write everything, and also that which regards charity towards one's neighbor, and this is so painful for me, that I had to fight by the force of my arms with lady obedience; more so, since she changed her appearance into that of a most powerful warrior, armed with his weapons to give me death. In truth, I found myself in such constraints, that I myself did not know what to do. To write about charity towards one's neighbor according to the light that Jesus made me see, seemed impossible to me. I felt my heart being wounded by a thousand prickings; I felt my mouth being struck dumb, and my courage failing me; and I said to her: 'Dear obedience, you know how much I love you, and that for love of you I would gladly give my life, but I see that I cannot do this, and you yourself can see the torture of my soul. O please! Do not make yourself an enemy, don't be so ruthless with me, be more indulgent with one who loves you so much. O please! You yourself, come to me, and let us discuss together about what is most appropriate for us to say.'

So, it seemed that she laid down her fury, and she herself dictated what was most necessary, enclosing in a few words the whole sense of the different things that regarded Charity. At times, however, she wanted to be more detailed and I would say to her: 'It is enough that they understand the meaning with a little bit of reflection. Isn't it better to enclose all the meaning in one word, instead of many words?' At times obedience would surrender, others, I would; and so it seems that we got along...

How much patience it takes with this blessed lady obedience – truly a lady, for it is enough to give her the right to lord, that changing her appearance into that of a most meek lamb, she herself makes the sacrifice of toiling, and allows the soul to rest with her Lord, placing herself around her with vigilant eye so that no one may dare to molest her and to interrupt her sleep. And while the soul sleeps, what does this noble lady do? She drips sweat from her forehead, hastening the toil that belonged to the soul – something that truly causes every human mind, the most intelligent, to be stupefied, and shakes every heart to love her.

Now, while I am saying this, in my interior I keep saying: 'But, what is this obedience? What is it made of? What is the nourishment that sustains it?' And Jesus makes His harmonious voice heard to my hearing, which says: "Do you want to know what obedience is? Obedience is the quintessence of love; obedience is the finest, the purest, the most perfect love, extracted from the most painful sacrifice - to destroy oneself in order to live again of God. Being most noble and divine, obedience tolerates nothing human in the soul, and nothing which does not belong to it. Therefore, all its attention is on destroying within the soul everything which does not belong to its divine nobility – that is, love of self. And once it has done this, it cares very little about whether it alone struggles and toils on behalf of the soul, while allowing the soul to rest peacefully. Finally, I Myself am obedience."

Who can say how amazed and ecstatic I remained on hearing these words of blessed Jesus? Oh, holy obedience, how incomprehensible you are! I prostrate myself at your feet and I adore you. I pray you to be my guide, teacher and light, along the disastrous path of life, so that, guided, instructed and escorted by your most pure light, with certainty, I may take possession of the eternal harbor.

I stop here, almost forcing myself to go out of this virtue of obedience, otherwise I would never stop speaking. So much is the light of this virtue which I see, that I could endlessly continue writing about it. But other things call me; therefore I keep silent and I go back to where I left.

So, I saw my sweet Jesus afflicted, and remembering that obedience had told me to pray for a certain person, with all my heart I commended him to Him, and Jesus told me: "My daughter, may he make all of his works shine with virtue alone; but especially, I recommend that he not meddle in the things of family interest. If he has something, let him give it away; if he does not, I don't want him to get involved with anything else. He should let things be done by those who are supposed to, while he should remain disentangled, free, without getting muddy with earthly things; otherwise he would encounter the misfortune of the others who, since they wanted to meddle in some things of their families from the beginning, all the weight then fell upon their shoulders. And I, only because of my mercy, had to permit that they would not prosper, but rather, become poorer, so as to let them touch with their own hands how unseemly it is for a minister of mine to sully himself with earthly things. On the other hand – and this is word that came from my mouth – the ministers of my sanctuary, as long as they do not touch earthly things at all, would never lack their daily bread. Now, with these ones, if I had allowed them only to prosper, they would have sullied their hearts and would have cared neither about God nor about the things pertaining to their ministry. Now, bothered and tired of their state, they would want to shake it off, but they cannot, and this is the penalty for what they should not do."

Afterwards, I commended a sick person to Him, and Jesus showed His wounds, which that sick person had given to Him. I tried to pray Him, to placate Him, to repair Him, and it seemed that those wounds would heal. And Jesus, all benignity, told me: "My daughter, today you have performed for Me the office of a most skillful doctor, for you have tried not only to medicate and to bandage the wounds which that sick person gave to Me, but also to heal them. So I feel very much soothed and placated." Then I understood that by praying for the sick, one comes to perform the office of doctor for Our Lord, who suffers in His very images.

10/3/01 – Vol. 4 Luisa offers herself in a special way. There is no greater obstacle to the union with God than the human will.

Having received Communion, I was thinking of how to offer something more special to Jesus – how to prove my love and give Him more pleasure; so I said to Him: 'My most beloved Jesus, I offer You my heart for your satisfaction and in eternal praise of You; and I offer You all of myself, even the tiniest particles of my body like as many walls to be placed before You in order to block any offense which might be given to You, accepting them all upon myself if it were possible, and for your pleasure, until the day of judgment. And since I want my offering to be complete and to satisfy You for all, I intend for all the pains which I will bear by receiving upon myself the offenses given to You, to repay You with all the glory which the Saints who are in Heaven were supposed to give You when they were on earth; that which the souls in Purgatory were supposed to give You, and that glory which all men, past, present and future, owe You. I offer them to You for all in general, and for each one in particular.' As I finished speaking, all moved by this offering, blessed Jesus told me: "My beloved, you yourself cannot understand the great contentment you have given Me by offering yourself in this way. You have soothed all my wounds, and have given Me a satisfaction for all offenses, past, present and future. And I will take it into account for all eternity like a most

precious gem which will glorify Me eternally; and every time I will look at it, I will give you new and greater eternal glory. My daughter, there is no greater obstacle which prevents the union between creatures and Myself, and which is opposed to my Grace, than one's own will. You, by offering me your heart for my satisfaction, have emptied yourself of yourself; and because of your emptying yourself of yourself, I will pour all of Myself into you, and from your heart a praise will come to Me which will carry the same notes as the praise that my Heart gives to my Father continuously, to satisfy for the glory that men do not give Him."

While He was saying this, I saw that by means of my offering, many rivulets were coming out of every part of me, which poured over blessed Jesus, who then, with impetus and greater abundance, pour them over the whole Celestial Court, over Purgatory and over all peoples. Oh, goodness of my Jesus, in accepting such a meager offering, and requiting it with so much grace! Oh, prodigy of the holy and pious intentions! If in all our works, even trivial, we made use of them, what traffic would we not produce? How many eternal properties would we not acquire? How much more glory would we not give to the Lord?

10/3/03 – Vol. 5 *Jesus continues His life in the world, not only in the Most Holy Sacrament, but also in the souls who are in His Grace.*

I was thinking about the Hour of the Passion in which Jesus took leave of His Mother to go to His death, and they blessed each other, and I was offering this Hour to repair for those who do not bless the Lord in everything, but rather, they offend Him, in order to impetrare all the blessings which are necessary for us to preserve ourselves in the grace of God, and to fill the void of the glory of God, as if all creatures were blessing Him. While doing this, I felt Him move in my interior, saying: "My daughter, in the act of blessing my Mother I also intended to bless each creature individually, and all in general, in such a way that everything is blessed by Me: thoughts, words, heartbeats, steps and movements made for Me. Everything – everything has been given value by my blessing. Even more, I tell you that everything good that creatures do, was all done by my Humanity, so that all the works of creatures might first be divinized by Me. Furthermore, my life, real and true, still continues in the world, not only in the Most Holy Sacrament, but in the souls who are in my Grace; and since the capacity of the creature is very limited, and one of them alone is unable to grab everything I did, I act in such a way as to continue my reparation in one soul, praise in another, thanksgiving in another; in some others my zeal for the salvation of souls, in another my sufferings, and so with all the rest. According to how they correspond to Me, I carry out my life within them. Therefore, think of what constraints and pains they put Me into – while I want to operate in them, they do not pay attention to Me." Having said this, He disappeared, and I found myself inside myself.

10/3/06 – Vol. 7 *Jesus speaks about simplicity.*

As I was in my usual state, blessed Jesus came for just a little, and told me: "My daughter, simplicity fills the soul with Grace to the point of diffusing outside; so, if one wanted to constrain Grace within her, this could not be done. In fact, just as the Spirit of God, because He is most simple, diffuses everywhere without effort or strain, but rather, naturally; in the same way, the soul who possesses the virtue of simplicity diffuses Grace into others without even realizing it." Having said this, He disappeared.

10/3/07 – Vol. 8 How one's own self renders God a slave.

As I was in my usual state, blessed Jesus would not come, and I was tormented by the pain of His privation; and not only by this, but by the thought that my state of victim might no longer be Will of God. I seem to have become nauseating before God, worthy only of being abhorred. Then, while I was thinking of this, He came for just a little and told me: "My daughter, one who chooses his own self, even for one instant, represses Grace, becomes the master of himself, and renders God a slave." Then He added: "The Will of God makes one take the divine possession, but obedience is the key to open the door and enter this possession." Having said this, He disappeared.

10/3/08 – Vol. 8 As long as the soul is in the continuous attitude of operating good, Grace is with her.

This morning blessed Jesus made Himself seen - just a shadow, and told me: "My daughter, as long as the soul is in the continuous attitude of operating good, Grace is with her and gives life to all of her actions. If then she is indifferent to doing good, or she is in the act of doing evil, Grace withdraws, because it is not something that belongs to It, and unable to take part in it or to administer Its own life, sorrowful, It departs with great displeasure. Therefore, do you want Grace to be always with you, and my very life to form yours? Then remain in the continuous act of doing good. In this way you will have my whole Being developed in you, and will not have to grieve so much if sometimes you do not have my presence. In fact, you will not see Me, but will touch Me in all your acts; and this will soften, in part, the pain of my privation."

10/3/18 – Vol. 12 How Justice must be balanced.

I was praying blessed Jesus that He would placate Himself, and He came for just a little, and I said to Him: 'My Love, Jesus, how awful it is to live in these times. Everywhere, one can hear tears and see pains. My heart is bleeding, and if your Holy Will did not sustain me, I certainly would not be able to live any longer. But, oh, how much sweeter death would be to me!' And my sweet Jesus told me: "My daughter, my Justice must be balanced. Everything in Me is in balance. However, the scourge of death touches souls with the mark of Grace, so much so, that almost all of them ask for the last Sacraments. Man has reached such a point that only when he sees his own skin being touched and feels he is being destroyed, he shakes himself; while the others, as long as they remain untouched, live lightheartedly and continue their life of sin. It is necessary that death harvest in order to take away many lives which do nothing other than make thorns sprout beneath their steps; and this, in all classes - lay and religious. Ah! my daughter, these are times of patience. Do not become alarmed, and pray that everything may abound to my Glory and to the good of all."

10/3/22 – Vol. 14 Necessity that the Virgin be aware of the interior pains of Jesus.

Continuing in my usual state, I felt oppressed because blessed Jesus often allows that I suffer while the Confessor is here present; and I lamented to Him, telling Him: 'My Love, I beg You, I implore You, do not allow again that I suffer in the presence of anyone. Let everything pass between me and You, and that You alone be aware of my pains. O please! make me content, give Me your word that You will not do it any more. Even more, make me suffer twice as much; I am happy, as long as everything is hidden between me and You.'

And Jesus, interrupting me, told me: "My daughter, do not lose heart; when my Will wants it, you too must surrender. Besides, this is nothing other than a step of my Life. My very hidden Life, my interior pains and everything I did, always had at least one or two spectators; and this, with reason, out of necessity, and in order to obtain the purpose of my pains themselves. The first spectator was my Celestial Father, from Whom nothing could escape; since He Himself was the One Who inflicted those pains upon Me, He was Actor and Spectator. If my Father had seen and known nothing, how could I satisfy Him, give Him Glory, and bend Him to Mercy for mankind at the sight of my pains? Their purpose would have failed.

Secondly, my Mama was spectator of all my pains of my hidden Life, and this was necessary. Having come from Heaven to earth to suffer, not for Myself, but for the good of others, I had to have at least one creature in whom I was to place that good which my pains contained, and therefore move my dear Mama to thank Me, to praise Me, to love Me and to bless Me, letting Her admire the excess of my Goodness; so much so that, captured, enraptured and moved at the sight of my pains, She prayed Me that in the face of the great good which my pains brought to Her, I would not exempt Her from being identified with my own pains in order to suffer them, to repay Me, and to be my perfect imitator. If my Mama had seen nothing, I would not have had my first imitator - not a 'thank you', no praise. My pains and the good they contained would have remained without effect because, since no one would have known them, I could not have made the first prop, and the purpose of the great good which the creature was to receive would have been lost. See how necessary it was that at least one creature be aware of my pains?

If for Me it was so, I want it to be so also for you. Even more, I tell you that I want the Confessor acting together with Me, as spectator and depository of the pains I make you suffer, so that he too may share in their good; and having him with Me, I may excite him more in the faith and infuse in him light and love, to make him comprehend the truths I keep manifesting to you."

On hearing this I remained oppressed more than ever, and while I hoped for Mercy, I found Justice and unshakeability on the part of Jesus. Oh, God, what pain! In seeing me more afflicted, He added: "My daughter, is this the love you have for Me? Times are so very sad, and the troubles which are coming are too horrifying, and when you are not able to prevent the whole course of my Justice by yourself, you will be able to do it in two, and you yourself should ask Me to make you suffer. Therefore, resign yourself also in this and be patient - your Jesus wants it, and that's enough."

10/3/28 – Vol. 24 Exchange between Jerusalem and Rome. In creating man, God placed as many seeds of happiness in him for as many things as He created.

My poor mind was thinking about many things regarding the Divine Will—especially about how Its Kingdom could come, how It could spread, and many other things that it is not necessary to write on paper.

And my Beloved Jesus, moving in my interior, told me: "My daughter, if Rome has the primacy of My Church, she owes it to Jerusalem, because the beginning of Redemption was precisely in Jerusalem. Within that homeland, from the little town of Nazareth I chose My Virgin Mother; I Myself was born in the little town of Bethlehem, and all of My Apostles were from that homeland. And even though, ungrateful, she did not want to recognize Me and rejected the goods of My Redemption, it cannot be denied that the origin, the beginning, the first people who received the good of It, were from this city. The first criers of the

Gospel, those who established Catholicism in Rome, were My Apostles, all from Jerusalem—that is, from this homeland.

"Now there will be an exchange: if Jerusalem gave to Rome the life of religion and therefore of Redemption, Rome will give to Jerusalem the Kingdom of the Divine Will. And this is so true, that just as I chose a Virgin from the little town of Nazareth for the Redemption, so I have chosen another virgin in a little town of Italy belonging to Rome, to whom the mission of the Kingdom of the Divine Fiat has been entrusted. And since It must be known in Rome, just as My coming upon earth was known in Jerusalem, Rome will have the great honor of requiting Jerusalem for the great Gift received from her, which is Redemption, by making known to her the Kingdom of My Will.

"Then will Jerusalem repent of her ingratitude, and will embrace the life of the religion that she gave to Rome; and, grateful, she will receive from Rome the life and the great Gift of the Kingdom of My Divine Will. And not only Jerusalem, but all the other nations will receive from Rome the great Gift of the Kingdom of My Fiat, the first criers of It, Its Gospel—all full of peace, of happiness and of restoration of the creation of man.

"And not only will My manifestations bring sanctity, joys, peace and happiness, but the whole of Creation, competing with them, will unleash from each created thing each of the happinesses It contains, and will pour them over the creatures. In fact, in creating man, We placed in his being all the seeds of the happinesses that each created thing possessed, disposing the interior of man like a field that contained all the seeds of happinesses; so much so, that he has within himself all the tastes to be able to savor and receive into himself all the happinesses of created things. If man did not possess these seeds, he would lack the sense of taste, of smell, to be able to enjoy what God had put out of Himself in the whole Creation.

"Now, by sinning, man caused all these seeds of happiness that God had infused in him in creating him to fall ill, and therefore he lost the taste to be able to enjoy all the happinesses contained in Creation. It happened as to a poor ill one, who cannot enjoy all the flavors contained in foods; on the contrary, he feels heaviness; food itself converts into pain; everything gives him nausea; and if he takes it, it is not because he enjoys it, but in order not to die.

"On the other hand, one who is healthy feels taste, strength, warmth, because his stomach has the strength to assimilate the goods contained in foods, and he enjoys them. The same happened in man: by sinning, he caused the seeds, and the very strength to be able to enjoy all the happinesses contained in Creation, to fall ill; and many times they convert into pain.

"Now, with the return of man into My Divine Fiat, the seeds will acquire health, and he will acquire the strength to assimilate and to enjoy all the happinesses present in the order of Creation. So, a contest of happiness will begin for him; everything will smile at him, and man will return to be happy, as God had created him."

10/3/37 – Vol. 35 *Prodigies of Creation. Doses of Power, Sanctity etc., that God put outside for Love of man. The acts done in the Fiat will always be New—each one more Distinct and Beautiful than the other. These acts will enclose everything, and will form the Speaking Seas, Works and steps of their Creator.*

I was doing my round in the Creation in order to trace all the Acts of the Divine Volition, to make them mine, hug them, adore them, and place my little "I

love You," in recognition of how much the Divine Will Loved me, and did for me and for all. O, how many Surprises, how many New Things can be understood! How many Divine Secrets of their Creator, created things contain!

My always adorable Jesus, visiting my little soul, seeing me all surprised, told me: "My daughter, Our Works are always New and they harmonize with their Creator. There is so much harmony between them and Us that they always know how to say New Things about the One who Created them; even more so, since they are inseparable from Us, and receive New contact with Our Divine Being. This is why, in following the Acts of My Divine Volition, you always find New Surprises and understand New Things of Our Works.

"You must know that when We delivered the Creation from the Womb of Our Divinity—since it was already within Us from Eternity—in letting it out of Our Fiat, we also put out, within a Sea of Love, all that the creature had to do. Therefore, all came out of Ourselves, and We were offering all that she was supposed to do. So, the whole of Creation is crammed with all the Works that have to be done, until the last man. Although invisible to human eyes, this is visible and Palpitating for Us—in Our Will—forming a more Beautiful Creation than Creation Itself; and Our Love is so great that, as this Creation occupies the whole atmosphere, we bring It into Our Divine Womb. So, as We deliver the creatures to daylight, with Our own Creative Hands, We begin offering to them all that they have to do as principle of each of their acts. We place the Life of Our Fiat as foundation, and Our Love as food for each act, since We do not do or give anything, if it doesn't have Our Will for principle and Our Love for food and asset. It would be Work unworthy of our Supreme Height, giving things that have nothing of Our Life, and that do not possess the food of Our Love.

"The whole of Creation was a Birth, with all the acts that the human generations were supposed to do always kept, since Eternity, in Our Divine Womb, which, unable to contain it any longer, for Our Love's need to deliver it, wanted to pour it out. So, as We delivered the Creation, We also delivered all that the creature was supposed to do, since when We do an Act, We make it Complete. Our Divine Fiat, enclosing all within Itself—Creation and human acts—placed Itself in waiting to deliver the creature to daylight, to administer to her the acts that belonged to her. Isn't this an Exuberant Love, that only a God could have: to order and form the acts, and then to deliver to Light the one who was to use those acts, to form the Sanctity, the Love and the Glory for herself and for the One Who Created her?

"But this is not all. Our Love never stops. As this Birth came, We put outside of Ourselves a dose of Our Power in order to sustain the creature and her acts, arming and equipping them with Divine Power. Therefore, she has Our Power that sustains her. We also provided a dose of Our Wisdom, which had to animate her intelligence and all her acts; so if New Sciences, New Inventions and Discoveries, almost incredible, can be seen in the creature, it is because of Our Wisdom that Invests her. In the same way, We put out a dose of Our Love, of Our Sanctity, of Our Goodness, and of all Our Attributes, to give her Love, Sanctity, Goodness, and so forth.

"The creature did not exist yet, and We were already busy with him [man]; in him, we longed for Our Power, Wisdom, Love, Sanctity and Beauty, placing Ourselves at his disposal to make him as beautiful as We could, and to say: 'You are like Us in everything. We could not have made you more beautiful than this.' The fact that We gave out Our Divine Qualities and all the acts that man had to do, even before he came to the light of time, was for Us a Love so Intense as to seem unbelievable. In Our delirium of Love, We went on saying: 'O man, how

much I Love you! I Love you in My Power. I Love you in My Wisdom, in My Love and in My Sanctity. I Love you in My Goodness, and even in the acts that you will do. I Love you so much that I place them all in waiting for you. Our Divine Volition, to which We entrusted everything—Our Divine Attributes as well as the very Acts that will be yours—is in the act of offering them all, as an Outpouring of Its Love for you.' But this was not enough for Our Love, which, if It could be what It cannot, would render Us unhappy.

"You must know that Our Supreme Being possesses, by nature, an Act always New. Therefore these Acts, established for each creature, will be New and Distinct from one another: Distinct in their Sanctity, ever New in their Beauty, one more Beautiful than the other, New in their Love, New in the Power, New in the Goodness. These are Acts formed and fed by Us, so they possess all Our characteristics; all Beautiful, various in Sanctity, Love and Beauty—each one different from the other. They will be Our Order, the type of Our various Beauties, the Fecundity of Our Love, the Harmony of Our Wisdom.... How it shows in the Creation that all Our Works—all of them—are Beautiful. Heaven is not Sun, wind is not sea, flowers are not fruits—but all of them are beautiful, although different from one another; even more, they form the Harmony of the various Beauties, the True Image of Our Acts and of the creatures themselves.

"You must know that these Acts in My Divine Will form an army of New Beauties, of New Love and New Sanctity, and We feel enraptured by merely looking at them; so We anxiously wait for the coming of the creatures who, by possessing Our Will, will be equipped with them and possess them. See how certain it is that the Kingdom of My Will will come upon earth. Its Acts already exist! Then, they will be unleashed from within My Will, as a noble army; and they will let themselves be possessed by the creatures. My daughter, the whole of Creation—everyone and everything—came out of My Fiat, and into My Will they must return, as a Work Worthy of Our Power. We will remain fully glorified only when We will Recognize Ourselves in the creature and in her acts. We can give all, and she can receive all, as long as Our Divine Will Reigns; but if It does not Reign, she forms an abyss of distance between herself and Us, and there is nothing We can give her.

"Yet, this is not all, My daughter. Since it is a firm decision to give the Kingdom of Our Will to creatures, We want them to know the Goods contained within It, and where their acts, done in Our Divine Will, can reach. In fact, if they don't know Its Goods, We would have many blind, deaf, mute children, unable to speak of their Creator; not knowing these Goods, they wouldn't even love or appreciate what they possess. But in Our Will, all have a clear sight, a fine hearing, and a Word animated by Creative Strength. They will have the gift of gab—always something to say—to the extent that all will remain amazed. Even the Heavens, charmed, will lower themselves to listen. The Children of My Will will be the Joy of all and the true narrators of their Creator. Only then will We find some who are capable of speaking about Us, since it is not they who will be speaking, rather, My Will will be Speaking within them. Only, and exclusively, My Will is able to, and knows how to Speak of Our Supreme Being.

"Therefore, keep listening. As soon as the creature will possess Our Volition, all her acts—small and great, human and spiritual—will be animated by My Will, so as to rise between Heaven and earth, investing and braiding together the sky, the sun, the stars and the whole Creation. Then, they will rise even higher and will invest all the Acts of the Queen of Heaven, identifying themselves with them. These acts will have the Power to invest the Acts of Our Divinity, Our Joys and

Beatitudes as well as those of all the Saints; and once they've enclosed everything within themselves, without leaving anything out, all Victorious, they will present them before Our Divine Majesty, offering them to Us as Complete Acts which lack nothing. O, what a Joy, what a Glory for Us, finding in these Acts the sky, the sun, all the Acts of the Queen of Heaven, the Love with which She Loved Us, Our own Acts, Our Joys and Our Unceasing Love!

"These Acts done in Our Will, Redouble for Us the Glory of Creation; Redouble the Glory and the Love that We received from the Sovereign Queen; Redouble Our Glory and the Glory of all the Saints. It is sufficient to say that Our Will has entered into this, to say everything, and include all. Wherever Our Will enters, It knows how to make a fury of Love and Glory, centralizing Itself in everything. After all, everything is Its Own, so It has the Right over all.

"The Wonders that these Acts, done in My Will, form in the soul are Unspeakable. Through them Our Divine Fiat forms Seas of Love—not murmuring seas, but Speaking Seas. They Speak about Our Love with such eloquence that We like it very much and We want always to keep listening. The voices of this creature wound Us. Her words are like darts. She always has something to say about the story of Our Love, and We like it so much that We always remain attentive to listen to her. We don't want to miss anything that regards Our Love. How Beautiful it is to hear the creature who possesses Our Sea of Speaking Love, always speaking about Our Love! And My Will, possessing the creature who Lives in It, is up to things of every stripe: It forms the works that Speak of Our Works, the steps that Speak of Our Ways.... In sum, since Our Will is Word, wherever It Reigns It gives Speech to all that the creature does, making a Divine Prodigy out of it.

Therefore, there is nothing Greater, Holier, more Beautiful—that glorifies Us more, than Living in Our Will; and there is no Good Greater than this that We can give to the creature. So, be attentive and follow Me, if you don't want to stop My Saying."

10/4/00 – Vol. 4 *Jesus suffers in chastising men, because they are His images.*

After going through a day of privation and of scarce suffering, I felt convinced that the Lord no longer wanted to keep me in this state. However, obedience does not want to yield to me, in this either, and she wants me to continue to stay, should I even croak and snuff out. May the Lord be always blessed, and may His holy and lovable Will be done in everything.

Then, this morning, on coming, blessed Jesus made Himself seen in a pitiful state; He seemed to be suffering within His members, and His body was being torn into so many pieces that it was impossible to count them. With plaintive voice, He was saying: "My daughter, what I feel! What I feel! These are unspeakable pains and incomprehensible to the human nature. It is the flesh of my children being lacerated, and the pain I feel is such that I feel my own flesh being lacerated." And while saying this, He moaned and grieved.

I felt moved in seeing Him in this state, and I did as much as I could to compassionate Him and pray Him to share His pains with me. He contented me in part, and I could just say to Him: 'Ah, Lord, did I not tell You: "Do not lay hand to chastisements, for what grieves me the most is that You Yourself will be struck in your own members!" Ah, this time there has been no way nor prayers to placate You.' But Jesus did not pay attention to my words; He seemed to have something serious in His Heart which pulled Him somewhere else, and in one instant He

transported me outside of myself, taking me to the places where bloody slaughters were happening. Oh, how many sorrowful scenes could be seen in the world! How much human flesh tormented, torn to pieces, trampled upon as one tramples the earth, and left unburied. How many tragedies, how many miseries! And what is more, more terrible ones are to happen! Blessed Jesus looked and, all moved, began to cry bitterly. Unable to refrain, I cried with Him over the sad condition of the world; so much so, that my tears mixed with those of Jesus.

After crying for quite a while, I admired another trait of the goodness of Our Lord. In order to make me stop crying, He turned His face away from me, He dried His tears suddenly, and then, turning back again, with a cheerful face said to me: "My beloved, do not cry – enough, enough; what you see serves to Iustificare Iustitiam Meam [Justify My Justice]." And I: 'Ah, Lord, then I am right to say that my state is no longer your Will! Why my state of victim, if it is not given to me to spare your so very dear members, and to exempt the world from so many chastisements?' And He: "It is not as you say. I too was victim, but even though I was victim, it was not given to Me to spare the world all chastisements. I opened Heaven for it, I released it from sin, yes; I carried its pains upon Myself, but it is Justice that man receive upon himself part of those chastisements which he himself draws upon himself by sinning. And if it were not for the victims, he would deserve not only the simple chastisement – that is, the destruction of his body – but also the loss of his soul. So, here is the necessity of the victims: whoever wants to avail himself of them – because man is always free in his will – can find the sparing of his pain and the port of his salvation." And I: 'Ah, Lord, how I would like to come before these chastisements advance more!' And He: "If the world reaches such wickedness as to deserve no victim, surely I will take you."

On hearing this, I said: 'Lord, do not permit that I remain here, present at such sorrowful scenes.' And Jesus, almost reproaching me, added: "Instead of praying Me to spare, you say you want to come. If I were to take with Me all of my own of the poor world, what would happen? Indeed I would have nothing to do with it any more, and I would no longer have any regard." After this, I prayed for various people; He disappeared from me, and I returned inside myself.

10/4/06 – Vol. 7 *How upright operating is the breath that lights the fire of love.*

Having received the obedience to speak only a few words if anyone came, I was concerned I had failed the obedience, and added to that, blessed Jesus was not coming. Who can say the torment of my soul – thinking that He was not coming because I had committed sin. His privation is always a cruel torment, but the thought of having provided the occasion for it because of some fault, is a torment that makes one go mad and kills with one blow.

Then, after I struggled very much, He came and touched me three times, telling me: "My daughter, I renew you in the Power of the Father, in my Wisdom, and in the Love of the Holy Spirit." What I felt as He was saying this I am unable to express. Then He seemed to lie down within me, placing His head crowned with thorns upon my heart, and He added: "Upright operating keeps Divine Love always lit within the soul, while the operating which is not upright keeps putting it out, and if it tries to light it, now comes the breath of love of self and puts it out, now human respect, now self esteem, now the breath of the desire to please others... In sum, many breaths always keep putting it out; while with the upright operating, it is not many breaths that light this divine fire in the soul, but one continuous breath which keeps it always lit – and it is only the omnipotent breath of a God."

10/4/07 – Vol. 8 *The exaltation of the cross. The cross grafts Divinity to humanity.*

Continuing in my usual state of privation, and therefore with little suffering, I was saying to myself: 'Not only of Jesus am I deprived, but also the good of suffering is taken away from me. Oh, God! You want to put me to fire and the sword, and touch the things which are most dear to me, and which form my very life: Jesus and the cross. If I am abominable to Jesus because of my ingratitude, He is right in not coming; but you, O cross – what have I done to you, that you left me so barbarously? Ah, did I perhaps not welcome you when you came? Did I not treat you as my faithful companion? Ah, I remember that I loved you so much that I could not be without you, and sometimes I even preferred you to Jesus. I didn't know what you had done to me, that I could not be without you. Yet, you left me! It is true that you have done much good to me; you were the way, the door, the room, the secret, the light in which I could find Jesus. This is why I loved you so much. And now, everything is over for me.'

While I was thinking of this, blessed Jesus came for just a little and told me: "Daughter, the cross is part of one's life, and only one who does not love his own life, does not love the cross, because it was with the Cross alone that I grafted the Divinity to lost humanity. Only the cross continues Redemption in the world, grafting anyone who receives it into the Divinity; and if one does not love it, it means he knows nothing of virtues, of perfection, of love of God, and of true life. It happens as to a rich man who has lost his riches, and is presented with the means to reacquire them again - and maybe even more. How much does he not love this means? Does he perhaps not put his own life into this means in order to find life again in his riches? Such is the cross. Man had become so very poor, and the cross is the means not only to save him from misery, but to enrich him with all goods. Therefore, the cross is the richness of the soul." And He disappeared, while I remained more embittered, thinking of what I had lost.

10/4/09 – Vol. 9 *The thought of oneself must be stopped in order to do what Jesus does.*

Continuing in my state of affliction and loss of my blessed Jesus, I was all occupied in my interior, according to my usual way, with the Hours of the Passion. The hour I am talking about is that in which Jesus loaded the heavy wood of the Cross upon Himself. The whole world was present to me: past, present and future. My whole imagination seemed to see all the sins of all generations, which pressed and almost crushed benign Jesus; so much so, that the cross was nothing but a twig of straw – a shadow of weight compared to all sins. And I tried to draw near Jesus, saying: 'See, my Life, my Good, I will stay here in the place of all of them. Do You see how many waves of blasphemies? I am here to repeat that I bless You for all. How many waves of bitternesses, of hatreds, of scorns, of ingratitudes, of so very little love! And I want to soothe You for all, love You for all, thank You, adore You, honor You for all. But my reparations are cold, meager, finite. You, who are the One who is offended, are Infinite, therefore I want to render infinite also my reparations and my love; and in order to make it infinite, immense, endless, I unite myself with You, with your own Divinity – even more, with the Father and with the Holy Spirit, and I bless You with your own blessings, I love You with your Love, I soothe You with your own sweetesses, I honor You, I adore You, as You do among Yourselves, Divine Persons.'

But who can tell all the nonsense I was saying? I would never end if I wanted to say everything. When I find myself in the Hours of the Passion I feel that,

together with Jesus, I too embrace the immensity of His work; and for all and for each one I glorify God, I repair, I impetrated for all, and therefore I find it difficult to say everything. So, while I was doing this, a thought told me: 'You are thinking about the sins of others – and what about your own? Think about yourself, repair for yourself.' So I tried to think about my evils, my great miseries, the privations of Jesus caused by my sins, and getting distracted from the usual things of my interior, I cried over my great misfortune. At that moment, my always lovable Jesus moved in my interior, and with sensible voice told me: "Do you want to arbitrate yourself? The work of your interior is not yours, but Mine; you do nothing but follow Me – the rest I do all by Myself. The thought of yourself you must stop; you must do nothing but what I want, and I will take care of your evils and goods. Who can do more good to you – yourself or I?" And He showed Himself displeased.

So I began to follow Him, but after a little while, as I reached another point of the way to Calvary, at which, more than anywhere else, I would penetrate into the different intentions of Jesus, a thought told me: 'Not only must you stop the thought of sanctifying yourself, but also that of being saved. Don't you see that by yourself you are good at nothing? What good can ever come to you by doing this for others?' Turning to Jesus, I said to Him: 'My Jesus, are your Blood, your pains, your cross not there for me? I have been so bad, that having trampled them under my feet with my sins, maybe You have exhausted them for me. But, O please!, forgive me; and if You do not want to forgive me, leave me your Will and I will be content. Your Will is everything for me. I have remained alone without You, and You alone can know the loss I suffered. I have no one; creatures without You bore me; I feel I am in this prison of my body like a slave in chains. At least, for pity's sake, do not take your Holy Will away from me!' So, while thinking of this, I got distracted again from my interior; and Jesus, again, made me hear His voice, louder and more imposing, saying: "You don't want to stop it? Do you want to waste my work in you?"

I don't know... as if He had silenced my mind, I tried to follow Him and to stop it.

10/4/17 – Vol. 12 *The pains and the Blood of Jesus run after man, to heal him and save him.*

This morning my always lovable Jesus transported me outside of myself. He was in my arms, with His face so very close to mine, kissing me slowly, slowly, as if He did not want me to perceive it. But after He repeated His kisses, I could not contain myself from returning Him with my kisses. But as I was kissing Him, a thought came to me - to kiss His most holy lips, and try to suckle the bitternesses that He contained... who knows if Jesus would surrender. Said and done. I kissed Him and I tried to suckle, but nothing would come out. I prayed Him to pour His bitternesses into me and, again, I suckled with more strength, but... nothing. It seemed that my Jesus suffered from the strains I was causing Him. After I did it again, with ardor, for a third time, I felt the most bitter breath of Jesus coming into me, and I saw something hard across His throat, which couldn't come out and prevented Him from letting out the bitternesses that He contained, so as to pour them into me.

And My afflicted Jesus, almost crying, told me: "My daughter, my daughter, resign yourself. Don't you see what hardness man put into Me with sin, which prevents Me from sharing my bitternesses with the one who loves Me? Ah! don't you remember when I told you: 'Let Me do, otherwise man will reach the point of doing so much evil as to exhaust evil itself, not knowing what more evil to

do' - and you did not want Me to strike man? Man is becoming worse and worse. He has accumulated so much pus within himself that not even the war managed to let this pus out. War did not knock man down; on the contrary, it made him grow bolder. The revolution will make him furious; misery will make him despair and will make him give himself to crime. All this will serve, somehow, to make all the rot which he contains come out; and then, my Goodness will strike man, not indirectly through creatures, but directly from Heaven. These chastisements will be like beneficial dew descending from Heaven, which will kill man; and he, touched by my hand, will recognize himself, will wake up from the sleep of sin, and will recognize His Creator. Therefore, daughter, pray that everything may be for the good of man."

Jesus remained with His bitterness, and I remained afflicted because I was unable to relieve Jesus. I could just feel His bitter breath, and I found myself inside myself. But I felt restless; the words of Jesus tormented me. I could see before my mind the terrible future. And Jesus came back to calm me down, and almost to distract me, told me: "How much love! How much love! Do you see? As I was suffering and pain was formed in Me, I said: 'My pain, go, run, run. Go in search of man. Help him, and may my pains be the strength of his pains.' As I was shedding my Blood, I said to each drop: 'Run, run, save man for Me. If he is dead, give him life, but Divine Life. If he escapes, run after him, besiege him from all sides, confuse him with love until he surrenders.' As the wounds were being formed on my Body under the scourges, I repeated: 'My wounds, do not remain with Me, but go in search for man. If you find him wounded by sin, place yourselves as a seal in order to heal him.' So, everything I did and said, I placed around man, in order to save him. You too - for love of Me, do not keep anything for yourself, but let everything run after man to save him, and I will look at you as another Me."

10/4/23 – Vol. 16 *The Divine Will is everywhere with Its Immensity, All-seeingness and Power, but for the majority of creatures, It is not upon earth as their Queen and Life. What the creature must do in order to have It as Life.*

I felt I was being destroyed by the pain of the privation of Jesus, with the sad thought that He would no longer come to me. Oh, how piercing it is to think that I would never see again the One who forms my Life, my happiness, all my good!

While I was thinking about this, my sweet Jesus moved in my interior and told me: "My daughter, how could I leave you if my Will is imprisoned in your soul, and giving life to all your acts, carries out Its Life as within Its own center? So, my Life is in one point of the earth. Ah, if this Life of Mine on earth was not there, my Justice would pour Itself out with such fury as to annihilate it."

In hearing this, I said: 'My Jesus, your Will is everywhere, there is no place in which It is not, and You are saying that It is imprisoned in me?'

And Jesus: "It is indeed everywhere with Its Immensity, with Its All-seeingness and with Its Power. Like a Queen, It subjects everything to Itself, allowing no one to escape Its empire. But as Life in which the creature forms her life, to live her life in the Life of my Will and to form the Life of the Divine Will on earth – It does not exist. For many who do not do It, it is as if my Will did not exist... It happens as if someone had water in his room but would not drink it, or fire but he would not approach it in order to get warm, or bread but he would not eat it. In spite of the fact that he has with himself all these elements which can give life

to man, by not taking them, he can die of thirst, cold and hunger. Others take them rarely, and are weak and sick. Others, every day, and these are healthy and robust. Therefore, everything is in the possession of a good – whether the human will wants to take it, and how it wants to take it; and depending on whether it uses it, so does it receive its effects.

So is my Will. In order to become Life of the soul, she must make her will disappear in Mine; her will must no longer exist. My Will must take over in all her acts, as the prime act; and so It will give Itself to the soul, now as water to quench her thirst with Its Divine and celestial waters; now as fire, not only to warm her, but to destroy what is human in her and to rebuild in her the Life of my Will; now as food, to nourish her and to make her strong and robust. Oh, how hard it is to find a creature who surrenders all her rights, to give my Will alone the right to reign! Almost all want to keep something of their own will for themselves, and therefore, not reigning in them completely, my Will is not able to form Its Life in all the creatures."

10/4/25 – Vol. 18 *Repeating the same good serves to form the water with which to water the seed of the virtues. Everything that Our Lord has done is suspended in the Divine Will, in waiting, to give itself to creatures.*

I was fusing myself in the Most Holy Will of God according to my usual way, and while going around in It to place my 'I love You' upon all things, I wished that my Jesus would see or hear nothing but my 'I love You', or through this 'I love You' of mine. And while repeating the singsong of my 'I love You', I thought to myself: 'It shows that I am really a little child, who can say nothing but the little story she has learned. And then, what good comes to me by repeating 'I love You, I love You...' over and over again?' But while I was thinking of this, my adorable Jesus came out from within my interior, showing my 'I love You' impressed everywhere in all of His Divine Person: on His lips, on His face, on His forehead, in His eyes, in the middle of His breast, on the back and in the center of the palms of His hands, on the tips of His fingers – in sum, everywhere. And with a tender tone, He told me: "My daughter, aren't you happy that none of the 'I love You's' that come out of you go lost, but all remain impressed in Me? And then, do you know what good comes to you by repeating them? You must know that when the soul decides to do some good, to exercise a virtue, she forms the seed of that virtue. By repeating those acts, she forms the water with which to water that seed in the earth of her heart; and the more often she repeats them, the more she waters that seed, and the plant grows beautiful and green, in such a way that it quickly produces the fruits of that seed. On the other hand, if she is slow in repeating, many times the seed remains suffocated; and if it comes out at all, it grows thin and never gives fruit. Poor seed, without enough water in order to grow. My Sun does not rise over that seed, to give it fecundity, maturity and a beautiful color to its fruits, because it is not fecund. On the other hand, by always repeating those same acts, the soul contains much water with which to water that seed; my Sun rises over that seed every time It sees it being watered; and It delights so much, knowing that it has much strength in order to grow, that It makes its branches reach up to Me; and in seeing its many fruits, I pick them with pleasure, and I rest under its shadow.

So, repeating your 'I love You' for Me procures for you the water with which to water and form the tree of love. Repeating patience waters and forms the tree of patience; repeating your acts in my Will forms the water with which to water and form the divine and eternal tree of my Will. Nothing can be formed with one

single act, but with many upon many repeated acts. Only your Jesus contains the virtue of forming all things, and the greatest things, with one single act, because I contain the creative power. But the creature, by dint of repeating the same act, forms the good she wants to do, bit by bit. Through habit, that good or that virtue becomes her nature, and the creature becomes the possessor of it, and it forms all of her fortune. This happens also in the natural order. No one becomes a teacher by having read the vowels and the consonants once or a few times, but by repeating them constantly, to the point of filling his mind, his will and his heart with all that science that is needed in order to be able to be a teacher to others. No one feels satiated if he does not eat, bite after bite, the food that is needed in order to be satiated. No one harvests the seeds if he does not repeat, who knows how many times, his work in his little field; and so with many other things. To repeat the same act is a sign that one loves, appreciates and wants to possess that very act which he does. Therefore, repeat, and repeat incessantly, without ever tiring."

Afterwards, I found myself outside of myself, and my sweet Jesus carried me around, through all those places in which, while being on earth, He had operated, suffered, prayed, and also cried. Everything was in act – everything He had done. And my beloved Good told me: "My daughter, daughter of my Supreme Volition, my Will wants to make you take part in everything. Everything you see is all the works I have done while being on earth, which my Will keeps suspended within Itself, because creatures do not dispose themselves to wanting to receive them, partly because they still do not know what I have done. See, here are the prayers I did at nighttime, covered with bitter tears and with ardent sighs for the salvation of all. They are all in waiting, to give themselves to creatures, in order to give them the fruits which they contain. Daughter, enter into them, cover yourself with my tears, clothe yourself with my prayers, so that my Will may accomplish in you the effects which are in my tears, prayers and sighs. My Will keeps, as though lined up within Itself, the pains of my childhood, all of my interior acts of my hidden life, which are prodigies of grace and of sanctity; all the humiliations, glories and pains of my public life, and the most hidden pains of my Passion. Everything is suspended - the complete fruit has not been taken by creatures; and I am waiting for the ones who must live in my Will, so that they may no longer be suspended, but may pour themselves upon them, to give them their complete fruit. Only the ones who must live in my Will will make my goods no longer be suspended. Therefore, enter into my every act and pain, that my Will may be fulfilled in you. Between you and Me I do not want suspended things, nor do I tolerate being unable to tell you what I want. This is why I want to find my own Will in you – so that nothing may oppose what my Will Itself wants to give you." And while Jesus was saying this, I moved from one act of Jesus to another, and I remained as though transformed, covered with His own acts, prayers, tears and pains. But who can say what I experienced? I hope that blessed Jesus will give me the grace to correspond, and to fulfill His adorable Will in me, and in all. Amen.

10/4/31 – Vol. 29 *How doubts, fears, are wounds to love. The Divine Will is one single act. The greatest of marvels. The night and the day of the soul.*

I felt oppressed because of the privations of my sweet Jesus—piercing nail, that no one can remove or soothe, to give a little relief to such a great martyrdom. Only His return, His lovable presence, can destroy, as if by magic, the nail and the

pain, and it makes the purest joys arise, that only Jesus knows how to give with His lovable presence. So, I did nothing but abandon myself in the arms of the Divine Will, praying It to unveil for me Him whom I so much longed for.

And while I was doing this, my lovable Jesus, like flash, illuminated my poor soul and told me: "Good daughter, courage, you oppress yourself too much; and your oppression causes you to reduce yourself to the extremes, and casts you into the sad doubt that your Jesus does not love you and that maybe He will no longer come to you. No, no, I do not want this doubt. Oppressions, doubts, fears, are wounds to My Love and debilitate your love for Me, depriving you of the impetus and the flight to run always toward Me in order to love Me. And once the continuous current of love toward Me is broken, you remain like a poor infirm one, and I no longer find the powerful magnet of your continuous love that draws Me to you."

"Now, you must know how all the acts of My Divine Will, which are innumerable, reduce themselves all to one single point and act. This is the greatest marvel of Our Supreme Being—to form, to possess, to see all possible and imaginable acts in one single act. In the same way, all the acts done by the creature in Our Will reduce themselves to one single act. Now, in order to have the virtue of enclosing all acts within one single act, she must form and possess within herself the continuous love, My perennial Will, that will give origin to all the acts and will make them start from within the virtue of one single act. See, then, all the acts you have done in My Will have unified together in one single act, and they form your cortege, your support, your strength, your light that never goes out; and they love you so much that, making themselves arms, they keep you as the dear apple of My Fiat's Eye, because in It were they formed and received life. Therefore, do not oppress yourself; enjoy the fruits of My Volition, and if you see that I delay My coming, wait for Me with patient love, and when you least expect it, I will surprise you and will make My usual little visit, and I will be happy to find you in My own Will, always in act of loving Me."

After this, He added: "My daughter, Our Divine Being is great, immense, powerful, etc.; this does not cause much marvel, because all of these Divine Qualities of Ours are by nature, and form the whole entirety of Our Supreme Being. So, by nature We are immense in the Power, immense in the Love, in the Beauty, in the Wisdom, in the Mercy, and so forth; and since We are immense in all things, everything that comes out of Us remains in the nets of Our immense Divine Qualities. Now, what causes the greatest of marvels is to see the soul who lives in Our Divine Will, who encloses in her little act the powerful and immense Act of her Creator; to see, as though lined up in the little acts of the finite being, the immense Love, the immense Wisdom, the infinite Beauty, the boundless Mercy, the interminable Sanctity of He who created her."

"The little enclosing the great is more marvelous than the great enclosing the little. For Our Greatness it is easy to embrace everything, to enclose everyone, nor does it take any art or industry, because from Our Immensity no one can escape Us. But for the little to enclose the great, it takes an art of its own, a Divine Industry, that only Our Power and Our great Love can form in the creature—if We do not place of Our own, on her own she could not do it. Therefore, the living in Our Divine Fiat is the marvel of marvels, it is the greatest of prodigies. The soul renders herself so striking and artful, that it is an enchantment to see her. It can be said that in each little act of hers concurs a miracle of Ours, otherwise the little enclosing the great could not happen; and Our Goodness is such that It takes greatest delight, and waits with so much love for the creature to give It the occasion of letting It perform this Divine Art of continuous miracles.

"Therefore, may you take to heart the living in Our Will more than anything; in this way you will be more content, and We, more content than you; and you will be, in Our Creative Hands, Our Field of Action and Our continuous Work. If you knew how much We like Our Work in the souls who live in Our Will, you would be more attentive never to go out of It."

Then, I continued my abandonment in the Fiat, though accompanied by a sadness, because of so many afflicting things that crowd my poor mind, that it is not necessary to say on paper. Certain intimate secrets—it is right only for Jesus and Him alone to know.

And my beloved Jesus repeated, with a most tender tone: "My daughter, you must know that just as nature has the night and the day, so the soul has her night, the dawn, the daybreak, the full midday and her sunset. The night calls for the day, and the day for the night; it can be said that they call for each other. Now, the night of the soul are My Privations, but for one who lives in My Will these are precious nights—not of slothful rest, of restless sleep—no, no, but night of operative rest, of peaceful sleep. In fact, as she sees the night coming, she abandons herself in My Arms, to lean her tired head upon My Divine Heart, and to hear My Heartbeats so as to draw new love during her sleep, and say to Me while sleeping: 'I love You, I love You, oh! My Jesus.'

"The sleep of one who loves Me and lives in My Will is like the sleep of a little girl who, as she feels her eyes closing for sleep, half-asleep calls: 'Mama, mama,' for she wants her arms and her maternal breast in order to sleep; so much so, that as soon as the tiny little one wakes up, the first word is 'mama,' the first smile, the first gaze is for her mama. Such is the soul who lives in My Will; she is the tiny little girl who, as the night comes, looks for Him whom she loves, to draw new strength and new love in order to love Me more. And—oh! how beautiful it is to see her seeking, desiring, longing for Jesus in her sleep. This seeking, desiring and longing call for the dawn, form the daybreak, and make the full day arise, that calls for the Sun—and I rise and form the course of the day and its full midday.

"But know, My daughter, that here on earth things alternate; only in Heaven it is always full day, because My presence is perennial amid the Blessed. So, as you see that I am about to leave you—but do you know where I stay? Inside of you. After having instructed your soul, giving you My Lessons before the light of My Presence, so that you might comprehend them well and they might serve you as food and as work during the day, I withdraw and form the sunset; and, hidden within you during the short night, I make Myself Actor and Spectator of all your acts. And while for you it seems nighttime, for Me it is the most beautiful rest, since, after I have spoken to you, I take rest in My own Word, and the acts that you do serve Me as lullabies, as refreshment, as defense and as sweet relief for My Ardors of Love. Therefore, let Me do; I know when the night or the day is necessary for you and for Me, in your soul. What I want is perennial peace in you, so that I may carry out what I want. If you are not at peace, I feel molested in My Work, and with difficulty, not with ease, I go along carrying out My Designs."

10/4/35 – Vol. 33 *All the glory, the honor, is in being able to say with deeds: "I am a continuous Act of Will of my Creator." Necessity of diversity of offices and of actions.*

I was doing my round in the Divine Will in order to search out all Its Acts done in Creation so as to place my little "I love You" and to unite myself with all created things in order to glorify my Creator and be able to say: "I am at my place of honor, I do my Office, I am a continuous Act of Divine Will. I can say that I am nothing, I do nothing, but I do everything, because I do the Divine Will."

But while I thought this, my Highest Good Jesus, making me His brief little visit, all Goodness told me: "My blessed daughter, every created thing has a distinct Office that it occupies, and although the will of all is one, yet they all do not do the same thing. It would not be Order, nor Virtue of Divine Wisdom, that one created thing would repeat what another one does. But since one is the Will that Dominates them, the glory that is obtained by one, the other gives to Me, because all the Substance that they possess and the Good and the Value with which they are invested, is that they can say: 'I am a continuous Act of Will of my Creator; greater glory, honor, virtue, He could not give me, than being a single Act of Divine Will,' so much so, that the little blade of grass, with its littleness, the little space that it occupies on the earth—it seems that it does nothing, no one looks at it—and yet, because My Will wanted it so, it does not seek to do more than what a blade of grass can do, by doing My Will it equals the glory that the sun gives Me, that with so much majesty rules over the earth such that it can be called continuous Miracle of the whole Creation.

"And since all created things are united among themselves, the sun with all its majesty, with its light it kisses and warms the little blade of grass. The wind caresses it, the water waters it, the earth gives the little place for where to form its little life—and yet, what is a blade of grass? One can say nothing, but since it possesses My Will, it will have its virtue of doing Good to the human generations, because having Created everything for Love and in order to do Good to creatures, so everything has a secret virtue of giving the Good that they possess.

"See, therefore, that everything is in doing My Will, to never come forth from Its Divine and Interminable enclosures. Already by doing My Will, although it seems that one does nothing, yet it is not true, already one finds himself together with the Divine Operation, and one can say: 'What God does, I do.' And does this seem little to you? God does everything, and the soul takes part in everything such that it is not the diversity of actions or of Offices that the creature can say that she does great things, but My Will that confirms the nothing, It places her in the Divine Order, and places there Its Image as Seal of Its Works.

"In regard to the diversity of Offices and of actions, rather it is Order, Harmony, of My Infinite Wisdom. Even in Heaven there are diversity of choirs of Angels, diversity of Saints: one is Martyr, one is Virgin, one is Confessor. On earth My Providence maintains so many diverse Offices: one is king, one is judge, one is priest, one is people, one commands, one is dependent. If all were doing one single Office, what would become of the earth? A complete disorder. O! if everyone knew that only My Divine Will knows how to do the Greatest Things, and although they would be little and insignificant, O! how they would be all content and each one would love his little place, the Office in which God has placed him. But since they let themselves be lorded over by the human volition, they would want to give of themselves, to make the great actions. That they cannot do, therefore they are always discontent with the conditions or the place in which Divine Providence has placed them for their Good.

"Therefore content yourself to do the little united with My Will, and not the great without It. Even more because being Immense It will find you in all Its Acts, and you will find yourself in Its Love, in Its Power, in Its Works, in a way that you will not be able to do anything without It, and It will not be able to do anything without you. This is why by Living in My Volition such Prodigies run together that it gives of the incredible: the nothing of the creature at the mercy of the All, the nothing prey of a Will that can do everything. What thing will this nothing not do? She will do Works Worthy of a Supreme Fiat. Therefore the most Beautiful, most

Solemn, most pleasing act for Us, is the nothing of the creature, given freely to Us in order to let Us do what We want."

10/5/06 – Vol. 7 *Jesus is the master of the soul.*

Continuing in my usual state, I found myself outside of myself together with baby Jesus. This time it seemed He felt like playing. He would press Himself against my breast and in my arms, and while looking at me with great love, now He would clasp me, now He would push me and almost knock against me with His little head, now He would kiss me so strongly that it seemed He wanted to enclose me and identify me with Himself. While He would do this, I would feel great pain - so much so, as to feel faint. But even though He would see me suffer like that He would not pay attention to me; on the contrary, if He would see from my face that I was suffering, since I would not dare to tell Him anything, He would do it harder, and would make me suffer more. Now, after He well gave vent to Himself, He told me: "My daughter, I am your master, and I can do with you whatever I want. Know that, since you are mine, you are no longer the master of yourself; and if you arbitrate something, even just one thought, one desire, one heartbeat, know that you are making a theft from Me."

At that moment, I saw the confessor who, not feeling very well, wanted as though to unload his sufferings onto me; and all hurriedly, He pushed him away with His hand, and said: "I have to unload my own pains first, which are many, and then you can do it." And while saying this, He drew near my mouth and poured a most bitter liqueur. Then I commended the confessor to Him, praying Him to touch him with His little hand, and to make him get well. He touched him and said: "Yes, yes." And He disappeared.

10/6/09 – Vol. 9 *The virtues of true love are: to purify everything, to triumph over everything, to reach everything.*

After I received Communion, my always lovable Jesus came for a little while, and since I had had a discussion with the confessor on the nature of true love, I wanted to ask Jesus whether I was right or wrong, and He said to me: "My daughter, it is exactly like that, as you were saying – that true love facilitates everything, excludes any fear, any doubt, and all of its art is in taking possession of the beloved; and when it has made her its own, love itself provides her with the means in order to preserve the object acquired. Now, what fear, what doubt can a soul have about something that belongs to her? What can she not hope for? Even more, when she has come to take possession of it, love becomes daring and reaches the point of taking excesses up to the incredible. True love can say: 'There is no longer yours and mine - I am yours, and you are mine; so, we can dispose of each other, delight in each other, enjoy each other. If I have acquired you, I want to use you as I please.'

How can the soul, in this state of true love, go fishing for defects, miseries, weaknesses, if the object acquired has condoned her everything, embellishes her with everything, and the object that she possesses keeps purifying her continuously? These are the virtues of true love: to purify everything, to triumph over everything, to reach everything. In fact, what love can there be for a person whom one fears, about whom one doubts, from whom one does not hope for everything? Love would lose the best of its qualities. It is true that even in the saints one can see this; and this shows that in the saints love can be imperfect and can have its variety, according to the state in which they find themselves.

In you the thing is very different: since you should be in Heaven with Me, and you have sacrificed this for love of obedience and of your neighbor, love has

been confirmed in you, the will has been confirmed in not offending Me. Therefore your life is like a life that has already passed, and this is why you do not feel the burden of your miseries. So, be well attentive on what befits you, and on loving Me up to the infinite Love."

10/6/11 – Vol. 10 Jesus hides Himself to be able to chastise. With Jesus the soul can do everything, without Him she can do nothing.

I was thinking to myself: 'How is it possible that blessed Jesus, in order to chastise the people, has to deprive me of His lovable presence. I would like to see whether He does not go to other souls to make Himself seen. I believe that these are excuses, or that there is something in me which prevents Him from coming.' And Jesus, just barely making Himself seen, told me: "My daughter, it is really true that I do not come often because of the chastisements. And suppose, if you'd like, that I go to someone else – this says nothing; everything is in the state that the souls have reached through my grace. For example: if I went to a soul who is a beginner, or has not reached the possession of Me as if I were all her own, she would do little or nothing to Me. She would not have that daring, that confidence to disarm Me, and to bind Me as she pleases. These are all timid before Me – and with reason, because they have not entered into Me as the owners, so as to be able to dispose as they wish. On the other hand, when the soul has reached the point of possessing Me, she is daring, confident; she knows all the divine secrets, and with reason she can say to Me: 'If You are mine, I want to do what I want.' And this is why I hide to be able to act - because they would suffer greatly in uniting with Me to chastise, or they would prevent Me from doing it. Here, my daughter, is the necessity that I do not manifest Myself to you; otherwise... I want to hear it from you yourself – what would you do to Me? How much would you not be opposed?"

And I: 'Certainly, Lord, I would have to stick to all that You Yourself have taught me – to love the creatures as your images and as Yourself. If I could see You as before, You would never be able to permit the war in Italy; but You hide, and I remain as nothing – and pure nothing. With You I can do everything; without You I can do nothing.'

And Jesus: "You see? You yourself say it; so, if I came to you, the war would be reduced to a game, while my Will is for it to bring sad and grave consequences. Therefore I repeat to you my refrain: 'Courage, be at peace, be faithful to Me; don't act like a child who makes fusses for everything, but like a heroine. I do not really leave you, but I will remain hidden in your heart, and you will continue to live of my Will; and if we don't do it so, the peoples will reach such excesses as to strike terror and fright."

10/6/21 – Vol. 13 The horror of man in the state of sin; the beauty of man in the state of grace.

I was praying and adoring the wounds of my Crucified Jesus, and I thought to myself: 'How ugly sin is for reducing my Highest Good to such a harrowing state!' And my always lovable Jesus, leaning His Most Holy Head upon my shoulder, sighing, told me: "My daughter, sin is not just ugly, but horrible. It is the black point of man! As he sins, he undergoes a brutal transformation: all the beauty I gave him is covered with such ugliness as to be horrible to the sight - and it is not only the sense which sins, but the whole of man runs along with it. So, sin is his thought, his heartbeat, his breath, his motion, his step. His will has dragged man to one single point, and from his whole being he emanates thick darkness

that blinds him, and a poisonous air that poisons him. Everything is black around him - everything is deadly. And whoever approaches him puts himself in a state of danger. Horrible and frightening - such is man in the state of sin."

I remain terrified, and Jesus continued: "If man is horrible in the state of guilt, he is also beautiful in the state of grace and of doing good. Good, be it even the tiniest, is the bright point of man. As he does good, he undergoes a celestial, angelic and Divine transformation. His goodwill drags his whole being to one single point; therefore, good is his thought, his word, his heartbeat, his motion, his step - everything is light, inside and outside of him. His air is balmy and vital; and whoever approaches him places himself in safety. How beautiful, gracious, attractive, lovable, striking is the soul in grace, in doing good; so much so that I Myself remain enamored! Each good she does is one more shade of beauty that she acquires; it is a greater likeness to her Creator, which makes her be distinguished as His child; it is Divine Power that she puts in circulation. All the goods she does are spokesmen between Heaven and earth; they are the couriers, the electric wires which maintain the communication with God."

10/6/22 – Vol. 14 *The first plane of the human acts changed into divine in the Divine Will was done by Jesus. Luisa is the first one to live in the Divine Will.*

I was praying when my always lovable Jesus came, and throwing His arms around my neck, told me: "My daughter, let us pray together, let us enter into the immense sea of my Will so that nothing may come from you which is not plunged in It. The thought, the word, the heartbeat, the work, the step - everything must take its place in my Will; and for each thing you do in It, you will take one more possession and acquire a greater right.

All human acts, according to the purpose of Creation, were to have life in my Volition and form in It their plane of all human acts changed into divine, with the mark of Supreme nobility, Sanctity and Wisdom. It was not Our Will that man withdraw from Us, but that he live with Us, growing in Our likeness and operating with Our own manners. This is why I wanted that all his acts be done in my Will - to give him the space in which to form his own little river within the immense sea of my Will. I acted like a Father who possessed great lands and said to His son: 'I give you possession of the center of my possessions, so that you may not go out of my boundaries and may grow in my riches, with my own nobility and with the greatness of my works, and so that all may recognize that you are my son.' What would one say of him if he did not accept the great gift of his Father and went to foreign lands to live out of miseries, disowning himself under slavery of cruel enemies? Such was man.

Now, this plane, this little river in my Volition - I want it from you. Let each one of your thoughts flow in It, so that, at the reflections of Our Intelligence, which is thought of each one, it may rise over each intelligence and give Us the homage of each thought in a divine manner. Let your words and works flow as well, so that, at the reflection of Our word 'FIAT', which made all things and is word of each one, and at the reflections of the Sanctity of Our works, which is life and motion of all, they may rise and hover over all, giving Us the glory of each word and of each work, with Our own word 'FIAT' and with the very Sanctity of Our works. My daughter, if all that is human – be it even one thought - is not done in my Will, the human plane takes no possession, the little river is not formed, and my Will cannot descend upon the earth to make Itself known and to reign."

On hearing this, I said to Him: 'My Love, Jesus, how is it possible that after so many centuries of life of the Church, which put out so many Saints - and many of them have astonished Heaven and earth with their virtues and with the wonders they performed - they did not operate fully in the Divine Will so as to form that plane You are talking about? Were You waiting just for me, the most unable, the most bad and ignorant one, in order to do this? It seems just incredible!' And Jesus: "Listen, my daughter, my Wisdom has means and ways which man ignores, such that he is obliged to lower his forehead and adore It in mute silence; and it is not up to him to dictate the laws to Me: whom I should choose and the appropriate time - which my Goodness disposes. Besides, first I had to form the Saints, who were to resemble Me and copy my Humanity in a more perfect way, as much as is possible for them; and this I have already done. Now my Goodness wants to move further, and wants to give in greater excesses of love; and therefore I want them to enter into my Humanity and copy what the soul of my Humanity did in the Divine Will. If the first ones cooperated with my redemption in order to save souls, to teach the Law, to cast away sin, being limited within the centuries in which they lived, the second ones will go beyond, copying what the soul of my Humanity did in the Divine Will. They will embrace all centuries, all creatures, and rising above all, will place in force the rights of Creation which are due to Me, and which concern all creatures, bringing all things to the prime origin of Creation and to the purpose for which Creation was delivered. Everything is ordered in Me: if I delivered Creation, It must return to Me ordered, just as It came out from my hands.

The first plane of the human acts changed into divine in my Will, has already been done by Me; I left it as though suspended, and the creature, except for my dear and inseparable Mama, knew nothing. This was necessary. If man did not know the way, the door, the rooms of my Humanity, how could he enter inside of Me and copy what I did? Now the time has come for the creature to enter into this plane and do also something of her own within Mine. What is the wonder if a have called you as the first one? Besides, it is so true that I have called you as the first, since to no other soul, though dear to Me, have I manifested the way to live in my Will, the effects of It, and the wonders and goods which the creature operating in the Supreme Volition receives. Check as many lives of Saints as you want, or books of doctrines: in none of them will you find the prodigies of my Volition operating in the creature and of the creature operating in It. At the most, you will find resignation, union of wills; but in not one of them will you find the Divine Will operating in her, and she in It. This means that the time had not come in which my Goodness was to call the creature to live in this sublime state. Even the way I make you pray cannot be found in anyone else. Therefore, be attentive. My Justice demands this, my Love is delirious; so my Wisdom disposes everything in order to obtain the intent. It is the rights, the Glory of Creation, that We want from you."

10/6/24 – Vol. 17 How the Divine Will is in the creature like heartbeat in the center of the soul.

I was fusing myself in the Holy Divine Will, and my sweet Jesus, moving in my interior, told me: "My daughter, how beautiful it is to see a soul fusing herself in my Will! As she fuses herself in It, the created heartbeat takes its place and life in the Uncreated Heartbeat, and forms a single one, running and beating together with the Uncreated Heartbeat. This is the greatest happiness of the human heart: to palpitate in the Eternal Heartbeat of its Creator. My Will makes it fly, and the human heartbeat flings itself into the center of its Creator."

Then I said to Him: 'Tell me, my Love, how many times does your Will go around through all creatures?'

And Jesus: "My daughter, in each heartbeat of creature my Will forms Its complete round through all of Creation. And just as the heartbeat in the creature is continuous, and if the heartbeat ceases life ceases, in order to give Divine Life to all creatures, my Will, more than heartbeat, goes around and forms the Heartbeat of my Will in every heart. See, then, how my Will is in every creature: as primary heartbeat, because her own is secondary; and if I feel any heartbeat of creature, it is by virtue of the heartbeat of my Will. Even more, my Will forms in her two heartbeats: one for the human heart, as life of the body, and one for the soul, as heartbeat and life of the soul.

But do you want to know what this heartbeat of my Will does in the creature? If she thinks, my Will runs and circulates like blood in the veins of the soul, and gives her the Divine Thought, that she may put aside the human thought and give the place to the word of my Will. If she works, if she walks, if she loves, my Will wants the place of her work, of her step, of her love. The love and the jealousy of my Will in the creature is so great that, while It palpitates, if the creature wants to think, It becomes thought; if she wants to look, It becomes eye; if she wants to speak, It becomes word; if she wants to work, It becomes work; if she wants to walk, It becomes foot; if she wants to love, It becomes fire. In sum, It runs and wanders through every act of the creature in order to take its primary place, which is due to It. But to Our greatest sorrow, the creature denies It this place of honor, and gives place to her human will; and my Will is forced to remain in the creature as if It had no thought, no eye, no word, no hands, no feet – unable to carry out the Life of my Will in the center of the soul of the creature. What sorrow! What highest ingratitude!

But do you want to know who gives Me free field and lets my Will operate as heartbeat of Life within her soul? One who lives in my Will. Oh, how well does my Will carry out Its Life, becoming thought of her thought, eye of her eye, word of her mouth, heartbeat of her heart, and so with all the rest! Oh, how quickly we understand each other with one who is living in my Will; and my Will obtains the intent of forming Its Life in the soul of the creature!

And not only in the creature with reason does my Will hold Its primary place, being like heartbeat which, giving circulation to the life of the soul, runs to give life to all the acts of the creature, but in all created things my Will holds Its primary place and circulates as heartbeat of life - from the tiniest created thing, up to the greatest one; and none of them can move from the power and immensity of my Will. It becomes life of the blue heavens, maintaining their celestial color ever new and vivid; nor can it fade, change or turn pale, because my Will wanted it to be so, and once it has been established, my Will does not change. My Will is the life of the light and of the heat of the sun, and with Its heartbeat of life It preserves its light and heat ever equal and alive, keeping it immobile in my Will, unable to move, to grow or to decrease in the good it must do to all the earth. My Will is life of the sea, and forms the murmuring of its waters, the darting of the fish, the roaring waves. Oh, how my Will shows off the power It contains within Itself, and It carries out Its Life with such great majesty and absolute dominion in the created things, that neither can the sea do without murmuring, nor can the fish do without darting. Even more, I could say that it is my Will to murmur in the sea, it is my Will to dart in the fish, it is my Will to form the waves; and with Its roaring, It makes all hear that Its Life is there present, which can do anything It likes the best. My Will is heartbeat of life in the bird that warbles, in the cheeping

of the chick, in the lamb that bleats, in the turtledove that moans, in the plants that vegetate, in the air that everyone breathes.

In sum, in everything, my Will has Its Life, and with Its power, It forms the Act It wants. So, It maintains harmony in all created things and forms in them the different effects, colors, offices which each of them contains. But do you know why? To make Myself known to the creature; to go to her, to court her, to love her, with as many different acts of my Will for as many things as I created for her. My Love was not satisfied with placing in the depth of her soul my Will as heartbeat of Life, but wanted to place my Will in all created things, so that, also on the outside, my Will might never leave her, and so that the creature with reason might be preserved and grow in the Sanctity of my own Will, and all created things might be an incitement, an example, a voice and a continuous call to her, to make her always run in the fulfillment of my Will – the only purpose for which she was created. But the creature becomes deaf to the so many voices of creation, blind to the sight of so many examples; and if she opens her eyes, she fixes them on her own will. What sorrow!

Therefore, I recommend that you never go out of my Will, if you do not want to multiply my sorrow, and lose the purpose for which you were created."

10/6/26 – Vol. 20 New martyrdom. One who does not do the Divine Will cuts off the Divine Life within oneself. Luisa is deprived of the writings. Jesus consoles her, showing her how everything is written in the depth of her soul.

I was all immersed in the intense pain of the privation of my sweet Jesus, and I said to myself: "My Jesus, how can You not have compassion on this little daughter of Yours who, feeling without You, feels life being snatched away from her. It is not just a pain that I feel, that would be more bearable, but it is life itself that I feel missing in me. I am little, I am weak; and if for nothing else, at least because of my excessive littleness You should have had compassion on this poor little one, who is almost in continuous act of feeling life missing in her, and of taking it back only to feel herself dying again. My Jesus, my Love, what kind of new martyrdom is this, never before felt? To die times upon times, and yet, never dying; to feel life missing in me, without the sweet hope of taking flight toward my Celestial Fatherland."

Now, while I was thinking of this, my always lovable Jesus moved in my interior, and with a tender tone, told me: "Little daughter of My Will, courage; you are right that it is life that you feel missing in you, because, being deprived of Me, you feel the Life of your Jesus missing—ending within you. And with reason, tiny little one as you are, you feel the hard martyrdom of life ending in you. But you must know that My Will is life, and every time creatures do not do It, and reject It, it is a Divine Life that they reject and destroy within themselves. And do you think that the pain, the continuous martyrdom of My Will is something trivial—in feeling so many acts of life that It wants to make arise in creatures with so much goodness, being cut off from Itself as though by a deadly sword? And in place of this Divine Life that was cut off within them, they make arise the life of passions, of sin, of darkness, of weaknesses.

"Not doing My Will is Divine Life that creatures lose. And this is why, since It reigns in you, by depriving you of Me, It makes you feel the pain of the many Divine Lives that creatures cut off from It, to be repaired and compensated in you for the many acts of Life that they make It lose. Don't you know that in order to form the Kingdom of the Divine Fiat, It must find in you as many of Its acts for

as many as It has lost? And this is the reason for the alternation of My presence and My absence—to give you the occasion to form many acts of submission to My Will; to make these acts of Divine Life that others have rejected, enter into you.

"And then, don't you remember that when I manifested to you your mission regarding the Eternal Fiat, I asked of you the sacrifice of suffering as many deaths for as many creatures as were coming out to daylight—for as many as had rejected the life of My Will? Ah! My daughter, not doing My Will is Divine Life that creatures reject. It is not like not practicing the virtues, where they reject gems, precious stones, ornaments, garments, that, if one does not want them, one can do without. Rejecting My Will, instead, is to reject the means in order to live, it is to destroy the fount of life; it is the greatest evil that can exist. Therefore, one who does so great an evil does not deserve to live; on the contrary, he deserves to die to all goods.

"Do you not want, then, to compensate My Will for all these lives that creatures have cut off from It? And in order to do this, you must suffer, not a pain, but a lack of Divine Life—that is My privation. In order to form Its Kingdom in you, My Will wants to find in you all the satisfactions that creatures have not given to It—all of Its lives that It was to make arise in them; otherwise, It would be a Kingdom without foundation, without giving It the rights of justice, and without the due reparations. Know, however, that your Jesus will not leave you for too long, because I too know that you cannot live under the press of such a hard martyrdom."

In addition to this, I felt afflicted because, when the Reverend Father came, who must occupy himself with the printing of the writings on the Most Holy Will of God, he wanted to have all the writings delivered to him, leaving me not even those whose copies he already had. So, the thought that the most intimate things between me and Jesus were out, and being unable even to go over again what Jesus had told me about His Holy Will, tormented me.

And Jesus, coming back, told me: "My daughter, why do you afflict yourself so much? You must know that what I made you write on paper, I Myself first wrote in the depth of your soul; and then I made you put it on paper. Even more, there are more things written in you than on the paper. Therefore, when you feel the need to go over again what regards the Truths on the Supreme Fiat, just take a look into your interior and immediately you will see again what you want. And so that you may be sure of what I am telling you, look right now into your soul, and you will see, all in order, what I have manifested to you."

Now, as He was saying this, I looked into my interior, and in just one glance I could see everything. I could also see what Jesus had told me and I had neglected to write. So I thanked my beloved Good and I resigned myself, offering, all to Him, my hard sacrifice, and asking, in return, to give me the grace that His Will be known, loved and glorified.

10/6/27 – Vol. 23 *How one who works in the Divine Will works in the Divine properties. How she forms the sun. How God wants to find the soul in all created things.*

I was continuing my acts in the Divine Fiat, and my sweet Jesus, moving in my interior, told me: "My daughter, one who operates in My Will works in My Divine properties, and she forms her acts within My interminable goods of light, of sanctity, of love, of happiness without end—acts that are transformed into suns. These suns are produced by My own Qualities that have made themselves available for the act of the soul, for her decorum and so that these acts might

be worthy of her Creator and might remain as perennial acts in God Himself, glorifying Him and loving Him with His very Divine Acts.

"So, before he sinned, Adam formed as many suns in his Creator for as many acts as he did. Now, one who lives and operates in My Will finds these suns made by him, and therefore your whole commitment must be to follow the first acts of Creation, and to take your work place near the last sun, or act, that Adam did when he possessed the Unity of Will with his Creator. You must make up for what he did not continue doing because he went out of My Divine properties and his acts were no longer suns. In fact, he no longer had My Divine Qualities in his power, that lent themselves to let him form suns. At the most, as good as they might be, his acts reduced themselves to being tiny little flames, because the human will without Mine does not have the virtue of being able to form suns—it lacks the raw materials. It would be as if you wanted to form an object of gold without having the metal of gold in your power; as much good will as you might have, it would be impossible for you.

"My Will alone has sufficient light to let the creature form suns, and It gives this light to one who lives in It, within Its properties, not to one who lives outside of It. So, you must make up for all other creatures who have not possessed the Unity with My Will. Your work is great and long; you have much to do within My endless boundaries; therefore, be attentive and faithful."

Then I continued my acts in His adorable Volition, and as I was going around throughout the whole Creation, my highest Good, Jesus, added: "My daughter, just as My Divine Will is spread in all Creation, so do I want to find you, united with It, in all created things, as though spread within each of them. You will be the heart of the earth, that I may find your life palpitating within it, attesting to Me, with its continuous heartbeat, the love of all its inhabitants. You will be the mouth of the sea, letting me hear your voice in its gigantic waves and in its continuous murmuring, praising Me, adoring Me, thanking Me; and giving Me smacking kisses, affectionate and pure, in the darting of the fish, for yourself and for those who cross the sea. You will be the arms of the sun, so that, as you extend and expand within its light, everywhere I may feel your arms embracing Me and clasping Me tightly to tell Me that it is Me alone that you seek, it is Me alone that you want and love. You will be the feet of the wind, to run after Me and let Me hear the sweet treading of your steps, that never stop running, even if you do not find Me.

"I am not content if I do not find My little daughter in all the things created by Me for love of her. I ask all Creation: 'Is the little daughter of My Will there? For I want to enjoy her and be with her.' And if I do not find you, I lose My enjoyment and My sweet amusement."

After this, I followed my Beloved Jesus in the Acts He did in Redemption. I tried to follow Him word by word, work by work, step by step. I wished nothing would escape me, so that I might press Him and ask Him, in the name of all His Acts, tears, prayers and pains, for the Kingdom of His Divine Will in the midst of creatures.

And my adored Jesus told me: "My daughter, when I was on earth, My Divine Will that reigned in Me by nature and that same Divine Will that was present and reigned in all created things, kissed each other at each encounter, and longing for their encounter, they would make feast; and all created things would compete in order to meet with Me and give Me the homages that befitted Me. As the earth would hear My steps, it would become green again and flower under My feet to give Me homage. As I passed by, it wanted to release from its bosom all the

beauties it possessed, the enchantment of the most beautiful flowerings; so much so, that many times I had to command it not to make these demonstrations; and the earth, to give Me honor, would obey, just as, to give Me honor, it would flower.

"The sun always tried to meet with Me to give Me the homages of its light, unleashing all the varieties of beauties and colors from its solar bosom before My eyes, to give Me the honors I deserved. Everything and everyone tried to encounter Me in order to make their feast for Me: the wind, the water, and even the little bird, to give Me the honors of its trilling, warbling and singing; all created things recognized Me and competed among themselves to see which one could honor Me and make feast for Me the most.

"One who possesses My Divine Will has the eyesight to be able to recognize what belongs to My Will Itself. Man alone did not recognize Me, because he did not possess the eyesight and the fine sense of smell of My Will. I had to tell him in order to make Myself recognized; but with all My telling, many did not even believe Me, because one who does not possess My Divine Will is blind and deaf and without the sense of smell to be able to recognize what belongs to It.

"Not to possess It is the greatest unhappiness of the creature; he is the poor cretin, blind, deaf and mute, who, not possessing the light of My Divine Fiat, uses the very created things by taking the excrements that they release, while leaving inside of them the true good that they contain. What sorrow, to see creatures without the nobility of the life of My Divine Will."

10/7/99 – Vol. 2 *Jesus indignant with the people. The state of victim holds back the chastisements.*

This morning blessed Jesus was not coming, and I had to have much patience in waiting for Him. In my interior I kept saying: 'My dear Jesus, come, don't make me wait so much! I haven't seen You since last night, and now, it is getting late and You are still not coming? See how much patience I have had in waiting for You. O please! Do not let it be that I reach the point of losing patience because of your long delay in coming, because then You would be the cause of it, with your delays. Therefore come, for I can take no more.'

Now, while I was saying this and other nonsense, my only Good came, but to my highest sorrow, I saw Him almost indignant with the people. Immediately I said to Him: 'My good Jesus, I pray You to make peace with the world.' And He: "Daughter, I cannot. I am like a king who wants to enter into a house, but that house is full of filthy things, of rot and of many other dirty things. The king, as king, has the power to enter, there is no one who could prevent him, and he could even clean that house with his own hands, but he does not want to do it, because it is not decent for his royal person to descend to such baseness; and until that house is cleaned by someone else, in spite of the fact that he has the power, the will and a great desire to do it, to the point of suffering for it, he will never deign to place one foot into it. So I am. I am a king who can and wants, but I want their will – I want them to remove the rot of sins before I enter and make peace with them. No, it is not decent for my royalty to enter and make peace with them; on the contrary, I will do nothing but send chastisements. The fire of tribulation will inundate them everywhere, to the point of knocking them down, so that they may remember that a God exists – the only One who can help them and free them."

And I, interrupting Him, said to Him: 'Lord, if You want to lay hands to chastisements, I want to come – I no longer want to be on this earth. How will my heart be able to resist in seeing your creatures suffer?' And Jesus, assuming a benign appearance, told me: "If you come, where shall I dwell on this earth? For

now let us think about being together down here, for we will have much time to be in Heaven – the whole of eternity. And then, too soon have you forgotten your office of acting as my mother on earth. So, while I chastise the people, I will come to take refuge and to dwell with you."

And I: 'Ah, Lord, what is the purpose of my state of victim for so many years? What good has come to the peoples, while You said that You wanted me victim so as to spare people? And now You show how these chastisements, instead of happening many years ago, are happening later – nothing more and nothing less than this.' And He: "My daughter, don't say this, I have been forbearing for love of you, and the good that came from this has been that while terrible chastisements were to rage for a very long time, they will be shorter. Is this not a good – that instead of being under the weight of a chastisement for many years, one remains under it only for a few? Moreover, during the course of these past years, with wars and sudden deaths, they should not have had the time to convert, but they did and were saved – is this not a great good? My beloved, for now it is not necessary to make you understand the purpose of your state for yourself and for the peoples, but I will show it to you when you come to Heaven, and on the Day of Judgment I will show it to all nations. Therefore, do not speak like this any more."

10/7/03 – Vol. 5 *The victim souls are human angels who must repair, impetrare, protect humanity.*

I had asked the confessor to leave me in the Will of Our Lord, withdrawing the obedience that, whether He wanted or not, I should continue to remain in this state of victim. At first he did not want it, but then he consented, as long as I would assume the responsibility of answering before Jesus Christ for what could happen in the world; and he said that I should think about it first, and then answer him. I wanted to tell him that I did not want to oppose the Divine Will; only, if the Lord wants it, I want it; if He does not want it, I do not want it – so, why this responsibility? And he: "Think about it first, and tomorrow you will answer." So, as I was thinking about it in my interior, He told me: "Justice wants it, Love does not."

Then, finding myself in my usual state, I saw Him for just a little, and He told me: "The Angels, whether they obtain something or not, always do their office; they do not withdraw from the work entrusted to them by God, of the custody of souls. Even if they see that, almost in spite of their continuous cares, diligences, industries and assistances, souls are miserably lost, they are always there, at their places. Nor do they give greater or lesser glory to God if they obtain or do not obtain, because their will is always stable in carrying out the work entrusted to them. The victim souls are human angels who must repair, impetrare, protect humanity, and whether they obtain or do not obtain, they must not cease their work, unless they were assured about it from on high."

10/7/09 – Vol. 9 *Caution and jealousy of Jesus in surrounding with thorns both soul and body of creatures.*

As I was in my usual state, blessed Jesus came for just a little and told me: "My daughter, my jealousy and the caution I have for my creatures is such and so great, that in order not to let them be ruined, I am forced to surround them with thorns – both soul and body, so that the thorns may keep away from them the mud that could dirty them. This is why, my daughter, I surround with thorns – that is, with bitternesses, with privations, with different interior states – also my greatest favors with which I favor the souls who are dear to Me, so that these

thorns may not only keep them, but prevent their getting dirty with the mud of love of self, and the like." And He disappeared.

10/7/28 – Vol. 25 *The opening of the House of the Divine Will in Corato. Simile of the birth of Jesus in Bethlehem. My entrance into it. The eucharistic lamp and the living lamp of one who does the Divine Will. The prisoner near the Prisoner. Jesus' delight at this company.*

My Jesus, I am here, near the tabernacle of love. From that adored little door that I have the honor to gaze at, I feel Your Divine fibers, Your Heart palpitating, emitting flames and rays of endless light at each heartbeat; and in those flames I hear Your moans, Your sighs, Your incessant supplications and Your repeated sobs, for You want to make Your Will known, to give Its life to all; and I feel myself being consumed with You and repeating what You do. Therefore I pray You, while You gaze at me from within the tabernacle, and I gaze at You from within my bed, to strengthen my weakness, that I may make the sacrifice of continuing to write.

Now, in order to be able to say what Jesus told me, I have to make a brief mention—that here in Corato a house has been founded, that was wanted and started by the venerable memory of Father Canonical Annibale Maria di Francia, and his children, faithful to the will of their founder, have executed and given the name of House of the Divine Will, as the Venerable Father wanted. And he wanted me to enter this house; and on the first day of its opening, by their goodness, his sons and daughters, the reverend mothers, came to take me and brought me into a room that is such that, as the door of this room is opened, I can see the tabernacle, I can listen to Holy Mass, I am just under the gazes of my Jesus in the Sacrament. Oh! how happy I feel, that from now on, if Jesus wants me to continue to write, I will write always keeping one eye on the tabernacle and the other on the paper I write on. Therefore, I pray You, my Love, to assist me and to give me the strength to make the sacrifice that You Yourself want.

So, as this house was about to be opened, one could see people, nuns, little girls—people coming and going, all in motion. I felt all impressed, and my sweet Jesus, moving in my interior, told me: "My daughter, this group of people whom you see all in motion for the opening of the House of My Divine Will is symbolic of that group of people when I wanted to be born in Bethlehem, and the shepherds were coming and going, to visit Me, a little Baby. This pointed out to all the certainty of My birth. In the same way, this group of people, all in motion, points out the rebirth of the Kingdom of My Divine Will."

"Look at how all of Heaven echoes My birth, when the Angels, celebrating it, announced Me to the shepherds, and putting them in motion, made them keep coming to Me, and I recognized in them the first fruits of the Kingdom of My Redemption. So now, in this group of people, of little girls and nuns, I recognize the beginning of the Kingdom of My Divine Will. Oh! how My Heart exults and rejoices, and all of Heaven makes feast. Just as the Angels celebrated My birth, so do they celebrate the beginning of the rebirth of My Fiat in the midst of creatures."

"But, look at how My birth was more neglected, more poor—I had not even one priest near Me, but only poor shepherds. On the other hand, at the beginning of My Volition, there is not only a group of nuns and little girls from out of town, and a people rushing up to celebrate the opening, but there is an archbishop and priests representing My Church. This is symbol and announcement to all, that the Kingdom of My Divine Volition will be formed with more magnificence, with greater pomp and splendor than the very Kingdom of My Redemption; and everyone, kings and princes, bishops and priests and peoples, will know the Kingdom of My

Fiat and will possess It. Therefore, you too, celebrate this day in which My sighs and sacrifices, and yours, to make My Divine Will known see the first dawn and hope for the Sun of My Divine Fiat to soon rise."

Then, the evening came of this day consecrated to the Queen of the Rosary, Queen of victories and of triumphs. And this is another beautiful sign that, just as the Sovereign Lady conquered Her Creator, and bejeweling Him with Her chains of love, She drew Him from Heaven to earth, to make Him form the Kingdom of Redemption, so will the sweet and powerful beads of Her rosary make Her victorious and triumphant again before the Divinity, conquering the Kingdom of the Divine Fiat, to make It come into the midst of creatures.

I had not at all thought that, on that very evening, I would move to the House of the Divine Will, near my Prisoner Jesus; only, I prayed Him not to let Me know when this would be, so as not to profane such an act with my human will, so that I might put nothing of my own, but do the Divine Will in everything. It was eight o'clock in the evening when, out of the ordinary, the confessor came, who, prayed by the reverend mother superiors, imposed out of obedience that I should surrender and make the superiors content. I resisted quite a bit, because I thought that if the Lord wanted so, it would be in the month of April, a warmer season, and so we would think about it then. But the confessor insisted so much that I had to surrender. So, around nine-thirty in the evening, I was brought to this house, near my Prisoner Jesus. And this is the little story of why I find myself in the House of the Divine Will.

Now I resume my speaking. At night, I remained alone with my Jesus in the Sacrament; my eyes were fixed on the little door of the tabernacle. It seemed to me that the lamp, with its continuous flickering, was about to go out, but then it would revive again; and my heart gave a jump, fearing that Jesus might remain in the dark.

And my always lovable Jesus, moving in my interior, clasped me in His arms and told me: "My daughter, do not fear, for the lamp will not go out; and if it did go out, I have you, living lamp—a lamp which, with your flickering, more than with the flickering of the eucharistic lamp, tells Me: 'I love You, I love You, I love You....' Oh! how beautiful is the flickering of your 'I love You'; your flickering says love to Me, and uniting with My Will, from two wills we form one alone. Oh! how beautiful is your lamp and the flickering of your 'I love You.' It cannot be compared to the lamp that burns before My tabernacle of love. More so since, My Divine Will being in you, you form the flickering of your 'I love You' in the center of the Sun of My Fiat, and I see and hear, not a lamp, but a Sun burning before Me.

"My prisoner, be welcomed. You have come to keep company with your Prisoner; we are both in prison—you, in bed, and I, in the tabernacle. It is right that we be close to each other; more so, since one is the purpose that keeps us in prison—the Divine Will, love, souls. How pleasing will the company of My prisoner be to Me; we will feel it together, to prepare the Kingdom of the Supreme Fiat.

"But, know, My daughter, that My Love has anticipated you; I was first in putting Myself, Prisoner, in this cell, to wait for My prisoner and your sweet company. See, then, how My Love was first in running toward you; how I have loved you, and I love you, for in so many centuries of imprisonment in this tabernacle I never had a prisoner who would keep Me company, who would remain so very close to Me; I have always been alone, or, at the most, in the company of souls who were not prisoners, in whom I did not see My same chains.

"Now, finally, the time has come for Me to have a prisoner, to keep her constantly near Me, under My sacramental gazes—one whom the chains of My

Divine Will alone keep imprisoned. A sweeter and more pleasing company could not come to Me. And so, while we are together in prison, we will occupy ourselves with the Kingdom of the Divine Fiat, and will work together, and will sacrifice ourselves together, to make It known to creatures."

10/7/29 – Vol. 27 *How the Divine Fiat is inseparable from Its works. The terrible moment of the fall of Adam.*

I was feeling all immersed in the Divine Fiat; Its light surrounded me everywhere, inside and out; and my sweet Jesus, making Himself seen, clasped me in His arms, and drawing close to my mouth, sent His breath from His mouth into mine—but so strongly, that I could not contain it. Oh! how gentle, sweet, fortifying, was the breath of Jesus. I felt reborn to new life; and my always lovable Jesus told me: "My daughter, everything that comes out of Our creative hands contains continuous preservation and creation. If Our creating and preserving Act withdrew from the Heavens, from the sun and from all the rest of Creation, all would lose life, because, since Creation is 'the nothing,' they need the work of 'the All' in order to be preserved. This is why Our works are inseparable from Us; and what is not subject to separating, is loved always, is kept always under one's eyes, and the work and He who created it form one single thing."

"Our Fiat, that pronounced Itself in the act of creating all things, remained in the act of always speaking Itself, to constitute Itself act and perennial life of all Creation. Our operating is not like that of man, who does not place his breath, his heartbeat, his life, his warmth in his work; therefore his work is separable from him, nor does he love it with invincible and perfect love, because when something is separable, one can arrive at even forgetting about his work. On the other hand, in Our works, it is life that We place, that is loved so much, that in order to preserve it, We make Our Life always run within Our work; and if We see any danger, as it happened with man, We lay down Our Life in order to save the life that has run within Our work.

"Now, My daughter, your living in My Divine Fiat began with Our asking for your will, that you most willingly gave Me; and when I saw you give Me your will, I felt victorious, and breathing into you, I wanted to pronounce My Omnipotent Fiat in the depth of your soul, to renew the act of Creation. This Fiat I repeat always, in order to give you continuous life from It; and as It is repeated, It preserves you and maintains Its life in you. This is why you often feel Me breathe into you, renewing your soul; and the inseparability I feel is My Divine Will that makes Me love, with perennial love, what We have deposited in you. Every time My Fiat is repeated, each of Its truths that It manifests to you, each of Its knowledges or words that It speaks to you, is a love that arises in Us, to love you more and to make Itself loved. It is Our creating and preserving Fiat that, loving Its life and what It has done in you, keeps pronouncing Itself in order to preserve Its life and the beauty of Its work. Therefore, be attentive to receive continuously the word of My Fiat, for It is bearer of creation, of life and of preservation."

After this, I was doing my round, to follow the acts of the Divine Fiat in the Creation; and as I arrived at Eden, I paused in the act when man rejected the Divine Will to do his own. Oh! how well I comprehended the great evil of doing the human will!

And my beloved Jesus, moving in my interior, told me: "My daughter, terrible indeed was the moment of the fall of Adam. As he rejected Our Divine Will to do his own, Our Fiat was in act of withdrawing from the heavens, from the sun and from all Creation to reduce It to nothing, because he who had rejected Our Divine

Will no longer deserved that Our Fiat maintain the continuous act of creation and preservation in all Creation, made for love of man and given to him as gift from his Creator.

"If it wasn't that the Eternal Word offered His foreseen merits of the future Redeemer, as He offered them to preserve the Immaculate Virgin from original sin, everything would have gone to ruin: the heavens, the sun, would have withdrawn into Our source; and as Our Divine Will withdraws, all created things would lose life. But the Word Humanate presented Himself before the Divinity, and making present all of His foreseen merits, all things remained in their place, and My Fiat continued His creating and preserving work, waiting for My Humanity in order to give it as legitimate gift, that I deserved; so much so, that the solemn promise was given to man, after his fall, that the future Redeemer would descend to save him, so that he would pray and dispose himself to receive Him.

"Our Will did everything and, with justice, had right over everything. By doing his will, man took Its Divine rights away from It, therefore he no longer deserved that the sun give him light; and as the light invested him, Our Will would feel the rights of Its light being torn away. For each created thing that he would take and enjoy, it was tearings that he made to It. If it wasn't for My Humanity, everything was lost for man. Therefore, not doing My Divine Will encloses all evils and is to lose all rights, of Heaven and of the earth; while doing It encloses all goods and acquires all rights, human and Divine."

10/7/30 – Vol. 28 How Redemption is owed to the faithfulness of the Most Holy Virgin. Faithfulness, sweet chain that captures God. The Celestial Farmer. Necessity of the seed in order to be able to diffuse the Divine works.

I was following the Divine Will, and my poor mind was occupied over the many things spoken to me by my sweet Jesus on the Kingdom of His Divine Fiat; and it seemed to me, in my ignorance: "Oh! how difficult is Its realization upon earth, Its reigning and Its triumph in the midst of creatures."

But while I was thinking this, my sweet Jesus told me: "My daughter, Redemption is owed to the faithfulness of the Virgin Queen. Oh! had I not found this excelling creature, who denied Me nothing, nor did She ever draw back before any sacrifice; Her firmness in asking for Redemption without ever hesitating, Her faithfulness without ever tiring, Her ardent and strong love without ever stopping; always at Her place, all of Her Creator, without ever moving, whatever thing or incident She might see, on the part of God and on the part of creatures.

"She formed such bonds between Heaven and earth, She acquired such ascendancy, such dominion before Her Creator, as to render Herself worthy of making the Divine Word descend upon earth. In the face of a faithfulness never interrupted, and of Our very Divine Will that held Its Kingdom in Her virgin Heart, Our strength was not enough for Us to refuse. Her faithfulness was the sweet chain that bound Me and captured Me from Heaven to earth. Here is why, then, what creatures did not obtain in many centuries, they obtained by means of the Sovereign Queen. Ah! yes, She alone was the worthy one who merited that the Divine Word would descend from Heaven to earth, and that She receive the great good of Redemption, in such a way that, if they want to, all can receive the good of being redeemed. Firmness, faithfulness, unshakeability in good and in asking for the good known, can be called Divine Virtues, not human, and therefore it would be like denying to Ourselves what the creature asks from Us.

"Now, the same in the Kingdom of the Divine Will: We want to find a faithful soul in whom We can operate, who would bind Us everywhere and in every part of

Our Divine Being with the sweet chain of her faithfulness, in such a way that We may find no reason not to give her what she asks from Us. We want to find Our Firmness, the necessary shelf to be able to enclose in her the great good that she asks from Us.

"It would not be decorous for Our Divine works to be entrusted to souls who are inconstant and not disposed to face any sacrifice for Us. The sacrifice of the creature is the defense of Our works, and it is like putting them in a safe place. So, once We have found the faithful creature, and the work comes out of Us to take its place in her, everything is done, the seed is already sown, and, little by little, it germinates and produces other seeds, such that, as they diffuse, whoever wants to, can procure for himself that seed to make it germinate in his soul.

"Does the farmer not do the same? If he has the good of having one single seed, that can be his fortune, he sows it into his field. That seed, by germinating, can produce ten, twenty, thirty seeds, and the farmer no longer sows only one of them, but all those that he has reaped, and he returns to sow them, over again, until he is able to fill all his field; and he reaches the point of being able to give to others the seed of his fortune. Much more can I, Celestial Farmer, do—as long as I find a creature with the field of her soul prepared, in which I can sow the seed of My works. That seed will germinate, and little by little it will make its way; it will make itself known, loved and desired by few, and then by many, that the celestial seed of My Divine Will be sown into their souls.

"Therefore, My daughter, be attentive and faithful; allow that I may sow this celestial seed in your soul, and I may find no hindrance to let it germinate. If there is the seed, there is the sure hope that, in germinating, it can produce more seeds. But if the seed does not exist, all the hopes cease, and it is useless to hope for the Kingdom of My Divine Will; just as it would have been useless to hope for Redemption if the Celestial Queen had not conceived Me as the fruit of Her maternal womb, the fruit of Her faithfulness, of Her firmness and sacrifice. Therefore, let Me do, and be faithful to Me, and I will take care of everything else."

10/7/34 – Vol. 33 *Reciprocal Love between God and the creature, exchange of action, labyrinth of Love in which one who Lives in My Fiat is placed. God, Sower of the field of souls.*

I am under the Eternal waves of the Divine Fiat, and my poor mind feels Its sweet Enchantment, Its Power and Operating Virtue, that investing me makes me do what It does. It seems to me that with Its Eyes of Light, It gives Life and makes everything rise; and with Its Empire It rules over everything, It keeps track of everything, not even one breath escapes from It. It gives everything and It wants everything, but with so much Love the it gives of the incredible. And what is more amazing, is that It wants that the creature know what It does in order to have her inseparable with Itself, and to let her do what the Divine Will Itself does.

I remained enchanted and my littleness was lost, and if it were not that my sweet Jesus roused me by making me His little visit, I would have remained there who knows how long. And all Goodness and Love He told me: "My good daughter, do not marvel, everything is possible for one who Lives in My Will. There is a reciprocal Love on both parts, between God and the creature, but so much that the human littleness arrives at wanting and doing her acts of God. And as hers, she Loves them so much, that she would give her life in order to defend, to Love, and give Him all the glory, the first place of honor, to one alone of these Divine Acts. God, in exchange, makes His the acts of the creature; He finds in these acts Himself, the outpouring of His Love, the height of His Sanctity, and O! how He

Loves them. And in this reciprocal Love they Love each other so much, that they remain imprisoned in each other, but voluntary imprisonment, that while it makes them inseparable, they feel Happy because God feels Loved and finds His place in the creature, and she feels Loved by God and has her place in the Supreme Being.

"There is no greater happiness for the creature than being able to say, and be certain of, being Loved by God. And there is no greater happiness for Us than being Loved by one who was Created by Us only in order to Love Us and to complete Our Will. Now the creature, while she finds herself in her Creator, would want that everyone would Love Him, that they would recognize Him. And in virtue of the Divine Fiat with which she is animated, she wants to make arise and call again all the acts of creatures in God in order to tell Him: 'I give You everything, and I Love You for everyone.' Therefore together with the Divine Volition she makes herself the thought of every intelligence, the look of every eye, the word of every voice, the heartbeat of every heart, the motion of every work, the step of every foot. What thing does the one who Lives in My Will not want to give Me? Everything and everyone.

"Therefore she says to My Will: 'I feel the need of possessing Your Love, Your Power, in order to be able to have a Love that says to You for everyone: 'I Love You.' In fact, in her Our Will lets Us find the Love and the exchange of all the acts of creatures. O! My Will, in what Power and labyrinth You cast the soul, the one who Lives in You. It is such and so much that the human littleness feels itself drowned by Love, and as refreshment feels the need of retracing everything, in order to say its continuous refrain: 'I Love You, I Love You,' as outpouring of the Great Love that My Divine Will gives to her. This is Our Life, all of Love, Our Story woven ab eterno[1] all of Love. The one who Lives in Our Will must be the same; there must be such accord between her and Us, as to form one single Act and one single Love.

"Now, My blessed daughter, I want to let you know how We Love the creatures, and Our continuous Outpourings of Love that We pour over them. Our Prime Act of Our Happiness is Love and to give Love. If We do not give Love there is lacking to Us the Breath, the Motion, and the Nourishment to Our Supreme Being. If We do not give Love, and Love with Deeds, We would halt the course of Our Divine Life, that which cannot be. This is the reason why Our contrivances, industries, stratagems of Love are Innumerable, and Loving not only with Words but with Deeds, and Works Operating without ever ceasing. Now, as in Creation We Created a sun that with its operating light and heat gives light to everything, it transforms the face of the earth and goes sowing in each plant to some the color, to some the fragrance, to some the sweetness—there is nothing in which the sun does not cast its effect, almost as seed of maturity, in order to render all the plants fit for nourishing man and giving him pleasure with so many tastes, almost innumerable; in the same way Our Supreme Being reserved for Itself the most noble part of man, that is the soul.

"More than sun We fix his interior, We dart it, We mold it, and as We touch him, more than solar light, We cast the seed of the Thought in the intelligence, the seed of Our Memory in the memory, the seed of Our Will in his, the seed of the Word in the voice, the seed of Motion in the works, the seed of Our Love in the heart, and the same for all the rest. Now, if he pays attention to Us, laboring the field of his soul together with Us—because We never withdraw Our Divine Sun, by night and by day We are over him more than a tender mother, now to nourish him, now to warm him, now to defend him, now to labor together, and to cover him and hide him in Our Love—therefore We will make a Beautiful Harvest that will serve

to nourish them with Us, and to praise Our Love, Our Infinite Power and Wisdom. And if he does not pay attention to Us, Our Divine Seed remains suffocated, without producing the Good that it possesses, and he remains fasting without the Divine Nourishments, and We remain fasting for his love. How sorrowful it is to sow without harvesting.

"But with all this, so much is Our Love that We do not leave, We continue to dart him, to warm him, almost as sun that never tires of making its little pass of light, even though it finds neither plants, nor flowers, for where to cast the seed of its effects. O! how many more goods the sun could do if it did not find so many sterile soils, stony, and abandoned by man. We are the same, if We find more souls who would pay attention to Us, We give so many Goods as to Transform creatures into Living Saints and Our faithful Copies. However, in Our Divine Will there is no danger that she does not receive Our daily Sowing, and that she does not labor together with her Creator in the field of her soul. Therefore I want you always in My Fiat, do not let yourself think about anything else, in this way we will make a Beautiful Harvest, and you and I will have Abundant Nourishments so as to be able to supply the others, and we will be happy with one single Happiness."

10/7/35 – Vol. 33 *The one who does not Live of Will of God forms her living Purgatory on earth and in prison. The Divine Love. An impetuous tempest, excruciating scenes.*

My poor mind, it feels the need of pouring itself into the Divine Volition as its center, in which throwing itself it feels the Breath, the Heartbeat, the Love, the Divine Life as its own. Who can say that one can live without breath, without heartbeat? No one. So the poor soul would form the most excruciating Purgatory without the Fiat, and my human will would cast me into the abyss of all evils.

But while I thought this, my beloved Jesus, surprising me, all Tenderness told me: "Blessed daughter of My Volition, how happy I feel that you have understood that you cannot Live without My Fiat. For one who does not Live in It, not only does she form her living Purgatory, but she obstructs all My Goods prepared for her. She closes them in Me, within My Heart, and making Me writhe with Pain, she forms the Purgatory for My Love, she suppresses My Flames in Me without the relief of being able to communicate My Breath, My Life, therefore I feel My Breath suffocated, My Life obstructed, without the Good of being able to communicate Myself to the creature.

"Now you must know that there is nothing done by Me in which there is not My Primary Purpose of making her Live of My Will. Creation truly serves for this: to make the creature Live of My Will, and not Living of It, she suffocates this Life of Mine in created things. And My Coming on earth was the Life of It that I came to give her. Rather, you must know that no sooner does the soul decide to want to Live in My Volition, than My Most Holy Humanity takes Its Place in her. My Blood like copious rain pours over her. My sufferings like impregnable wall surround her, fortify her, embellish her in an admirable way, as to enrapture this Divine Will of Mine to Living in her. My Death itself forms the continuous Resurrection of the soul to Living in It. In fact, the creature feels herself continuously Regenerated in My Blood, in My sufferings, in My Love, even in My Breath, in which she finds sufficient Grace in order to Live of My Divine Will, because I placed everything at her disposition.

"As I had My Most Holy Humanity at the disposition of My Divine Volition, so I placed It^[2] inside and outside of the creature in order to give Life to My Will in her. Now, when she decides not to Live in It, My Blood does not rain because

it does not have whom to Regenerate into Divine; My sufferings do not form the wall of defense because the human volition forms the continuous collapse to My Works and renders as impotent My Death so that everyone would Rise Again in My Volition. Now My Life, My sufferings, My Blood, if the soul does not Live of It, are at the door of the human volition, waiting with Invincible Patience in order to enter, to assail her from all sides so as to give her the Grace of Living of My Volition. And not entering, everything remains suffocated in Me—My Blood, My sufferings, My Life. And O! how I suffer in seeing that she does not give Me the freedom to give her the Good that I want. My Love tortures Me, My sufferings, My Wounds, My Blood, My Works, as so many pitiful voices tell me continuously: 'This creature obstructs Us, she renders Us useless and as without Life for her, because she does not want to Live of Divine Will.' My daughter, how Sorrowful it is wanting to do Good, to be able to do it, and not do it."

After this I continued my abandonment in the Divine Volition that had transported me outside of myself, and O! how horrifying it was to look at the earth. I would have wanted to withdraw into myself in order to not see anything, but my sweet Jesus, as if He wanted that I would see scenes so excruciating, stopped me and told me: "My daughter how Sorrowful it is to see so much human perfidy—one nation that deceives another, and in turn drags the poor people into torment and into fire. My poor children! You must know that the tempest will be so very strong, that it will happen as when an impetuous wind with its strength transports stones, earth, trees, in a way that everything remains cleared, so much so that with more facility new plants can be planted. So this tempest will serve to Purify the people and to make arise the Serene Day of Peace and of Brotherly Union. Pray so that everything serves for My Glory, for the Triumph of My Will, and for the Good of everyone."

10/8/01 – Vol. 4 *When the soul operates united with Jesus, her acts have the same effects as His operating. Value of the intention.*

This morning, I struggled very much in waiting for my adorable Jesus; however, while waiting for Him, I did as much as I could to unite everything I was doing in my interior with the interior of our Lord, intending to give Him all the glory and reparation which His Most Holy Humanity gave Him. Now, while I was doing this, blessed Jesus came and told me: "My daughter, when a soul makes use of my Humanity as the means to operate, be it even a thought, a breath, or just any act, they are like as many gems that come out of my Humanity and present themselves before the Divinity. And since they come out through my Humanity, they have the same effects as my operating when I was on earth." And I: 'Ah, Lord, I feel as though a doubt: how can it be that with the simple intention in operating - be it even in the smallest things which, considered in themselves, are trivial, empty - it seems that the mere intention of union with You and of pleasing You alone fills them, and You elevate them in that supreme way, making them appear as a most great thing?'

"Ah, my daughter, the operating of the creature is empty, be it even a great work; rather, it is the union with Me and the simple aim at pleasing Me that fills it. And since my operating, be it even a breath, accesses all the works of creatures together in an infinite way, this is why it renders it so great. Besides, don't you know that one who makes use of my Humanity as the means to do his actions comes to nourish himself of the fruits of my own Humanity, and to feed himself from my own food? Furthermore, is it perhaps not the good intention that makes a man holy, and the evil intention that makes him perverted? One does not

always do different things, but with the same actions one is sanctified and another becomes perverted."

Now, while He was saying this, I saw a flourishing tree inside Our Lord, filled with beautiful fruits, and I saw that those souls who operated to please God alone and through His Humanity were inside of Him, upon that tree, and His Humanity served as dwelling of these souls. But how so very scarce was their number.

10/8/06 – Vol. 7 *The cross is to man as the rein to the horse.*

As I was in my usual state, blessed Jesus came for just a little and told me: "My daughter, the cross is to the creature as the rein to the horse. What would happen to the horse if man did not use the rein? It would be untamed, unrestrained, and would but go from precipice to precipice, to the point of becoming fierce and noxious to man and to itself. On the other hand, with the rein it can be conducted, it becomes tame, walks straight, serves the needs of man as a faithful friend, and stays safe from any precipice, because man keeps it and protects it. Such is the cross to man. The cross tames him, restrains him, arrests the course of his hurling himself along the paths of passions which he feels within himself, and which devour him like fire. So, instead of raging against God and hurting himself, the cross dampens his passions, softens him, conducts him, and serves the glory of God and his own salvation. Oh, if it wasn't for the cross which, by Its mercy, Divine Providence holds as a rein in order to restrain man – oh, amid how many more evils would one see poor humanity lie!"

10/8/11 – Vol. 10 *Threats of letting Italy be invaded by the foreigners.*

Continuing in my usual state, I just barely saw my adorable Jesus, but so afflicted as to make the stones cry. He showed me cities besieged, as if foreign peoples wanted to invade Italy. All were shouting with grief and fright, and some were hiding. And Jesus, all afflicted, told me: "My daughter, what sad times! Poor Italy! She Herself is preparing the landing to perish. I have given Her much; I have favored Her more than any other nation, and in return She has given Me more bitternesses."

And as I wanted to pray Him to placate Himself by pouring His bitternesses into me, He disappeared.

10/8/17 – Vol. 12 *Everything that was done by Jesus is eternal. The souls who love Jesus stand in for Him.*

Continuing in my usual state and being very much in pain, my lovable Jesus came and told me: "My daughter, everything that was done by Me is eternal. My Humanity was not to be suffering for a time, but for as long as the world is world. And since my Humanity in Heaven is no longer able to suffer, I use the humanities of creatures, making them share in my pains in order to continue my Humanity on earth; and this, with justice, because when I was upon earth I embodied all the humanities of creatures within Me, in order to save them and do everything for them. Now, being in Heaven, I diffuse my Humanity, my pains and all that my Humanity did for the good of corrupted souls in them, especially in those who love Me, so as to say to the Father: 'My Humanity is in Heaven but also on earth, in the souls who love Me and who suffer.' Therefore, my satisfaction is always complete; my pains are always in act, because the souls who love Me stand in for Me. So, be consoled when you suffer, because you receive the honor of standing in for Me."

The logo consists of the word "fiat" written in a stylized, lowercase, sans-serif font. The letters are slightly overlapping and slanted, giving it a dynamic appearance.

10/8/19 – Vol. 12 Effects of confidence in Jesus.

Continuing in my usual state of pains and privations, I have been spending it with Jesus almost in silence, completely abandoned in Him like a little child. Then, making Himself seen in my interior, my sweet Jesus told me: "My daughter, confidence in Me is the little cloud of light, in which the soul remains so wrapped that all fears, all doubts, all weaknesses disappear from her. In fact, not only does confidence in Me form this cloud of light which involves her completely, but it feeds her with opposite foods, which have the virtue of dispelling all fears, doubts and weaknesses.

In fact, confidence in Me dispels fear, and nourishes the soul with pure love; it dissolves doubts, and gives her certainty; it takes away weakness, and gives her fortitude. Even more, it makes her so daring with Me, that she attaches herself to my breast - and she suckles and suckles, and feeds herself; nor does she want any other food. And if she sees that, in suckling, nothing comes out - and I permit this in order to excite her to the highest confidence - she does not get tired, nor does she detach herself from my breast; on the contrary, she suckles more strongly, she knocks her head against my chest, while I laugh to Myself, and I let her.

The trusting soul is my smile and my amusement. One who has confidence in Me, loves Me, esteems Me, believes I am rich, powerful, immense; on the other hand, one who has no confidence, does not really love Me; she dishonors Me, believes I am poor, powerless, small... What an affront to my Goodness!"

10/8/31 – Vol. 29 The Divine Will, depositary of all the acts of all the Saints. How God and the creature hold hands. Which ones are the acts lost from the purpose of Our Creator.

My poor mind goes around the Sun of the Supreme Fiat, and I find It surrounded by all the works, sacrifices, pains, heroism, that all the Saints, ancient and new, have done; those of the Queen of Heaven, as well as what blessed Jesus has done for love of us. The Divine Will preserves everything; It having been the Prime Actor of all the good acts of creatures, It keeps them jealously, It holds them in deposit within Itself, and It uses them to glorify Itself and to glorify those who did them. And I, seeing that everything belonged to the Will of God—since It is also mine, everything was mine; and going around in each act, I offered them as mine to glorify more the Eternal Volition, and to impetrated the coming of Its Kingdom upon earth.

But while I was doing this, my always lovable Jesus, surprising me, told me: "My daughter, listen to the admirable secrets of My Will: if the creature wants to find everything that, beautiful, good and holy, has been done in the whole history of the world by Me, by the Celestial Mama, and by all the Saints, she must enter into the Divine Will—in It everything is found in act. As you were paying attention to each act, remembering it, offering it, the Saint who had done that act, that sacrifice, felt called by the pilgrim soul, and saw his act palpitating again on earth, and therefore, doubled, the glory to his Creator and to himself; and you, who were offering it, covered by the celestial dew of the good of that holy act. And according to the purpose, noble and high, with which it is offered, more intense and great is the glory and the good it produces.

"How many riches does My Will possess! There are all My Acts, those of the Sovereign Queen, that are all in waiting to be called, remembered, offered by the creature in order to duplicate the good for the benefit of creatures, and to give Us double glory. They want to be remembered, called, in order to palpitate

as new life in the midst of creatures; but because of lack of attention, there are some that die, some that struggle because of weakness, some that grow numb with cold, some that have nothing with which to satisfy their hunger. Our goods, acts and sacrifices do not set out if they are not called, because by remembering them and offering them, creatures dispose themselves to recognizing them and to receiving the good that Our Acts contain. Moreover, there is no greater honor that you can give to all of Heaven than offering their acts that they did on earth, for the noble, most high and sublime purpose that the Kingdom of the Divine Will come upon earth."

Then, I continued to think about the Divine Volition, and my beloved Jesus added: "My daughter, an act, a prayer, a thought, an affection, a word, in order to be welcome, perfect, ordered, complete, must elevate itself to the same purpose wanted by God Himself. In fact, as the creature, in her act, elevates herself to the purpose wanted by the Supreme Being, she embraces the beginning and takes into her act the purpose with which God created her. God and the creature hold hands, and want and do the same thing. By doing so, the Divine Order, the Divine Act, and the same purpose with which God wants that act to be done, enter the act of the creature. So, as the Divine Purpose enters, the act of its own renders itself complete, holy, perfect and fully ordered. Whoever the author of the purpose of that act is, so does the act become.

"On the other hand, if the creature does not elevate herself to the purpose wanted by God in her act, she goes down from the beginning of her creation and will not feel the life of the Divine Act within hers. Perhaps she will do many acts, but incomplete, imperfect, disordered; they will be like acts that are lost from the Purpose of her Creator. Therefore, the thing that pleases Us the most is to see Our same Purpose in the act of the creature; it can be said that she continues Our Life upon earth, and Our Will operating in her acts, words, and in everything."

10/9/21 – Vol. 13 *In the last Supper Jesus gave Luisa the place of honor between Himself and John. He gave Himself as food to all, in order to receive food from all. The will of man is that which makes him more like His Creator. The human will is the depository of all the works of man.*

I was thinking about the act in which Jesus had the Last Supper with His disciples, and my lovable Jesus told me in my interior: "My daughter, while I was having supper with my disciples, I was surrounded not only by them, but by the whole human family. I had all creatures near Me, one by one; I knew them all, and I called them by name. I also called you, and I gave you the place of honor between Me and John, constituting you the little secretary of my Will. And as I divided the lamb, in offering it to my Apostles, I gave it to all and to each one. That lamb, bled dry, roasted, cut to pieces, spoke about Me; it was the symbol of my Life and of how I was to reduce Myself for Love of all. And I wanted to give it to all as delicious food, which represented my Passion, because everything I did, said and suffered was converted by my Love into food for man. But do you know why I called everyone and gave the lamb to all? Because I too wanted food from them. I wanted everything they would do to be food for Me. I wanted the food of their love, of their works, of their words - of everything."

And I: 'My Love, how can it be that our works become food for You?' And Jesus: "It is not on bread alone that one can live, but on everything to which my Will gives virtue of making one live. If bread nourishes man, it is because I want it so. Now, whatever the creature disposes with her will to make of her work – that is the form which it assumes. If with her work she wants to form food for Me, she

forms food for Me; if Love, she gives Me Love; if reparation, she forms reparation. And if in her will she wants to offend Me, she makes of her work the knife to wound Me, and maybe even to kill Me."

Then He added: "The will of man is that which makes him more like His Creator. In the human will I placed part of my Immensity and of my Power, and giving it the place of honor, I constituted it queen of the whole of man and depository of all of his works. Just as creatures have chests in which they keep their things to maintain them secured, the soul has her will in which to keep and secure all that she thinks, says and does. Not even one thought will be lost. What she cannot do with her eyes, with her mouth, with her works, she can do with her will - in one instant she can will a thousand goods and a thousand evils. The will makes her thought fly up to Heaven, to the farthest places and deep into the abysses. She might be prevented from working, from seeing, from speaking, but she can do all this in her will. Whatever she does and wants, forms an act which remains deposited in her own will. Oh, how the will can be expanded! How much good and how much evil can it not contain? This is why, among all things, I want the will of man: because if I have this, I have everything - the fortress is conquered."

10/9/22 – Vol. 14 *The human will acting in the Divine.*

Continuing in my usual state, my always lovable Jesus came all tenderness, clasped me in His arms, kissed me, and said to me, who knows how many times: "My daughter, the daughter of my Will, how dear you are to Me... Listen: as your will enters into Mine, it empties itself of you, and Mine enters, acting in you; and as Mine acts, yours receives the strength of the Creative Power and remains acting in Me. And since I am one single point, containing everything, embracing everything, doing everything, I see your will acting in Me with my own Creative Power, wanting to give Me everything and repay Me for all. And to my highest contentment I see it before Me from the very first instant in which I delivered the whole Creation. Leaving all behind, it comes forward, as if you were the first one to be created by Me, in whom no splitting of wills exists between Me and you - just as I would have wanted the first man to be - and it gives Me honor, glory, love, as if Creation had not gone out of my Will. What taste, what contentment I feel! You cannot understand it. The order of Creation is given back to Me; the harmonies, the joys, alternate together. I see this human will acting in Me in the light of the Sun, upon the waves of the sea, in the flickering of the stars - in everything; and it gives Me the glory of all the goods which these created things give to man. What happiness! It resembles Me in everything, with this difference: I am one single point; and you, little by little, as you keep operating, thinking, speaking, loving in my Will, take more space and form divine births."

10/9/26 – Vol. 20 *The Kingdom of the Will of God is like a new creation. Delight of Jesus in hearing one speak about His Will.*

I was doing my round in the Supreme Volition according to my usual way, and my sweet Jesus showed a globe of light within my interior; and as I repeated my acts in the Divine Fiat, it became larger, and the rays that came out of it became longer.

And my always beloved Jesus told me: "My daughter, the more often you go around in My Will in order to repeat your acts, the larger the sphere of this globe of light becomes; and the more power of light it possesses, the more its rays can extend, that must illuminate the Kingdom of the Eternal Fiat. Your acts, fused—dissolved in My Will, will form the special sun that must illuminate a Kingdom

so holy. This sun will possess the Creative Power, and as it extends its rays, it will leave the mark of its sanctity, of goodness, of light, of beauty and of Divine Likeness. Those who will let themselves be illuminated by its light will feel the power of a new continuous creation of joy, of contentments and of goods without end.

"Therefore, as My Will dominates all the acts of those who live in It, the Kingdom of My Will will be a continuous creation. So, the creature will remain under a new continuous Act of this Supreme Volition, that will keep her so absorbed as to leave no field of action to her own self. This is why I love so much that the Kingdom of My Will be known—for the great good that creatures will receive, and for the free field of action It will have.

"In fact, the Supreme Will is now hindered by their own 'self'; but when It becomes known, Its rays, vivifying, penetrating and full of vivid light, will eclipse the human will, that will be dazzled by Its resplendent light, and in seeing the great good that comes to it, it will give freedom of action to My Will, giving It total dominion. So, in this Kingdom, a new era, a new continuous creation, will begin for My Will. It will put out everything that It had established to give to creatures, had they always done Its Will, and that It had to keep within Itself for many centuries, as though in deposit, to then release them for the good of the children of Its Kingdom."

After this, I continued to pray. But while I was praying, I saw that my highest Good, Jesus, was coming out in a great hurry from the depth of my interior, pushing a bundle of light that was above Him, and kept Him as though eclipsed under it, inside of me, preventing me from seeing Him. So, pushing it hurriedly, He came out, and I said to Him: "My Jesus, what is it that You are in such a hurry? Is it perhaps something that interests You very much?"

And Jesus: "Certainly, My daughter—it is indeed the thing that interests Me the most. You know, even from within you I heard the Father who took our Writings with him speak about My Will to those who surrounded him, with so much love that I felt wounded deep into My Heart. So I wanted to come out of you in order to listen to him. Those are My own words that I have spoken about My Will that resound to My hearing. I hear My own echo, and therefore I want to take all the delight in listening to him, and I want to let you take it as well, as a reward for the sacrifices you have made."

At that moment, I saw a ray of light coming out of Jesus, that extended so much as to reach the place where the Reverend Father was; and, investing him, it made him speak, and Jesus was all consoled in hearing him speak about His adorable Will.

10/9/32 – Vol. 31 *God Created man in an Ecstasy of Love. Creation, Garment of man. The sweet sound of the little bell. Ecstasies in turn of the Creator and of the creature. Prodigy of the Conception of the Virgin.*

My abandonment in the Fiat continues, and however more abandoned in It I am, so much more I feel Its Strength that fortifies me, Its Life that animates me, Its Light that comforts me, Illuminates me and, making Itself Revealer, Reveals to me He in whose arms I am all abandoned, and with powerful attraction makes me go around in His Works. He Loves and wants that His little daughter be spectator of what He has done for Love of creatures.

So while I was going around, my Divine and Sovereign Jesus, stopping me in the Act of the Creation of Man, told me: "My daughter, what sweet memory is the Creation of Man. He was Created in an Ecstasy of Our Love. So much was Our

Love, that We remained Enraptured before Our own Work that We put forth to the Light. The Beauty with which We had invested him Enraptured Us. The Sanctity with which We had filled him Enraptured Us. The Form, the Harmony with which We had formed him, Enraptured Us. His Prerogatives, each Quality of his, was an Ecstasy of Love that We felt, and it Enraptured Us to Love him.

"So Our Love remained shaken, overcome, and putting Us in Ecstasy, made arise in Us the Operating and Immortal Love toward man. And in this Ecstasy of Love, Enraptured as We were, nothing bothered Us, We placed no limits, We displayed so much in Loving him and in Enriching him with all Goods, that no void remained, so his Love would be Full for Us, and so be able to Enrapture Us to Love him continuously. Therefore, just remembering how man was Created repeats Our Loving Ecstasies to him.

"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."

After this my little mind wandered in the Acts done by the Divine Will, and passing from one to another, I arrived at the Conception of the Most Holy Virgin. O God! the Heavens remained mute before this Completed Act of the Divine Will. The Angels seemed stammering, and for however much they say, it seems that they do not know how to say everything about this Prodigy so Great. Ah! only God can speak of it, because He is the Author of the Prodigy of what was worked in this Conception.

And while I remained amazed, my Lovable Jesus, surprising me, told me: "My daughter, the Conception of the Immaculate Virgin was a New Act of Our Will; New in the way, New in time, and New in Grace. The whole of Creation was Renewed in Her. In Our All-Seeingness and Immensity We called all creatures, all their good acts present, past, and future, as if they were one alone, so that this Conception would be formed over everything and everyone to give the Right to everyone, and give them the Right not with words, but with deeds over everything.

"When Our Will does an Act that must serve for the Universal Good of everyone, It puts no one aside. And making use of Its Omnipotence It Reunites everything together, creatures and their acts—except for sin, because evil cannot enter into Our Acts—and completes the Act that It wants to do. See, all your acts

also contributed. You put forth your part, therefore by Right you are Her Daughter, and the Virgin Queen with Right is your Mama. But do you know why We had this way of bringing this Holy Creature forth to the Light? In order to Renew the whole of Creation, to Love it again with New Love, and to place everyone and everything in safety, as though under the wings of this Creature and Celestial Mother. We never do Our Works isolated, but We always start from Our One and Only Act, that while it is One, it unites everything and does everything as if they were one alone. This is Our Omnipotence, Our Creative Strength, in One Single Act to do everything, to find everything, and to do Good to everyone."

10/10/00 – Vol. 4 *These writings manifest in clear notes how Jesus loves souls. The soul can only go out of the body either by force of pain or by force of love.*

While writing, I was thinking to myself: 'Who knows how much nonsense in these writings – they deserve to be thrown into the fire. If obedience conceded it to me, I would do it, because I feel something like a hitch in my soul, especially if they reached the sight of some people. At certain points they show as if I loved and did something for God, while I do nothing and do not love Him, and I am the coldest soul that can be found in the world. So here is how they would consider me different from what I am, and this is a pain for me. But since it is obedience that wants me to write, and this is one of the greatest sacrifices for me, I commend myself completely to her, with the sure hope that she will make my excuses and will justify my cause before God and before men. But as I am saying this, blessed Jesus has moved in my interior and is reproaching me; He wants me to deny what I have said, or to stop writing if I do not do it. He is telling me that by saying this I moved away from the truth, while the most essential thing for a soul is never to go out of the circle of truth: "What is this – you do not love Me? With what courage are you saying it? Don't you want to suffer for Me?" And I, all blushing: 'Yes, Lord.' And He: "Well then, how can you think of going out of the truth?" Having said this, He withdrew in my interior, without letting Himself be heard any more, and I was left as if I had received a heavy blow. How many devices lady obedience comes up with! If it wasn't for her, I would not find myself in these vicissitudes with my beloved Jesus. How much patience it takes with this blessed obedience!

Now I resume what I was going to say, since the Lord distracted me a little bit from what I started. So, on coming, blessed Jesus answered my thought, telling me: "Surely these writings deserve to be burned up – but do you want to know in what fire? In the fire of my love, because there is not one page that does not manifest in clear notes how I love souls, both in the things which regard you, and in those which regard the world. And in these writings of yours, my love finds an outpouring for my concerned and loving languors."

After this, He transported me outside of myself, and finding myself alone without body, I said: 'My beloved and only Good, what a chastisement it is for me, having to return so many times into my body. Because certainly now I do not have one – it is my soul alone that is together with You; but then, I don't know how, I find myself imprisoned in my miserable body as though inside a dark prison, and there I lose that freedom which is given to me when I go out. Is this not a chastisement for me – the hardest that can be given?' And Jesus: "My daughter, what you say is not a chastisement, nor does this happen to you because of your fault. Rather, you must know that for two reasons alone can the soul go out of the body: by force of pain, which happens at natural death, or by force of the reciprocal love between the soul and Me. In fact, when this love is so strong, that

neither could the soul last, nor could I endure for too long without enjoying her, I keep drawing her to Myself, and then I put her in her natural state again; and the soul, drawn more than by an electric wire, comes and goes as I please. And here is how what you think is a chastisement, is finest love." And I: 'Ah, Lord, if my love were enough, and strong, I believe I would have the strength to remain before You, and would not be subject to returning into my body. But since it is very weak, I am subject to these circumstances.' And He: "On the contrary, I tell you that this is greater love, extracted from the love of sacrifice, that for love of Me and for love of your brothers you deprive yourself and return to the miseries of life."

After this, blessed Jesus carried me to a city in which the sins committed were so many, that something like a fog was coming out, most dense and stinking, rising toward heaven; and another thick fog was coming down from heaven, with so many chastisements condensed within it, as to seem to be enough to exterminate this city. So I said: 'Lord, where are we? What places are these?' And He: "This is Rome, where the evils committed are so many, not only by secular but also by religious, that they deserve this fog to finish blinding them, deserving their own extermination."

In one instant I saw the disaster that was happening, and it seemed that the Vatican would receive part of the shakings. Not even priests were being spared; therefore, all consternated, I said: 'My Lord, spare your beloved city, so many ministers of Yours, the Pope... Oh, how gladly I offer You myself to suffer their torments, as long as You spare them.' And Jesus, moved, told me: "Come with Me and I will show you to what extent the human malice reaches." He transported me inside a palace, and in a secret room there were five or six deputies, saying among themselves: "Only then will we surrender when we have destroyed all Christians." And it seemed that they wanted to force the king to write in his own hand the decree of death against Christians, and the promise of taking possession of their goods, saying that 'as long as he would permit this to them, it did not matter if they would not do it for now, for they would do it at the right time and circumstance'.

After this, He transported me somewhere else, and showed me how one of those who are said to be leaders was going to die, and this one seemed so united with the devil, that not even at that point would he detach himself from him. All of his strength he took from the demons, who courted him like a faithful friend of theirs. On seeing me, the demons were shaken, and some wanted to beat me, some wanted to do one thing to me, some another; however, paying no attention to their bothers – because the salvation of that soul cost me more – I tried hard and I arrived near that man. Oh God, what a frightening sight – more than the demons themselves! In what a heart-rending state he lay! He aroused more than pity. He was not at all moved by our presence; on the contrary, he seemed to make fun of it. Jesus immediately pulled me away from that place, and I began to plead before Him for the salvation of that soul.

10/10/05 – Vol. 6 *The sign that the soul is perfectly clasped and united with Jesus, is that she is united with all neighbors.*

While I was very afflicted because of the struggles that blessed Jesus makes me suffer in waiting for Him, this morning, making Himself seen for just a little, He told me: "My daughter, I feel sorry for your sorrow and for seeing you as though immersed in bitter affliction because of my privation. I feel such pain because of your affliction, especially since it is because of Me, that I feel it as if it were my own; and it is so great, that if all the afflictions of others were united together,

they would not give Me as much pain as yours alone, for it is only because of Me. Therefore, show Me your cheerful face, and make Me see that you are content." Then He clasped Himself tightly with me, and added: "The sign that the soul is perfectly clasped and united with Me, is that she is united with all neighbors. Just as no clashing or disordered notes must exist with those who are visible on earth, so can no clashing note of disunion exist with the invisible God."

10/10/06 – Vol. 7 Jesus concurs in all the human actions.

This morning blessed Jesus made Himself seen within a torrent of light, and creatures were inundated with this light, in such a way that all the human actions received the attitude of operating from this light. While I was seeing this, blessed Jesus told me: "My daughter, I am concurring continuously in every slightest human action, be it even one thought, one breath, one movement. But creatures, not thinking about this attitude of mine toward them, not only do they not do all of their works for Me, from whom they receive the life of their very operating, but they attribute what they do to themselves. Oh! if only they thought about this continuous attitude of mine toward them, they would not usurp what is mine, to the detriment of my glory and of their good; while they should be doing everything for Me and give it to Me. Everything which is done for Me can enter into Me, and I keep it deposited within Myself to give it all to them in the next life. But everything which is not done for Me cannot enter into Me, because those are not works worthy of Me; on the contrary, I feel nausea for them and I reject them, even though there was my attitude."

10/10/11 – Vol. 10 Jesus draws her to do His Will.

I feel I am dying with grief, and I keep repeating my refrain, so very often: 'Poor brothers of mine, poor brothers of mine!' Jesus has increased my grief by letting me see the tragedy of war. How much blood it seemed was being shed, and will be shed. Jesus seemed inexorable, and said: "I cannot take any more, I want to finish with it – and you will do my Will, won't you?"

'Certainly – as You wish; but can I ever forget that these are your children, who have come out of your very hands?'

And Jesus: "But these children make Me suffer very much, and they not only want to kill their own father, but they want to make themselves their own murderers. If you knew how much they make Me suffer, You would conform to Me."

And as He was saying this, He seemed to bind my hands, and He clasped me so to Himself, and I felt so transformed in His Will, as to lose the strength to do violence to Him. Then He added: "I like it this way – all in my Will."

On seeing my inability and also the tragedy, I burst into crying, and I said: 'My Jesus, what shall they do? There are no means to save them - save at least their souls! Who will be able to resist? At least take me first!'

And Jesus: "You see? If you continue crying, I go away and I leave you alone – you too want to afflict Me. I will save all those who are disposed, therefore do not cry. I will give you their souls – be content. Should I perhaps no longer take you to Heaven, that you afflict yourself so much? Do you know that I won't take you?" And since I continue to cry, Jesus seemed to withdraw, and I had to shout loudly, saying to Him: 'Jesus, don't leave me, for I am not crying any more!'



10/10/25 – Vol. 18 Exchange of wills between the Celestial Father and the Most Holy Virgin, and Luisa. The Most Holy Virgin repeats for the soul who lives in the Divine Will that which She did for Her Son.

As I was in my usual state, my poor mind found itself within an extremely high atmosphere. I seemed to see the Divinity, and upon one knee of the Celestial Father, the Queen Mama, dead, as if She had no life. Surprised, I thought to myself: 'My Mama is dead; but what a happy death – to die on the knees of our Creator!' But, looking more closely, I saw Her will as though detached from Her body, held in the hands of the Divine Father. Amazed, I looked, and I could not give myself a reason for what I was seeing; but a voice coming from the divine throne said: "This is the elect among all the elect; She is the all beautiful; She is the only creature who gave Us Her will as gift, and left it, dead, upon Our knees, in Our hands. And We, in exchange, gave Her the gift of Our Will. Greater gift We could not give Her, because by acquiring this Supreme Will, She had the power to make the Word descend upon earth, and to have the Redemption of mankind be formed. A human will would have no power nor attraction over Us; but a Divine Will, given by Ourselves to this incomparable creature, won over Us, conquered Us, enraptured Us; and unable to resist, We surrendered to Her petitions to make the Word descend upon earth. Now We are waiting for you to come to die upon Our other knee, giving Us your will; and We, in seeing it dead in Our hands, as if it no longer existed for you, will give you the gift of Our Will, and through you – that is, through this Will of Ours given to you – Our Fiat will return to live upon earth. These two wills, dead upon Our knees, will be the ransom for many rebellious wills, and We will keep them as a precious pledge, which will repay Us for all the evils of the other creatures, because with Our Will they will be able to satisfy Us."

The voice could no longer be heard, and I found myself on the other paternal knee, in the act of breathing my last, and dying. But at that moment I found myself inside myself, but I am unable to say what I felt within me; only, I prayed from the heart that my will might never again enter into me, but only the Divine might have life in me. Ah! It alone is the bearer of all goods and the repeater of Jesus within souls; and echoing the Fiat of Creation, It embraces everything and everyone as though in one breath, and requites God for the work of Creation, Redemption and Sanctification. The Divine Will operating in us can do anything; It is the true Queen who reigns and rules over everything.

Then, afterwards, I saw my Celestial Mama with Baby Jesus in Her arms, as She kissed Him and placed Him to Her breast to give Him Her most pure milk; and I said to Her: 'My Mama, and what about me - don't You give anything to me? O please! allow me at least to place my 'I love You' between your mouth and that of Jesus while You kiss, so that my little 'I love You' may run within everything You do. And She said to me: "My daughter, please do, place your little 'I love You', not only in the mouth, but in all the acts that pass between Me and my Son. You must know that everything I did toward my Son, I intended to do toward those souls who were to live in the Divine Will, because, being in It, they would be disposed to receive all the acts I did toward Jesus, and I would find sufficient space in which to place them. So, if I kissed my Son, I kissed them, because I found them together with Him in His Supreme Will. They were the first to be as though lined up within Him, and my maternal love pushed Me to let them partake in everything I did to my Son. Great graces were needed for those who were to live in this Holy Will, and I placed all my goods, my graces, my sorrows, at their disposal, as their help, as defense, as strength, as support and as light; and I felt happy and honored with the greatest honors, to have, as my children, the children of the Will of the

Celestial Father, which I too possessed; and therefore I looked at them also as births from Me. Even more, it can be said of them what is said about my Son: that the first generations found salvation in the merits of the future Redeemer. In the same way, these souls, these future daughters, by virtue of the Divine Will operating in them, are the ones who incessantly implore salvation and graces for the future generations. They are with Jesus, and Jesus is in them; and they repeat together with Jesus that which Jesus contains. Therefore, if you want Me to repeat for you what I did for my Son, let Me always find you in His Will, and I will be generous with my favors toward you."

10/10/27 – Vol. 23 *How the Divine Will is multiple in Its acts, though It is one. How It remains conceived in one who lives in It. How the earth is not exile for one who lives in the Divine Will, but it is exile for one who does not do the Will of God.*

My poor mind continues to follow the Acts of Jesus, done for love of us; and going back to His Conception, I offered all my acts done in His Divine Volition, together with all my being, for the honor of His Conception.

In the meantime, a light came out of me that went to place itself in the womb of the Immaculate Queen in the act in which She conceived; and my always lovable Jesus told me: "My daughter, My Divine Will is multiple in Its acts, but It disperses none of them. The Unity It possesses and Its incessant act maintain the unity in Its acts as if they were one alone, while they are innumerable, and It preserves in Its acts the act of doing it incessantly, always—always, without ever ceasing doing it, to preserve it always new, fresh, beautiful, and ready to give it to whomever might want it.

"But while It gives it, It does not detach it from My Will, because My Will is light, and light has the virtue of giving itself, of diffusing, of expanding; one can take of it as much as one wants, but it does not separate—it is indivisible by the virtue and the nature that the light possesses. See, the sun also possesses this virtue. Suppose you had your room closed with shutters: there is no light in it; but if you open the doors, the light fills your room. Has it perhaps detached from the sun? No, no, but it has extended and expanded without detaching a single drop from its source. However, even though the light did not separate, you have possessed the good of the light as if it were your own. My Divine Will is more than sun; It gives Itself to all, but It disperses not one comma of Its acts.

"Now, My Fiat keeps My Conception always in act, and you have seen how the light of Its acts done in you extended even into the womb of the Celestial Sovereign Lady, to have your highest Good, Jesus, conceived upon it. It is the unity of Its acts that, centralizing them all at one point, forms its portents and My very Life; and so I remain conceived in the acts of My Divine Volition, in those of My Divine Mama, and in your acts done in It. Even more, I tell you that I was conceived continuously in all the acts of those who will possess the Kingdom of My Will; because one who possesses It receives all the fullness of the goods of My Life. In fact, with only their acts done in It, they concur in My Conception and in the carrying out of My whole Life, therefore it is right that they receive all the goods It contains.

"On the other hand, one who does not possess My Will, takes just the crumbs of the goods I brought upon earth with so much love, and this is why one can see creatures emaciated in good, light-hearted, inconstant, all eyes and all heart for passing things—because, since the source of the light of My Eternal Will is missing in them, they do not nourish themselves with My Life. What is the wonder, then,

if they bear paleness on their faces, if they feel themselves dying to true good? And if they do anything at all, everything is strain and without light, and they grow so deformed as to arouse pity."

After this, I felt oppressed and I felt all the weight of my long and hard exile; and I lamented to my adorable Jesus because on top of the hard martyrdom of His privations He adds my separation from my Celestial Fatherland.

And I said to Him: "How can You not have compassion for me? How can this be? You leave me alone without You, prey only to Your lovable Will? How can You leave me on this earth of exile for so long?"

But while I was pouring out my sorrow, Jesus, my Life, my All, moved in my interior and told me: "My daughter, the earth is exile for one who does not do My Will and does not live in It; but for one who lives in It, it cannot be called exile, but one step of distance, such that, when one least expects it, once that step is made, she will find herself in the Celestial Fatherland, not like one who comes from the exile, who knows nothing about it, but like one who already knew that it belonged to her, and who knew the beauty, the sumptuousness, the happiness of the Eternal City.

"My Will could not tolerate keeping one who lives in It in the condition of an exiled one; in order to do this, It should change Its nature, and the regime that exists between one who lives in It in Heaven and one who lives in It on earth—which It cannot do, nor does It want to. Is it perhaps called exile when one goes out of his home to move just one step away from it? Certainly not. Or, can it be called exile if one goes to a town within his own homeland?

"My daughter, exile means circumference of space without being able to go out, stripping of goods, hard labor with no way of getting out of it. My Divine Will does not know how to do these things, and, you can see, you can touch with your own hand how your soul has no circumference of place or space, but brings herself everywhere—into the sun, into the heavens, and a few times you have even made your little escapes up there into the Celestial Regions. And how many times have you not immersed yourself into the very endless Light of your Creator?

"Where are you not free to go? Into the sea, within the air—everywhere; even more, My Will Itself delights in it, It pushes you, It gives you the flight to go around everywhere. It would feel unhappy to see one who lives in It without freedom and as though hampered. Instead of stripping, My Divine Fiat fills the soul up to the brim with Its goods; It gives her dominion over herself, It converts passions into virtues, weaknesses into Divine Strength. It gives innumerable joys and happinesses, It gives by grace what It is by nature—firmness, perennial unshakability.

"The exile is for one who is tyrannized by passions, without dominion over himself, without being able to move around within his God; and if he thinks of some good, it is mixed with and surrounded by darkness. So, the virtues of the poor exiled one are strained, inconstant; he is a slave to his own miseries, and this renders him unhappy.

"All the opposite for one who lives in My Divine Will. Nor would I have tolerated keeping you alive for so long knowing that you were in exile; your Jesus loves you too much—how could He have borne keeping you exiled? And if I tolerate, it is because I know that, as little daughter of My Will, My Will keeps you not in the conditions of exile, but in Its own properties, in Its light—free and dominating, with the only purpose of forming Its Kingdom within yourself and of impetrating It for the human family. And you should be happy about this, knowing that all the desires, the yearnings, the sighs of your Jesus are for the Kingdom

of My Will upon earth; My complete glory I expect from the Fiat Voluntas Tua on earth as It is in Heaven."

10/10/28 – Vol. 25 *Forty years and more of exile; virtue and strength of a prolonged sacrifice. Gathering of the materials, to then order them. Happiness of Jesus in blessing His little prisoner daughter. Kisses in the Divine Will. Decision from priests to prepare the writings for printing. Surprising graces that Jesus will give to priests.*

My life is carried out before my Jesus in the Sacrament, and—oh! how many thoughts crowd my mind. I was thinking to myself: "After forty years, and months, that I had not seen the tabernacle, that I had not been given to be before His adorable Sacramental Presence—forty years, not only of prison, but of exile—finally, and after so long an exile, I have come back as though to my fatherland, though a prisoner, but no longer exiled, near my Jesus in the Sacrament; and not once a day, as I used to do before Jesus made me a prisoner, but always—always. My poor heart, if I have it at all in my chest, feels consumed at so much love of Jesus."

But while I was thinking of this and other things, my highest Good, Jesus, moving in my interior, told me: "My daughter, do you think that My keeping you imprisoned for forty years and more has been by chance, without a great design of Mine? No! no! The number forty has always been significant and preparatory to great works. For forty years the Jews walked in the desert without being able to reach the Promised Land, their fatherland; but after forty years of sacrifices they had the good of taking possession of it. But, how many miracles, how many graces, to the point of nourishing them with the celestial manna during that time.

"A prolonged sacrifice has the virtue and strength to obtain great things from God. I Myself, during My Life down here, wanted to remain in the desert for forty days, away from all, even from My Mama, to then go out in public to announce the Gospel which was to form the life of My Church—that is, the Kingdom of Redemption. For forty days I wanted to remain as risen, to confirm My Resurrection and to place the seal upon all the goods of Redemption. So I wanted for you, My daughter: in order to manifest the Kingdom of My Divine Will, I wanted forty years of sacrifices. But, how many graces have I not given you! How many manifestations! I can say that in this great length of time I placed in you all the capital of the Kingdom of My Will, and everything that is necessary in order to make creatures comprehend it. So, your long imprisonment has been the continual weapon, always in the act of fighting with your very Creator, to have you manifest My Kingdom.

"Now, you must know that everything I have manifested to your soul, the graces I have given you, the many truths you have written on My Divine Will, your pains, and everything you have done, has been nothing but a gathering of the materials in order to build; and now it is necessary to order them and to get everything settled. And just as I did not leave you alone in gathering the necessary things that must serve My Kingdom, but I have been always with you, so will I not leave you alone in putting them in order and in showing the great building that I have been preparing together with you for many years. Therefore, our sacrifice and work is not finished. We must go forward until the work is accomplished."

Then, as I am near my Jesus in the Sacrament, every morning there is Benediction with the Most Holy One, and while I was praying my sweet Jesus to bless me, moving in my interior, He told me: "My daughter, I bless you with My whole Heart; even more, I bless My very Will in you, I bless your thoughts,

breaths and heartbeats, that you may think always about My Will, may breathe It continuously, and My Will alone may be your heartbeat. And for love of you I bless all human wills, that they may dispose themselves to receive the life of My Eternal Volition.

"Dearest daughter of Mine, if you knew how sweet it is, how happy I feel in blessing the little daughter of My Will.... My Heart rejoices in blessing she who possesses the origin, the life of Our Fiat, that will bring about the beginning, the origin of the Kingdom of My Divine Will. And while I bless you, I pour in you the beneficial dew of the light of My Divine Volition that, making you all shining, will make you appear more beautiful to My sacramental gazes; and I will feel happier in this cell, gazing at My little prisoner daughter, invested and bound by the sweet chains of My Will. And every time I bless you, I will make the life of My Divine Volition grow in you.

"How beautiful is the company of one who does My Divine Will. My Will brings into the depth of the soul the echo of everything I do in this Holy Host, and I do not feel alone in My Acts—I feel that she is praying together with Me; and as our supplications, our sighs, unite together, we ask for one same thing—that the Divine Will be known and that Its Kingdom come soon."

So, as my life is carried out near my Prisoner Jesus, every time the door of the chapel is opened, which happens often, I send three kisses, or five, to my Jesus in the Sacrament, or a short little visit; and He, moving in my interior, tells me: "My daughter, how pleasing to Me are your kisses. I feel I am being kissed by you with the kisses of My very Volition; I feel My very Divine kisses being impressed on My lips, on My face, in My hands and Heart. Everything is Divine in the soul in whom My Divine Will reigns; and I feel, in your acts, My Love that refreshes Me, the freshness, the gentleness of My very Divine Will that embraces Me, kisses Me and loves Me.

"Oh! how pleasing to Me is My Divine Will operating in the creature. I feel that, bilocating Me in her, It gives Me back and unfolds before Me all the beauty and sanctity of My very Acts. This is why I so much yearn that My Will be known—to be able to find in creatures all of My Acts, Divine and worthy of Me."

Now I move on to say that my sweet Jesus seemed to be waiting for me here, in this house, near His tabernacle of love, to give start to priests' coming to a decision to prepare the writings for publication. And while they were consulting with one another on how to do it, they were reading the nine excesses of Jesus, that He had in the Incarnation, that are narrated in the first little volume of my writings. Now, while they were reading, Jesus, in my interior, pricked up His ears to listen, and it seemed to me that Jesus in the tabernacle would do the same. At each word He would hear, His Heart beat more strongly; and at each excess of His Love, He gave a start, even stronger, as if the strength of His Love would make Him repeat all those excesses that He had in the Incarnation.

And as though unable to contain His flames, He told me: "My daughter, everything I have told you, both about My Incarnation and about My Divine Will, and on other things, has been nothing but outpourings of My contained Love. But after pouring itself out with you, My Love continued to remain repressed, because it wanted to raise its flames higher in order to invest all hearts and make known what I have done and want to do for creatures; but since everything I have told you lies in hiddenness, I feel a nightmare over My Heart, that compresses Me and prevents My flames from rising and making their way.

"This is why, as I heard them read and take the decision to occupy themselves with the publication, I felt the nightmare being removed from Me, and the weight

that compresses the flames of My Heart being lifted. And so It beat more strongly, and It throbbed, and It made you hear the repetition of all those excesses of love; more so, since what I do once, I repeat always. My constrained Love is a pain for Me, of the greatest, that renders Me taciturn and sad, because, since My first flames have no life, I cannot release the others, that devour Me and consume Me. And therefore, to those priests who want to occupy themselves with removing this nightmare from Me by making known My many secrets, by publishing them, I will give so much surprising grace, strength in order to do it, and light in order to know, themselves first, what they will make known to others. I will be in their midst, and will guide everything."

Now, it seems to me that every time the reverend priests occupy themselves with reviewing the writings in order to prepare them, my sweet Jesus comes to attention, to see what they do and how they do it. I do nothing but admire the goodness, the love of my Beloved Jesus who, while coming to attention in my heart, echoes in the tabernacle, and from within it, inside that cell, does what He does inside my heart. I remain all confused in seeing this, and I thank Him with all my heart.

10/10/38 – Vol. 36 *The Creation as the first field of Action of God. Fields of Action: those who Live in His Will. How God cannot refuse anything to one who Lives in It.*

I am always in the Sea of the Supreme Fiat, and Its Love is such that It cannot contain it, so It wants to show to Its creature New Surprises of this Love—how much it Loved her and still does. If It finds a loving creature, It makes arise New Love, to let her touch with her own hand Its unstoppable, always New and growing Love.

Then my always Adorable Jesus, repeating His short little visit, all Goodness told me: "My little daughter of My Divine Will, you must know that Our first Field of Action was the Creation. This was a Labor that We kept in Our Divine Womb since Eternity. We Loved man in every created thing that We were to deliver to daylight. It was only for him, because We Loved him much, that We had Decreed to Create many things; to form for him the light of the day; the blue vault that was never to fade away; a flowered earth as pavement; and then, the Greatest thing: the concentration of Our Love in each created thing that had to serve him as Our Lap; to carry him in Our Arms; to delight him and give him continuous Life.

"Do you know the reason for all these preparations; to the extent of making Us go out of Ourselves, as if into a field of Action, to Work for the Love of who had to let Our Will Reign? For such a Great Work We wanted Our Reward—Our Divine Scope—which man and all created things had to keep as Life and Rule, feeding it with Our Will. This field of Action still lasts; Our Love still runs at incredible Speed, because We are not subject to change; We are Immutable, and what We do once, We do always. Still, even with such an extended field of Action—so much Work, so much Love Palpitating in every created thing and in every fiber of man—Our Scope, Our Will Reigning and Dominating in the heart of man, has not yet been Fulfilled. Could We ever form a field so extended, and still maintain it at Work, without obtaining the Purpose? This could never be. The fact that the Creation is still enduring is the certain sign that the Kingdom of My Will will have Its Life and Full Triumph in the midst of the creatures. We do not know how to do useless things; rather, We first establish with Highest Wisdom the Good, utility and Glory that We have to receive, and then We Act. Now, I want to tell you of another Surprise. As the creature enters Our Will to let It Reign, We put Ourselves again

in this field of Action; We Renew Our Work, and only for her do We Centralize Our New Love in each created thing. Then, in the emphasis of Our Love, We say to her: 'See how much We Love you. Only for you do We develop Our Field of Action. Only for you do We repeat all Our Works.'

"Be all ears and you will hear something: Our New Love notes tell you how We Love you; how you are covered and hidden in Our Love. O! the Happiness, the Joys that you give Us; to the extent that We can repeat Our Field of Action for the one who Lives in Our Will, and who does not want to know anything other than Our Will. Now, the whole Creation as well as Ourselves, finding in her Our Will, Recognize her as Our daughter. Since Our Will gives her the right over all, the whole Creation remains Centralized within her, and she within Us, so that she becomes inseparable from all created things. Our Field of Action finds here Its reward, the return for Our Work: this one creature, Living in Our Will, works together with Us; she wants to do what We do and Love Us with equal Love. Since it is one Will that animates us, there can be no dissimilarity or disparity. We no longer feel isolated inside the field of Creation—We have Our company. This is Our Triumph, Our Victory, and the Greatest Good We can ever give to the creatures.

"Furthermore, although the Creation surrounds her on the outside, We develop Our Field of Action in the interior of her soul, Creating in her the Brightest Suns, the Most Beautiful Stars, Winds that blow continuous Loves, Seas of Graces—Divine and Balsamic Air. And she receives all, freeing Us in Our Field of Action; Our True Creation, that was never opposed to anything We wanted to do, and in which all Our Works found their Place. So, We can place all Our Most Beautiful Works within the soul who Lives in Our Will, and Our Will prepares for Us the space in which to place them. Therefore, Our Field of Action never ends in those who Live in Our Fiat. Be attentive then, to receive what We want to make of you."

After this He added with a Love that I cannot express: "My daughter, the interest that most concerns Us and Our most assiduous Attention is on the soul who Lives in Our Will. We are all eyes over her. It seems that We neither know how, nor can We do anything if We don't extend Our Operating and Creative Virtue over her. Our Love leads Us to watch her to see what she wants to do. If she wants to love Our Creative Virtue, We Create Our Love in the depth of her soul; if she wants to know Us, We Create Our Knowledge; if she wants to be saint, Our Creative Virtue Creates Sanctity. In sum, Our Creative Virtue is ready to Create any Good she wants, so that she can feel in herself the nature and the Life of that Good. We neither can nor do We want to refuse anything to one who Lives in Our Will. It would be as though denying something to Our own Will—denying it to Ourselves. It would be too hard not using Our Creative Virtue for Ourselves. See then, the High, Noble and Sublime Point at which one who is in Our Will Lives. Therefore, be attentive; do not care about anything except Living in It, and you will feel Our Creative and Operating Virtue."

10/11/01 – Vol. 4 *Silence of Jesus. The most necessary nourishment is peace.*

After various days of privation and of silence, this morning, as He came, He continued to be silent, and even though I kept Him almost always with me, as much as I tried, I could not manage to have Him speak a single word. He seemed to have something in His interior that embittered Him, so much so, as to render Him taciturn; something which He did not want me to know. Now, while Jesus was with me, I seemed to see the Queen Mama; and upon seeing Jesus with me, She told me: "It is you who keeps Him? Thank goodness He is with you, for if He has to

pour out His just fury, if He is with you, you hold Him back. My daughter, pray that He would hold back the scourges, for the evil ones are all ready to come out, but they see themselves bound by a supreme power that prevents them; and even if Divine Justice will permit it, since they would not be able to do it when they please to, there will be this good: they will recognize the Divine authority over them, and will say: 'We did this because we were given the power from above.' My daughter, what a war is being nourished in the moral world – it is horrifying to see it! Yet, the first nourishment that should be sought in society, in families and by each soul, should be that of peace. All other nourishments become unhealthy without it – be they even virtues themselves, charity, repentance; without peace, they bring neither health nor true sanctity. Yet, this nourishment so necessary and salutary has been discarded by today's world, and they want nothing but turbulence and wars. My daughter, pray, pray."

10/11/11 – Vol. 10 *True Love is in the union of wills. Jesus can deny nothing to one who loves Him.*

My always lovable Jesus continues to come for just a little, but always with the refrain of causing a tragedy – and not just this, but of letting Italy be invaded by foreign people. If this happens, there will be great troubles for Italy. So I was saying to Jesus: 'The war, the wars, the earthquakes, the cities destroyed – now you want to add this too; You really want to go too far! But who shall be able to resist?'

And Jesus: "Ah! my daughter, it is necessary, it is necessary. You do not comprehend well what excesses man has reached, and from all classes – priests, religious... Who will purge them? Is it not good for Me to use foreign people in order to purify everything and to make them lower their haughty and proud heads?"

And I: 'You cannot do this – at least this of making the foreigners come. I will win over You with my love – what am I saying? Rather, with your Love. Have You Yourself not said that You can deny nothing to one who loves You?"

And Jesus: "Do You want to win over Me? It seems you want to fight with Me, but don't you know that true Love is in the union of wills?"

And I, getting more excited, said: 'Certainly – united with your Will in everything, but not in this. Here the harm of others enters. We will fight when the war has ended, but You will not win it.'

And Jesus: "Brava, brava, you want to fight with Me."

And I: 'It is better to fight with You than with someone else, because You alone are the Good One, the Holy One, the Lovable One, who takes care of his children.'

And Jesus: "Come with Me for a little while – let's go see."

And I: 'I don't want to come. You don't want to give me anything – what would I come for?' But then we went. Who can tell the evils that could be seen, and Jesus's reason for wanting to almost destroy us! They are so many, that I don't know where to start to tell them; therefore I stop here.

10/11/24 – Vol. 17 *The Love of God in creating the creature: how each sense was a communication between God and the soul.*

I felt very oppressed because of the privation of my sweet Jesus. Oh, how many fears aroused within my soul! But the one that tortured me the most was that my Jesus might no longer love me as before. In the meantime, I felt my shoulders being squeezed, and hearing the voice of Jesus at my ear, I heard it say to me: "My daughter, why do you fear I may not love you? Ah, if you knew even

just of my love for all creatures in general, you would be surprised. With how much love did I not create the creature? With how many senses did I not endow her? Each sense was a communication that I left between Me and her. Her thought was communication between my Intelligence and hers; her eye was communication between her light and Mine; her speech was a channel of communication between her Fiat and Mine; her heart, between her love and Mine. In sum, everything, her breath, her motion, her step – everything, everything was communication between Me and the creature.

I did more than a father, who, having to set up a son, prepares for him not only the house, the clothes, the food, and everything that can make his son happy, but gives virtue to the son, and says to him: 'We will separate, it is true, but from afar you will feel my life and I, yours. You will feel my thought and I, yours; you, my breathing, my heartbeat, and I, yours. So, we will be far and near, separated and inseparable: you will feel my life, and I, yours. But what the terrestrial father cannot do for his son, because it is impossible for him – I, Celestial Father, did: as this son of Mine came out to the light, after I Myself had prepared for him his residence in this world, I placed such bond between Me and him, that I was to feel his life in Me, and the creature, Mine. And this is my Love in general and for all.

What should I tell you, then, of the special Love I had for you? Each suffering I sent you has been one more communication between Me and you, and therefore one more adornment with which I embellished your soul. Each truth I manifested to you has been a particle of my qualities with which I adorned your soul with new beauties and filled it with new splendors. Each grace and each time I came to you have been gifts that I poured upon you. I did nothing but multiply my communications almost in every instant, in order to portray in you my various beauties – my Likeness, that you might live with Me in Heaven, and I might live with you on earth. And after all this, you doubt about my Love? Rather, I say to you: care about loving Me, and I will take care of loving you ever more."

10/12/00 – Vol. 4 *The most powerful enemies of man are the love of pleasures, of riches and of honors.*

My adorable Jesus continues to come. This morning He was wearing a thick crown of thorns; I removed it very gently, I put it on my head, and said: 'Lord, help me to drive it in.' And He: "This time I want you to drive it in yourself; I want to see what you can do and how you want to suffer for love of Me." I drove it well in; more so, since it was about showing Him how far my love of suffering for Jesus reached; so much so, that He Himself, all moved, clasping me, told me: "Enough, enough, for my Heart cannot bear seeing you suffer more." And as I remained very much in suffering, my beloved Jesus would do nothing but come and go.

After this, He assumed the appearance of the Crucified, He shared His pains with me, and said to me: "My daughter, the most powerful enemies of man are: the love of pleasures, of riches and of honors. These enemies render man unhappy, because they penetrate even into his heart and consume him continuously; they embitter him, they bring him down so much, as to make him lose all happiness. And I, on Calvary, defeated these three enemies, and obtained for man the grace to conquer them too, giving back to him the lost happiness. But man, always ungrateful and heedless, rejects my grace and loves these enemies fiercely, which put the human heart in a continuous torture." Having said this, He disappeared, and I comprehended with such clarity the truthfulness of these words, that I felt abhorrence and hate for these enemies. May the Lord be always blessed, and may everything be for His glory.

10/12/03 – Vol. 5 *Meanings of the crowning of thorns.*

This morning I saw my adorable Jesus in my interior, crowned with thorns, and in seeing Him in that state I said to Him: 'My sweet Lord, why did your head envy your scourged body which had suffered so much and had shed so much blood; and as your head did not want to be outdone by your body, which had been honored with the frieze of suffering, You Yourself incite your enemies to crown You with such a painful and tormenting crown of thorns?'

And Jesus: "My daughter, this crowning of thorns contains many meanings, and as much as I may speak, there is always much left to be said. In fact, the reason why my head wanted to be honored by having, not a general share, but its distinct and special portion of suffering, and its own shedding of blood, almost competing with the body - is almost incomprehensible to the created mind. The reason is that it is the head that unites the whole body and all of the soul, in such a way that, without the head, the body is nothing; so much so, that one can live without the other members, but it is impossible to live without the head, because it is the essential part of the whole of man. In fact, if the body sins or does good, it is the head that directs it, since the body is nothing other than an instrument. Therefore, since my head was to give back regime and dominion to men, and earn for them that new heavens of graces and new worlds of truths might enter the human minds, rejecting the new hells of sins because of which men reach the point of rendering themselves vile slaves of vile passions; wanting to crown the whole human family with glory, with honor and with decorum, I wanted to crown and honor my Humanity first, though with a most painful crown of thorns, symbol of the immortal crown which I was giving back to creatures, taken away from sin."

In addition, the crown of thorns means that there is no glory and honor without thorns; that there can never be dominion over passions and acquisition of virtues without feeling oneself being pricked deep in one's flesh and spirit, and that true reigning is in mastering oneself by the pricks of mortification and of sacrifice.

Moreover, these thorns signified that I am the true and only King, and only one who constitutes Me King of her heart enjoys peace and happiness, and I constitute her queen of my own Kingdom. So, all those rivulets of blood which poured from my head were many little streams which bound the human intelligence to the knowledge of my sovereignty over them."

But who can say all that I feel in my interior? I do not have the words to express it. Even more, the little I have said, it seems to me I have said without connection; and I believe that it must be so in speaking about the things of God – as high and sublime as is the way in which one speaks, since He is uncreated and we are created, one cannot speak about God but in stammering.

10/12/05 – Vol. 6 *The knowledge of self empties the soul of herself and fills her with God.*

Continuing in my usual state, blessed Jesus came for just a little and told me: "My daughter, the knowledge of self empties the soul of herself and fills her with God. Not only this, but in the soul there are many receptacles, and everything that can be seen in the world takes its place in these receptacles - something more, something less, according to the concept of them that she makes for herself. Now, the soul who knows herself and is filled with God, knowing that she is 'a nothing', or rather, a fragile, rotten and stinking vase, is well wary of letting more filthy rot enter into her interior, which is the things that can be seen in the world. One who had a rotten wound and kept gathering more rot to put it on his wound,

wound be quite crazy. Now, the knowledge of self brings with it the knowledge of the things of the world, and therefore how everything is vanity, fleetingness, goods that are only masked, deceits, inconstancy of creature. So, knowing how things are in themselves, she is well wary of letting them enter into herself, and so all those receptacles remain filled with the virtues of God."

10/12/07 – Vol. 8 *She sees places devastated because of Justice.*

After going through days of privation and of tears, finally this morning Jesus came and told me: "Ah! my daughter, you know nothing of what is supposed to happen between now and one year from now. Oh, how many things will happen! Take a look."

At that moment, I found myself outside of myself, together with Jesus, and I saw, somewhere places collapsed and entire towns buried, somewhere places flooded and everything that existed in them disappeared; in other places, earthquakes with great damage, dead people, revolutions in several places - and in some of them, so violent, that one could not take a step without treading on human blood. But who can say all the tragedy that could be seen? After this, good Jesus added: "Have you seen? Ah! my daughter, courage, patience in the state in which you are; since justice wants to pour itself upon creatures, it refrains from pouring itself upon you, and the void of your sufferings will fill the void of their sufferings. Let us give course to justice a little bit – it is necessary; creatures are growing too bold. Then, everything will end, and I will be with you like before."

10/12/11 – Vol. 10 *He speaks about chastisements.*

He continues by just barely making Himself seen, but in the act of drawing my will so much to Himself, that I almost feel as if I wanted the chastisements. What pain! It seems He let me suffer a little bit, telling me: "Things will be grave; this little suffering of yours serves to content you and to make Me keep my word to you - of sparing in part."

And I: 'Thank You, O Jesus! But I am not content. I hope I can win You and placate You, because from the news one hears about the war, it seems that Italy is winning; therefore since Italy is winning, it will never get to the point that the foreigners may invade Italy.'

And Jesus: "Ah! my daughter, how they deceive themselves! I will allow the first triumphs to make them blind, and then the enemy will plot their defeat. This is nothing yet; the triumphs they talk about are without battles, and therefore without certainty."

And I: 'Ah! I have seen it, Jesus. Keep me content – placate Yourself.'

And He: "Ah, my daughter, my daughter!"

10/12/20 – Vol. 12 *The help of one who lives in the Divine Will is Jesus alone, and she must be the help of others.*

I was feeling very oppressed, all alone, without even the hope of receiving a word of help, of reassurance. Be it even holy people, it seems that, if they come to me, it is for help, for comfort, or for dispelling their own doubts; but for me - nothing. So, as I was in this state, my always lovable Jesus told me: "My daughter, one who lives in my Will is placed in my same conditions. Assume that I might need the creatures - which cannot be, since creatures are not capable of helping their Creator. It would be as if the Sun wanted to ask for light and heat from other created things. What would they say? They would all draw back and, confused, would say to It: 'What? You are asking for light and heat from us? You,

who fill the world with your light, and fecundate the whole earth with your heat? Our light disappears before you! You, rather - give us light and heat!"

The same happens to one who lives in my Will. Since she is placed in my conditions, and since the Sun of my Volition is in her, she is the one who has to give light, warmth, help, reassurance, comfort. Therefore, I alone am your help - and you, from within my Will, will help others."

10/12/26 – Vol. 20 *What it means to be firstborn daughter of the Divine Will. How Jesus feels drawn by His Will to visit the soul, disposing her to be with Him.*

I felt immersed in the sea of pain of the privation of my highest Good, Jesus, and as much as I asked for Him, going around Heaven and earth, it was not given to me to find Him whom I so much longed for. So, the waters of pain, swelling more and more, drowned me with sorrows and with pain—but that pain that only Jesus can give, and knows how to give, to a poor and little heart that loves. And because it is little, it cannot sustain all the immensity of the bitter waters of the pain of His privation, therefore it remains drowned and oppressed, waiting for Him whom I so much yearn and long for.

Then, while I was all oppressed, my always lovable Jesus made Himself seen in my interior, in the midst of a cloud of light, and told me: "Firstborn daughter of My Will, why are you so oppressed? If you think of your great fortune, your oppression will depart from you. Do you know what firstborn daughter of My Will means? It means first daughter in the love of our Celestial Father, and first among all to be loved. It means first daughter of grace, of light, first daughter of glory, first daughter possessor of the riches of her Divine Father, first daughter of Creation. As firstborn daughter of the Supreme Will, she contains all the bonds, all the relations, all the rights that befit a firstborn daughter—bonds of daughtership, relations of communication to all the dispositions of her Celestial Father, rights of possession of all His goods.

"But all this is not all. Do you know what first daughter delivered by My Will means? It means not only to be first in the love and in all the things of her Creator, but to enclose within herself all the love and all the goods of the other children. So, if the others will possess each one his own part, she, as the firstborn, will possess, all together, the goods of the others. And this, by right and with justice, because, as firstborn, to her did My Will entrust everything—gave everything, therefore in her is the origin of all things, the cause for which Creation was created, the purpose for which the Divine Action and Love entered the field. She who was to be the firstborn daughter of Our Will was the primary cause of all the works of a God; therefore, as a consequence, from her derive all goods—from her do they come, to her do they return. See, then, how fortunate you are; you cannot fully comprehend what it means to have primacy in love and in all the things of your Creator."

On hearing this, I said to Him: "My Love, what are You saying? And besides, what good comes to me from such great fortune You are talking about, when You deprive me of Yourself? All goods convert for me into bitternesses without You. And then, I have told You many times that You alone do I want, because You are enough for me in everything; and if I had everything, without You, everything changes for me into martyrdom and indescribable pain. Love, grace, light, the whole Creation, speak to me about You—they make me know who You are, and, not finding You, I become delirious, I go into mortal agonies. Therefore, the primacy, the rights of firstborn—give them to whomever you want; I don't care

about them. If you want to make me happy, remain with me, You alone—this is enough for me."

And Jesus added: "My daughter, I alone must not be enough for you, nor do I want you to say that you do not care about everything else. No, no, if it is not enough for Me to give you Myself alone without giving you all of My things, if I care that you have the primacy and be the firstborn daughter, you too must care about it. Don't you know that My frequent coming is bound to your being My firstborn daughter? Don't you know that, as long as Adam remained the firstborn son of My Will, having therefore primacy over everything, I visited him often? My Will reigning in him administered to him all the manners necessary in order to be with Me, as the son who forms the consolation of his father. So, I spoke to him as to a son, and he to Me as to his Father.

"As he withdrew from My Will, he lost his primacy, the rights of firstborn, and along with them he lost all of My goods; and he no longer felt the strength to sustain My Presence, nor did I feel drawn by a Divine force and Will to go to him. So, all his bonds with Me were broken; nothing was due to him by right any more, nor did he see Me unveiled any longer, but amidst lightnings and eclipsed within My Light—that light of My Will that he had rejected.

"Now, don't you know that the primacy that Adam lost as firstborn son of My Will has passed on to you, and that in you I must enclose all the goods that I was to enclose in him, had he not withdrawn from My Will? Therefore, I look at you as the first creature come out of Our hands, because one who lives in My Will is always the first before her Creator; and even if she is born later in time, this says nothing: in Our Will, one who has never gone out of It is always first. See, then—you must care about everything; My coming itself is the irresistible force of My Will that draws you to Me and disposes you. Therefore, I want highest gratitude at your fortune of being the firstborn daughter of My Will."

I did not know what to answer. I remained confused, and in my inmost soul, I said: "Fiat, Fiat."

10/12/29 – Vol. 27 *By living in the Divine Will, the human will ascends and the Divine descends. How the Divine prerogatives are acquired.*

I was doing my usual round in the Divine Fiat, and calling everything It had done in Creation and Redemption, I was offering them to the Divine Majesty to impetrated that the Divine Will be known, so that It might reign and dominate in the midst of creatures. But while I was doing this, I thought to myself: "What is the good I do by always repeating these rounds, acts and offerings?"

And my lovable Jesus, moving in my interior, told me: "My daughter, every time you go around in Our works, and you unite yourself to those same acts that My Fiat did in Creation and Redemption in order to offer them to Us, you take a step toward Heaven and My Divine Will takes a step toward the earth. So, as you ascend, It descends, and while remaining immense, It makes Itself little and encloses Itself in your soul to repeat your acts, your offerings, your prayers, together with you; and We feel Our Divine Volition praying in you. We feel Its breath coming out from you; We feel Its heartbeat that, while palpitating in Us, at the same time palpitates in you; We feel the power of Our creative works that, lining themselves up around Us, pray with Our Divine Power that Our Divine Will may descend to reign upon earth. More so since, in what you do, you are not an intruder or someone who, not occupying any office, does not have any power; but you have been called, and in a special way you have been given the office of making Our Divine Will known and of impetrating that Our Kingdom be constituted in the midst of the human family.

"So, there is great difference between one who has received an office from Us, and one who has received no task. One who has received an office, whatever she does, does by right, with freedom, because such is Our Divine Will. She represents all those who must receive the good We want to give by means of the office given to her. So, you are not the only one taking a step toward Heaven, but there are all those who will know My Divine Will; and, in descending, It descends through you into all those who will let It reign. Therefore, the only means in order to obtain the Kingdom of the Divine Fiat is to make use of Our works to obtain a good so great."

Then, I continued following the acts of the Divine Will, and as I arrived at the point when It called the Sovereign Queen out from nothing, I stopped to comprehend Her—all beautiful, majestic. Her rights of Queen extended everywhere; Heaven and earth bent their knees to recognize Her as Empress of everyone and of everything. And I, from the bottom of my heart, venerated and loved the Sovereign Lady, and, as the little one I am, I wanted to make a jump onto Her maternal knees, to say to Her: "Holy Mama, all beautiful are you, and you are so because you lived of Divine Will. O please! you who possess It—pray It to descend upon earth and to come to reign in the midst of your children."

But while I was doing this, my adored Jesus added: "My daughter, even if My Mother had not been My Mother, only because She did the Divine Will perfectly and knew no other life, and lived in the fullness of It, by virtue of Her continuous living in My Fiat, She would have possessed all the Divine prerogatives—She would still be Queen, the most beautiful of all creatures. In fact, wherever My Divine Fiat reigns, It wants to give everything, It holds nothing back; even more, It loves the creature so much that, making use of Its loving stratagems, It hides, It makes Itself little within her, loving to be knocked out by her. Indeed, was it not a knocking out of the Divine Volition that the Sovereign Queen of Heaven did, as She reached the point of making Me be conceived and of hiding Me in Her womb? Oh! if all knew what My Divine Will is able to do and can do, they would make all sacrifices in order to live only of My Will."

10/12/30 – Vol. 28 *Fear is the scourge of the poor nothing. The love that God nurtures for the creature, to the point of putting her in a contest with Himself. How God established all the acts that all creatures were to do.*

I am always in my dear and holy inheritance of the Divine Fiat. I feel the extreme need never to go out of It, because my little atom of my existence feels its nothingness and, as nothing, good at doing nothing if the Divine Volition, playing with it, does not fill it with Its All, making it do what It wants. And, oh! how I feel the need for the Divine Will to keep me in Its life, and for me to remain always in It.

Now, I felt I could not live without the Divine Fiat—all fear; and my sweet Jesus, with an unspeakable goodness, told me: "My daughter, do not fear; fear is the scourge of the poor nothing, in such a way that the nothing that is beaten by the whips of fear, feels itself lacking life and losing it. On the other hand, love is the surge of the nothing into the All, such that, as the All fills it with Divine Life, the nothing feels true life, that is not subject to be lacking, but to always living.

"Now, you must know that the love that Our Divine Being nurtures toward the creature is so great, that We give her of Our own in order to put her in the condition of being able to compete with her Creator. And so We give her Our Will, Our Love and Our very Life, that she may make It fully her own, so as to fill the void of her nothing and therefore be able to give Us will for Will, love for Love,

life for Life. And We, even though We Ourselves have given them, accept them as if they were her own, enjoying that the creature can compete with Us—she, in giving Us, and We, in receiving, to give to her again what she gave Us, that she may always have something to give Us; except for the creature who would not want to receive. Then she feels the void of her nothing, without true life, without a Divine Will that sanctifies her, without the love that leads her to love her Creator. And then all evils swoop down upon this nothing, lashes of fear, darkness of terror, rains of all miseries, weaknesses, such that she feels life missing in her. Poor nothing that is not filled with the All."

Then, I continued to pray, all abandoned in the sweet empire of the Divine Will, and my beloved Jesus added: "My daughter, Our Most High Will, in creating man, already established all the acts that all creatures were to do, and constituted Itself life of all these acts. So, there is not one human act that does not have its place in Our Divine Will; and when the creature performs each of her acts, Our Will enters the field of action in the human act of the creature; therefore, all the power and sanctity of a Divine Will enter into the act of each of them. Each act entered the order of all Creation, each one taking its place, almost like stars, as each of them has its place under the azure of the heavens.

"And since everything, the whole of mankind with all their acts, was ordered and formed by Our Divine Fiat in Creation, when the creature does an act, the entire order of Creation is moved, and Our Will is in act as if It were then creating the whole Creation. In fact, in Our Will everything is in act, and the act of the creature enters into Its act, and as it takes its place established by God, the effects of all Creation are renewed, and the human act enters the race of all created things and holds its distinct place in it, and is always in motion within the Divine motion, to adore and love its Creator. Therefore, the operating of the creature in Our Divine Will can be called the fecund and Divine Field of Our very Will within the little field of the creature."

10/12/31 – Vol. 29 *Incessant breath of God. Divine Life and fulfilled act of God in the creature. The facsimiles, the people, the princes, the noble court, and the royal army of the Celestial Kingdom.*

I feel the omnipotent force of the Divine Fiat that invests the whole of me, absorbs me and transforms me into Its Light. This Light is love, and it makes the Life of my Creator palpitate within me; this Light is word, and it gives me the most beautiful news of the beginning of my existence—the relations, the bonds of union, the communicating virtue, the inseparability that exists still now between me and God. But who maintains all this in full force if not the Divine Will? Oh! Power of the Supreme Fiat, prostrate in the immensity of Your Light, I adore You profoundly, and my little nothing, loving You, dissolves within You.

But while I was thinking of this, my sweet Jesus told me: "My good daughter, only My Will maintains and preserves as intact, with a continuous act, the beginning of the creation of the creature. Our Supreme Being gave the beginning and animated her life with the power of Our Divine Breath. This Breath was never to be broken; more so, since when We give and do an act, We never withdraw it, and this serves to form fulfilled works of the being that We issue to the light.

"While this first act of Ours serves to give the beginning and form the life, the continuation serves to make of the creature a fulfilled act of Ours; and as We breathe upon her, so We form in her Our continuous Acts in order to complete Our Divine Life. Our Breath, as We give it, forms, sip by sip, the growth of this Life of Ours in the creature. Our Breath, as it gives itself, forms Our fulfilled Act of

Sanctity, of Beauty, of Love, of Goodness, and so forth; and when We have filled her so much, in a way that We have no more space in which to put of Our Act in the creature, because she is limited, Our Breath ceases and ends its life on earth; and in order to eternalize Our Breath in Heaven, We transport Our Life, formed in her, Our fulfilled Act, into Our Celestial Fatherland as triumph of Our Creation. There is no rarity more beautiful than these lives and fulfilled acts of Ours in the Celestial Dwelling; they are the narrators of Our Power, of the ardor of Our Love; they are speaking voices of Our omnipotent Breath, that alone could form the Divine Life, Our fulfilled Act in the creature.

"But do you know where We can form this Life and this fulfilled Act of Ours, as much as it is possible and imaginable for a creature to receive from her Creator? In the soul who lives in Our Divine Will and lets herself be dominated by It. Ah! only in her can We form the Divine Life and carry out Our fulfilled Act. Our Will disposes the creature to receive all the Divine Qualities and colors; and Our Breath, never interrupted, as most skillful brush, paints with admirable and inimitable mastery the most beautiful shades, and forms the facsimiles of Our Supreme Being. If it were not for these facsimiles, the work of Creation would have been nothing great, nor a great work of the Power of Our Creative Hands; to create the sun, the heavens, the stars and the whole universe would have been an absolute nothing for Our Power.

"But, instead, all of Our Power, the art of Our Divine Arts, the indescribable excess of Our intense Love, is to do Our fulfilled Act in the creature, by forming Our Life in her; and Our satisfaction is so great, that We Ourselves remain enraptured in Our Act that We carry out. For Us, to do a fulfilled Act is the greatest glory that most glorifies Us, it is the most intense love that most sings Our Praises, it is the power that extols Us continuously. But alas! for those who do not live in Our Will, how many of Our Acts broken, without fulfillment; how many of Our Divine Lives only conceived or, at most, born without growing. They break the continuation of Our Work and bind Our Arms, unable to go forward; they put Us in the impotence of a master who has his land, and is prevented by his ungrateful servants from doing the work that is needed in his land, from sowing it, from planting the plants that he wants. Poor master, keeping the land sterile, without the fruit that he could receive, because of his iniquitous servants.

"Our land is the creatures, and the ungrateful servant is the human will, that, opposing Our own, puts Us in the impotence of forming Our Divine Life in them. Now, you must know that in Heaven one does not enter if he does not possess Our Divine Life, either conceived at least, or born; and for as much growth as each Blessed has formed of Our Life within himself, such will be his glory, his beatitude. Now, what will be the difference between one in whom It was only conceived, born or grown in small proportion, and one who has let Us form fulfilled Life? The difference will be so great as to be incomprehensible to the human creature. The first will be like the people of the Celestial Kingdom, while Our Facsimiles will be like princes, ministers, the noble court, the royal army of the great King. Therefore, one who does My Divine Will and lives in It can say: 'I do everything, and I belong, even from this earth, to the family of my Celestial Father.'"



10/12/37 – Vol. 35 *The prayers of one who Lives in the Divine Volition are like commands, and her acts are messengers between heaven and earth. For the soul who Lives in the Divine Volition, all things become Divine Will.*

I am at the mercy of the Divine Will. I feel Its anxiety, Its fidgets of Love for desire of making Itself known—not to be feared, but to be Loved and possessed; to make all one with It, and then to say to the creature: "Let's Live together, so that what I do, you will do as well. I feel that My Love gives Me the need to Live heart to heart; or better still, one single heart with you. Please, don't deny Me your company! I know that you lack many things to be able to Live together with Me, but, don't worry—I will take care of everything. I will clothe you with My Royal Garments of Light. I will arm you with My Power. I will show off all My Love for you, making the Life and the Love of My Will flow into your most intimate fibers. If you only want it, all is done."

I remained surprised, and I prayed that He would give me the grace to Live on the Divine Will, because I feared a lot for myself. And my sweet Jesus, doing His short little visit, all Goodness told me: "My little Daughter of My Volition, why do you fear? There are no fears in My Will, but only the Highest Love, Courage and firmness. Once It has decided, It never moves; even more so, since the soul who Lives in It does not pray, rather—she commands, and she herself can take, as the owner, whatever she wants. We place everything at her disposal; this, because all is Sacred and Holy in her; more so, since by Living in Our Will, she will never want, take or command anything but what We Ourselves want. So, her commands delight Us—make Us Joyful; and We say: 'Take. Tell Us—what else do you want? The more you take, the more you make Us Happy.'

"Further, when the creature wants Our Will, all her acts are like many messengers between Heaven and earth; they go up and down continuously, being messengers now of Peace, now of Love, now of Glory. Sometimes, they even command Our Divine Justice to stop, taking Its Just fury upon themselves. How much Good these messengers do! As soon as We see them coming before Our Throne, We Recognize Ourselves in these acts which, disguised by the human veils of the acts of the creatures, hide Our own Will—but it's always Our Will. So, pleased, We say: 'What an art of Love It has! It hides inside the acts of the creatures, so as not to be recognized. But We know It anyway, and, since it is Ourselves Loving, We let It do whatever It wills.'

"So, we call these acts 'Our Acts,' and We recognize them as such, although the creature concurred, giving her acts as clothes to cover them. She is the support on which My Divine Will can lean, delighting in developing Its Life, in making Unheard-of Prodigies, in hiding Itself within the creature—as if It would cover Itself with her remains; even more so, since the Creation and the creatures have their Origin in Its Fiat—Living, growing and being preserved in It. The Fiat is the Actor and the Audience of all their acts; they will Live their lives in My Fiat, and will fly to Heaven with one act wanted by It. Everything belongs to It. All the Rights are Its Own. Nobody can escape My Fiat. The only difference is that one who Lives in It, Lives together with It—knows It and is aware of everything It does; delights It with her company; and forms Its Joy and the Confirmation of what My Will wants to do in her. On the other hand, one who does not Live in it, does not know It; she remains isolated and forms Its continuous Pain."

After this, He added with unspeakable Tenderness of Love: "My blessed daughter, how Beautiful it is to Live in My Will! The creature who does so, keeps Us always in feast. She knows nothing other than My Will, and everything

becomes Will of God for her: the suffering is Divine Will; the joy is Divine Will; her heartbeat, breathing and motion all become Divine Will. Her steps and works feel the steps of My Will as well as the Sanctity of the Works of My Fiat. The food she takes, her sleep—the most natural things become Will of God for her. In all that she sees, feels and touches, she sees, feels and touches the Palpitating Life of My Will. My Will keeps her so busy and Invested with Itself, that—Jealous, It doesn't allow anything, not even the air—not to be Divine Will.

"Just as for the creature everything is Our Will, so it is for Us. We feel her within the whole of Our Divine Being—in the Heartbeat and in the Motion; and We can do nothing, nor do We want to do anything without the creature who Lives in Our Will. Our Love is such that we make her flow in all Our Works; together with Us she maintains and participates in Our Creative and Preserving Act! She is with Us, doing what We do—wanting what We want. And We cannot put her aside, since the Will We possess is One—One the Love, One the Act We do! This is Living in Our Will: to Live always together; to be one single thing. And this was the need of Our Love: to have the company of the creature; to delight together, keeping her in Our Lap in order to be happy together. Then, since the creature is small, We want to give her Our Will in order to have the opportunity to give her Our Life, Our Act and Our modes in each of her acts—Ours by Nature, hers by Grace. This is Our Joy and Our Greatest Glory.

"Do you think it's trivial to give Our Being so that a creature, too small to be able to contain It, can give It back to Us, together with herself, and We, in turn, can give Ourselves again? It is a continuous reciprocal giving, that makes so much Love and Glory arise that We feel as if We are repaid by her for having given her life. So, each thing she does without allowing Our Will to enter, is a rip that We feel; a Right that We feel being taken away from Us; a Joy that We lose. Therefore, be attentive, so that all may become Divine Will for you.

"Furthermore, for every act the creature does in Our Divine Volition, We Redouble Our Love for her. As this Love Invests her, It brings with It Our Sanctity, Goodness and Wisdom, so she remains Redoubled in Sanctity, in Goodness and in the Knowledge of her Creator. As We Love her with Doubled Love, she Loves Us with Double Love. Our Love is an Operative Love, and as It originates from Our Supreme Being to Love the creature with Doubled Love, It gives her the Grace to make Us Love with an Ever-growing Love. It is impossible for Us not to add something more to an act made so Great by Our Will. We can say that these acts are the kidnappers of Our Love. They kidnap Our Sanctity, forming their ways to get to know Who We are and how much We Love her."

10/13/06 – Vol. 7 *Detachment. Necessity of these writings, which are a Divine Mirror.*

As I was in my usual state, my good Jesus made Himself seen for a little while, and He told me: "My daughter, in order to know whether a soul is stripped of everything, it is enough to see this: if holy or even indifferent desires arise within her and she is ready to sacrifice them to the Divine Volition with holy peace, it means that she is stripped; but if she becomes disturbed and upset, it means that she is keeping something for herself."

Hearing the word "desire", I said: 'My highest Good, my desire is that I would rather not write any more. How it weighs on me – if it wasn't for fear of going out of your Will and of displeasing You, I would not do it.' And He, breaking my words off, added: "You do not want it, and I want it. That which I say to you, and which you write out of obedience, for now, serves as a mirror for you and for

those who take part in directing you; but the time will come when it will serve as a mirror for others. So, that which you write, spoken by Me, can be called 'Divine Mirror'. And you would want to take this Divine Mirror away from my creatures? Watch it, seriously, my daughter, and do not want to restrict this Mirror of Grace by not writing everything." On hearing this, I remained confused and humiliated, with a great repugnance to write these last words of His, but obedience absolutely imposed it on me, and only to obey, I wrote. Deo Gratias.

10/13/16 – Vol. 11 *How the Angels are around the soul who does the Hours of the Passion. These Hours are sweet little sips that souls give to Jesus.*

I was doing the Hours of the Passion, and blessed Jesus told me: "My daughter, in the course of my mortal Life, thousands and thousands of Angels were the cortege of my Humanity, gathering everything I did – my steps, my works, my words, and even my sighs, my pains, the drops of my Blood – in sum, everything. They were the Angels in charge of my custody, and of paying Me honor; obedient to my every wish, they would rise to and descend from Heaven, to bring to the Father what I was doing. Now these Angels have a special office, and as the soul remembers my Life, my Passion, my Blood, my wounds, my prayers, they come around this soul and gather her words, her prayers, her acts of compassion for Me, her tears and her offerings; they unite them to Mine, and they bring them before my Majesty to renew for Me the glory of my own Life. The delight of the Angels is so great that, reverent, they listen to what the soul says, and pray together with her. So, with what attention and respect must the soul do these Hours, thinking that the Angels hang upon her lips to repeat after her what she says."

Then He added: "After the so many bitternesses that creatures give Me, these Hours are sweet little sips that souls give Me; but for the many bitter sips I receive, the sweet ones are too few. Therefore, more diffusion, more diffusion!"

10/13/21 – Vol. 13 *All of the words of Jesus are founts which lead and spout toward Eternal Life.*

I felt oppressed, thinking that I am forced to say and write even the tiniest things that good Jesus tells me. Then, on coming, He said to me: "My daughter, each time I speak to you, I intend to open a little fountain in your heart, because all of my words are founts which lead and spout toward Eternal Life. But so that these founts may form in your heart, you must also put something of your own - that is, you must chew them thoroughly to be able to swallow them into your heart and open the fount. By thinking about them, over and over again, you form the mastication. By telling them to those who have authority over you, and as you are assured that they are my words, you swallow them with no doubt and you open the fount for yourself; and at the occurrence of your need, you use them, drinking in large gulps from the fount of my truth. By writing them, you open the channels which can serve all those who would like to quench their thirst, so as not to let them die of thirst. Now, by not telling them, you don't think about them; and by not chewing them, you cannot swallow them. So you run the risk that the fount will not be formed and that water will not spring forth; and when you need that water, you will be the first to suffer thirst. And if you do not write them, not opening the channel - of how many goods will you deprive others?"

Now, as I was writing, I thought to myself: 'It is some time that my sweet Jesus has not been speaking to me about His Most Holy Will, but about other virtues. I feel more inclined to write about His Most Holy Will; I feel more of

a taste for It, as if It was something exclusively mine, and His Will is enough for me in everything.' And my always benign Jesus, on coming, told me: "My daughter, you should not be surprised if you enjoy more, and feel more inclined to write about my Will. In fact, hearing, speaking, writing about my Will is the most sublime thing which can exist in Heaven and on earth. It is that which glorifies Me the most, and takes all goods together, and the whole of Sanctity, all at once. On the other hand, the other truths each enclose its own distinct good; they are drunk sip by sip, climbed step by step, and they adapt to the human way. With my Will, instead, it is the soul that adapts herself to the Divine way. It is not sips that she drinks - but seas; not stairs that she climbs – but flights that she takes toward Heaven in the twinkling of an eye. Oh! my Will, my Will! By just hearing It from you, It brings Me so much joy and sweetness; and as I feel surrounded by my Will contained in the creature as if by another Immensity of Mine, I feel such a taste that it makes Me forget about the evil of the other creatures.

You must know that I have manifested to you great things about my Will, which you have not yet chewed well and digested, in such a way as to take all the substance and form the whole mass of blood in your soul. Once you have formed all the substance, I will come back again, and I will manifest to you other things, more sublime, about my Will. And as I wait for you to digest them well, I will keep you occupied with the other truths which belong to Me, so that, if creatures do not want to make use of the sea, of the sun of my Will in order to come to Me, they may use little fountains and channels to come to Me, and take for their own good the things that belong to Me."

10/13/26 – Vol. 20 *How the Divine Will will form the eclipse for the human will.*

I was fusing all of myself in the Holy Divine Volition, and while I was going around in It, doing my acts, my beloved Jesus moved in my interior and told me: "My daughter, each act, prayer and pain that the soul makes enter into the light of My Will, becomes light and forms one more ray in the Sun of the Eternal Volition. These rays form the most beautiful glory that the creature can give to the Divine Fiat, in such a way that, seeing Itself so glorified by Its own light, It invests these rays with new knowledges that, converting into voices, manifest to the soul more surprises about My Will.

"But do you know what these knowledges of Mine form for the creature? They form the eclipse for the human will. The stronger the light is, the more the rays are, and the more strongly the human will remains dazzled and eclipsed by the light of My knowledges; in such a way, that it almost feels impotent to act, and it gives field to the action of the light of My Will. The human will remains occupied within the action of My Will, and it lacks the time, the place, to make its own will act.

"It is like the human eye when it stares at the sun: the strength of the light invests the pupil, and lording over it, it renders it impotent to look at other things; but in spite of this, the eye has not lost its vision. It is the strength of the light that has this power: it takes away any other object from one who looks at it, and allows him to look at nothing but light.

"I will never take free willing away from the human will—a great gift, given to man in creating him, that makes creatures distinguishable as to whether they want to be My true children, or not. But, rather, with the light of the knowledges about My Will, I will form more than solar rays, and whoever wants to know them and look at them, will be invested by this light; in such a way that, eclipsed, the

human will will take delight and love in looking at this light, and will feel fortunate that the action of the light takes the place of its own. And it will lose love and delight for other things. This is why I am saying so much about My Will—to form the strong light, because the stronger it is, the greater is the eclipse it forms in order to occupy the human will.

"Look at the sky—it is an image of this. If you look at it at night, you see it studded with stars; but if you look at it during the day, the stars no longer exist for the human eye. However, they are still at their place in the sky, just as at nighttime. Who had this strength to make the stars disappear, though they are present in the full daylight? The sun. With the strength of its light, it eclipsed them, but did not destroy them; and this is so true that, when the sun begins to set, so do they return to make themselves seen in the vault of the heavens. It seems that they are afraid of the light, and they hide to give field to the action of the light of the sun, because, in their mute language, they know that the sun contains more effects of goods for the earth, and it is right that they give field to the great action of the sun; and so, as homage to it, they let themselves be eclipsed by its light. But as the eclipse ends, so do they make themselves be seen—present at their place.

"So it will be between the Sun of the knowledges about the Supreme Fiat and the human wills that will let themselves be illuminated by these rays of light of My knowledges: these will bring the eclipse to the human wills that, in seeing the great good of the action of its light, will feel ashamed and afraid to act with the human will, and will give free field to the action of the light of the Divine Will. Therefore, the more you pray and suffer in It, the more knowledges you draw to be manifested to you, and the stronger the light becomes, so as to be able to form the sweet eclipse for the human will. In this way, I will be able to establish the Kingdom of the Supreme Fiat."

10/13/35 – Vol. 33 *So much is the Love of Jesus, that He feels the need of pouring Himself out with the creature. He is in between His Celestial Father and creatures, and He remains struck for Love of them.*

I felt, according to my usual way, all abandoned in the arms of my sweet Jesus, who felt the need of pouring out His ardent Love. To speak of His Love is an outlet; to make understood in what sufferings, straits, shackles His Love puts Him, is for Him the greatest relief. And O! how excruciating it is to hear Him with a suffocated voice, in tears, afflicted, in an undertone say: "Love Me, Love Me. I want nothing other than Love. Not to be Loved is the greatest of My Sorrows.... And why am I not Loved? Because My Will is not done. It is the Bearer of My Love and It makes Me Loved by the creature with Divine Love. And I, feeling My Love, feel Myself freed from the intensities of My Flames, and I feel the sweet refreshment, the rest, the relief in My own Love that the creature gives Me."

Now, while I thought this, my Highest Good Jesus, visiting my little soul, made Himself seen enveloped in His Flames. He told me: "My daughter, if you knew in what straits My Love places Me. Listen to Me, My Celestial Father was Mine, I Loved Him with such Intensity of Love, that I would consider Myself happy to give My Life so that no one would offend Him. I was one single thing with Him, My Life Itself, and not Loving Him I could not do, nor did I want to do. Our Divine Virtue formed One Single Love with My Celestial Father, therefore inseparable. Creatures on the part of My Humanity were Mine, incorporated with Me. I could say they formed My Humanity Itself, how not to Love them? It would be like not loving one's own life. And O! in what conditions, intrigues, shackles, My Love placed Me.

"Listen, I Loved My Father. Seeing Him offended was the Greatest of My Martyrdoms. I Loved creatures, they were already Mine. I felt them in Me, and of these there were no offenses that they did not make, ingratitudes that they did not commit, that My dear Celestial Father justly wanted to strike them, to get rid of them. And in the middle, between the one and the other, I remained struck by Him whom I Loved so much, and enduring the sufferings of those creatures, lamenting for them. And as I remained with the Father, I too was offended. I Loved them even to folly, and I placed My Life in order to save every single creature. I could not, nor did I want, to withdraw Myself from My Celestial Father because He was Mine and I Loved Him. Rather it was My Duty as His True Son to give Him again all the Glory, the Love, the Satisfaction, that all creatures owed Him. And although struck by Indescribable sufferings, I wanted to make Myself struck because I Loved Him, and I Loved those creatures for whom I was struck.

"Ah! only My Love, because It is Divine, knows how to form such Loving inventions, such shackles, as to give of the incredible; and It forms the heroism of True Love, so much so that It ends with remaining burned, consumed, on the stake of Love for the one whom It Loved, and It holds them as being incorporated in Itself, that they form Its very Life. Alas! in what straits My Love places Me. It fills Me so much, that I feel the need of pouring out from Me Works, sufferings, Light, surprising Graces, in order to give outpouring to My Love. And it is such and so much, that I am always inside and outside of her in order to serve her. And now I serve her with light in the sun in order to be able to continue this outpouring of Love. Now I serve her in the air in order to make her breathe, now I serve her in the water in order to quench her thirst, now in the plants in order to nourish her, now in the wind in order to caress her, in the fire in order to warm her—there is nothing done by Me, as much in Creation as in Redemption, in which My Love, not being able to contain Itself within Itself, went forth in order to give an outpouring of Love toward the creatures.

"Now, who can tell you how much I suffer in not seeing Myself Loved, how My Love remains tortured by human ingratitude. I arrive at even making her offenses Mine in order to grieve as if they were Mine, even to doing the penitence of them owed by her. I take on My Shoulders all her evils, in order to change them into Good. I make her Mine, all Mine, even to giving her a place in My Humanity as a member very dear to Me. I keep devising always New Inventions of Love in order to let her feel how I Love her. And not seeing Myself Loved—what suffering, what Sorrow. Therefore, My daughter, Love Me! Love Me! When I feel Loved My Love finds its rest, and its Loving tortures, changed into sweet refreshments."

10/14/99 – Vol. 2 *Hope, peacemaking Mother.*

This morning I felt a little disturbed and all annihilated within myself. I saw myself as if the Lord wanted to drive me away from Him. Oh, God, what a harrowing pain this is! While I was in such a state, blessed Jesus came, with a little rope in His hand, and pounding on my heart three times, He told me: "Peace, peace, peace, don't you know that the kingdom of Hope is a kingdom of peace, and that the right of this Hope is justice? You, when you see that my Justice arms Itself against the people - enter into the kingdom of Hope, and investing yourself with the most powerful qualities she possesses, rise up to my throne and do as much as you can to disarm the armed arm. And you will do this with the most eloquent, the most tender, the most compassionate voices, with the most compelling reasons, with the most heated prayers, which Hope herself will dictate to you. But when you see that Hope herself is about to support certain rights of

Justice which are absolutely necessary, and wanting to give them up would be wanting to give affront to herself, which cannot be – then conform to Me and surrender to Justice."

And I, terrified more than ever for having to surrender to Justice, said to Him: 'Ah, Lord, how can I do this? Ah, it seems impossible to me! The mere thought that You have to chastise people I cannot tolerate, because they are your images. Were they at least creatures that did not belong to You... Yet, this is nothing; but what tortures me the most is having to see You – I would almost say – being struck by Yourself, slapped, scourged and grieved by Yourself, because the chastisements will pour upon your own members – not upon others, and therefore You Yourself will suffer. Tell me, my sole and only Good, how will my heart be able to bear seeing You suffer, struck by your very Self? If creatures make You suffer, they are always creatures and it is more tolerable, but this is so hard that I cannot swallow it. Therefore, I cannot conform to You, nor can I surrender.'

And He, moved to pity and all touched by my words, assuming an afflicted and benign appearance, told me: "My daughter, you are right that I will be struck in my own members, so much so, that in hearing you speak, I feel all my interior moved to compassion and mercy, and I feel my Heart split with tenderness. But, believe Me, the chastisements are necessary, and if you do not want to see Me struck a little bit now, you will see Me struck more terribly later, because they will offend Me more. Would this not grieve you more? Therefore, conform to Me, otherwise you will force Me not to tell you anything any more so as not to see you grieved. And with this, you would deny Me the relief I receive in conversing with you. Ah, yes, you would reduce Me to silence, with no one with whom to pour my pains out!"

Who can say how embittered I was left at His words? And Jesus, almost wanting to distract me from my affliction, resumed His speech about Hope, telling me: "My daughter, do not be disturbed – Hope is peace. And just as I, in the very act in which I make justice, remain in the most perfect peace, you too, by immersing yourself in Hope, must remain at peace. The soul who is at peace, by wanting to afflict herself, become disturbed or lose trust, would run into the misfortune of one who, though possessing millions upon millions of coins, and even being queen of various kingdoms, keeps fantasizing and lamenting, saying: 'What shall I live on? How shall I clothe myself? Ah, I am dying of starvation! I am so unhappy! I will be reduced to the meagerest misery and I will end up dying.' And while she says this, she cries, sighs and spends her days in sadness and squalor, immersed in the greatest melancholy. But this not all; the worst thing about her is that if she sees her treasures, if she walks within her properties, instead of rejoicing, she afflicts herself more, thinking of her nearing end; and if she sees food, she does not want to touch it to sustain herself. And if anyone tries to persuade her by letting her touch her riches with her own hands, showing her that it cannot be that she will be reduced to the meagerest misery, she is not convinced, she remains dazed, and cries even more over her sad lot. Now, what would people say about her? That she is crazy, that it shows that she has no reason, that she has lost her brain. The reason is clear, it cannot be otherwise.

Yet, it can happen that she may run into the misfortune over which she keeps fantasizing. But in what way? By going out of her kingdoms, abandoning all of her riches, and going into foreign lands in the midst of barbarian people, where no one will deign to give her a crumb of bread. Here is how the fantasy has become reality – what used to be false, is now true. But who has been the cause of it? Who should be blamed for a change of state so sad? Her perfidious and obstinate will.

Such is precisely the soul who is in possession of Hope: her wanting to become disturbed or discouraged is already the greatest madness."

And I: 'Ah, Lord, how can a soul be always at peace, living in Hope? And if the soul commits a sin – how can she be at peace?' And Jesus: "In the act of sinning, the soul already goes out of the kingdom of Hope, because sin and Hope cannot be together. Every common sense believes that each one is obliged to respect, preserve and cultivate what belongs to him. Who is that man who goes into his properties and burns what he possesses? Who does not keep his possessions jealously? I believe no one. Now, the soul who lives in Hope, by sinning, already offends Hope, and if it were in her power, she would burn up all the goods that Hope possesses. Then she would find herself in the misfortune of that lady who, abandoning her goods, goes to live in foreign lands. In the same way, by sin, going out of this peacemaking mother, Hope, so tender and compassionate, who reaches the point of nourishing her with her own flesh, which is Jesus in the Sacrament, the primary object of our hope, the soul goes to live in the midst of barbarian people, which are the demons who, denying her the slightest refreshment, nourish her with nothing but poison, which is sin. Yet, what does this peacemaking mother do? Does she perhaps remain indifferent while the soul moves away from her? Ah, no! She cries, she prays, she calls her with the most tender and most moving voices; she goes after her, and when she leads her back into her kingdom, only then is she content."

My sweet Jesus continues telling me: "The nature of Hope is peace, and what she is by nature, the soul who lives in the bosom of this peacemaking mother acquires by grace." And in the very act of speaking these words, by means of an intellectual light, blessed Jesus makes me see, through the simile of a mother, what this Hope has done for man. Oh, what a moving and most tender scene! If all could see it, even the hardest hearts would cry with contrition, and all would grow so fond of her, that it would become impossible for them to detach even for one moment from her maternal knees.

I will now try to say what I comprehend and what I can: man used to live in chains, slave of the devil, condemned to eternal death, without the hope of being able to live again to eternal life. Everything was lost, and his destiny had gone to ruin. This Mother lived in Heaven, united with the Father and the Holy Spirit, blissful and happy with Them; but it seemed she was not content - she wanted her children, her dear images, the most beautiful work that came out of her hands, to be around her. Now, while she was in Heaven, her eyes were intent on man, who was lost on earth. She is all occupied with how to save these beloved children of hers, and in seeing that these children can in no way satisfy the Divinity, even at the cost of any sacrifice, because they are greatly inferior to It - what does this compassionate Mother do? She sees that there is no other means to save these children than to give her own life to save theirs, taking their pains and miseries upon herself, and doing everything that they were supposed to do for themselves. So, what does she think of doing? This loving Mother presents herself before divine Justice with tears in her eyes, with the most tender voices, with the most compelling reasons which her magnanimous heart dictates to her, and says: "I ask for grace for my lost children, I don't have the heart to see them separated from Me. I want to save them at any cost, and even though I see that there is no other way but to lay down my life, I want to do it as long as they may reacquire their own. What do you want from them? Reparation? I repair for them. Glory, honor? I glorify and honor You for them. Thanksgiving? I thank You for them. Everything You want from them, I give You, provided that I may have them with Me, reigning."

The Divinity is moved in seeing the tears and the love of this compassionate Mother, and persuaded by her compelling reasons, It feels inclined to love these children. The Divine Persons cry together over their misfortune, and conclude in accord that they accept the sacrifice of the life of this Mother, being fully satisfied, in order to reacquire these children. As soon as the decree is signed, immediately she descends from Heaven and comes upon earth, and laying down her royal garments which she had in Heaven, she clothes herself with human miseries, as if she were the most miserable slave, and she lives in the most extreme poverty, in the most unheard-of sufferings, amid the scorns most unbearable to the human nature. She does nothing but cry and intercede for her beloved children. But that which is most stupefying, both about this Mother and about these children, is that while she loves these children so much, instead of receiving with open arms this Mother who is coming to save them, they do the opposite. No one wants to receive her or recognize her; on the contrary, they let her go wandering, they despise her, and begin to plot how to kill this Mother so tender, who loves them so passionately. What will such a tender Mother do in seeing herself requited so badly by her ungrateful children? Will she stop? Ah, no! On the contrary, she becomes more ignited with love for them, and she runs from one point to another to gather them and place them on her lap. Oh, how she toils, how she struggles, to the point of dripping sweat – not only of water, but also of blood! She gives herself not a moment of respite, she is always in act to operate their salvation, she provides for all their needs, she remedies all their evils, past, present and future; in sum, there is nothing which she does not order and dispose for their good.

But what do these children do? Have they perhaps repented of their ingratitude in receiving her? Have they changed their thoughts in favor of this Mother? Ah, no! They scowl at her, they dishonor her with the vilest calumnies, they procure her opprobrium, scorns and confusions, they beat her with every kind of scourges, reducing all of her to a wound; and they finish by making her die the most infamous death that can be found, in the midst of cruel spasms and pains. But what does this Mother do in the midst of so many pains? Will she perhaps hate these children, so unruly and arrogant? Ah, no - never! It is then that she loves them more passionately than ever, offering her pains for their salvation, and breathing her last with a word of peace and of forgiveness. Oh, my beautiful Mother! Oh dear Hope, how admirable you are - I love you! O please! Keep me always on your lap, and I will be the happiest in the world.

While I am determined to stop speaking about Hope, a voice resounds everywhere around me, saying: "Hope contains all good, both present and future, and one who lives on her lap and is raised on her knees, whatever he wants, obtains. What does the soul want? Glory, honor? Hope will give her the greatest honor and glory on earth among all people, and in Heaven she will glorify her eternally. Maybe she wants riches? Oh! This Mother Hope is extremely rich, and what is more, by giving her goods to her children, her riches are not the least diminished. Moreover, these riches are not fleeting and passing - but eternal. Does she want pleasures, contentments? Ah, yes! This Hope contains within herself all possible pleasures and tastes which can be found in Heaven and on earth, so much so, that no one will ever be able to equal her; and one who nourishes herself from her breast enjoys them to her fill, and – oh, how happy and content is she! Does she want to be learned and wise? This Mother Hope contains the most sublime sciences within herself – even more, she is the master of all masters, and one who lets herself be taught by her learns the science of true sanctity."

In sum, Hope provides us with everything, in such a way that if one is weak, she gives him strength; if another is stained, Hope instituted the Sacraments and in them she prepared the bath for his sins. If one is hungry or thirsty, this compassionate Mother gives us the most beautiful, the most delicious food, which is her most delicate flesh, and as drink, her most precious blood. What else can this peacemaking Mother Hope do? And who else is similar to her? Ah, she alone has reconciled Heaven and earth! Hope has united Faith and Charity with herself and has formed that indissoluble link between human and Divine nature. But, who is this Mother? Who is this Hope? She is Jesus Christ, who operated our Redemption and formed the Hope of man astray.

10/14/00 – Vol. 4 *The dangerous scourge of the middle-class. Only innocence snatches God's mercy and mitigates His just indignation.*

This morning I felt so dazed that I could not understand myself, nor was I able to go in search of my highest Good as I usually do. Every now and then He would move within my interior and would make Himself seen; and completely embracing me, and compassionating me, He would say to me: "Poor daughter, you are right that you cannot be without Me; how could you live without your beloved?" And I, stirred by His words, said: 'Ah, my beloved, what a hard martyrdom life is, because of the intervals in which I am forced to be without You. You Yourself are saying that I am right, but then You leave me!' He hid furtively, as if He did not want me to hear what He was saying to me, and I was left in my dazedness again, unable to say anything else. When He saw me dazed again, He came out and said: 'You are all my contentment, in your heart I find true rest, and resting in it I experience the dearest delights.' And I, stirring myself again, said: 'For me also, You are all my contentment, so much so that all other things are nothing but bitternesses for me...' And since He withdrew again, I remained half way through my words, more dazed than before; and this is how the morning went on – it seemed He felt like joking a little bit.

After this, I felt myself outside of myself, and I saw unknown persons approaching, dressed as middle-class folk. On seeing them, the people were all horrified and screamed with fright and distress - especially the children; and they said: 'If these set upon us, it is over for us.' And they added: "Let the young girls hide! Poor youths, if they are caught in the hands of these!" So, turning to the Lord, I said: 'Pity – mercy! Move this scourge away, so dangerous for miserable humanity! Let the tears of innocence move You to compassion!' And He: "Ah, my daughter! Only because of innocence do I have regard for others; it alone snatches my mercy and mitigates my just indignation."

10/14/01 – Vol. 4 *Jesus shows Himself like a flash and makes her comprehend something about the divine attributes.*

Blessed Jesus comes in passing, almost like a flash, and in that flash He releases from His interior, now a special distinction of one of His attributes, now another. How many things He makes me comprehend in that flash! But once the flash has withdrawn, my mind remains in the dark, and is unable to adapt itself to repeating what it has comprehended in that flash of light; more so, since it is about things that touch on the Divinity, and the human tongue struggles in trying to repeat them, and the more it tries, the more mute it remains. Even more, in these things it is always a newborn little girl. But obedience wants me to try to say the little I can; and here it is:

It seemed to me that God contains all goods within Himself, in such a way that, finding all goods which God contains within Him, one does not need to go anywhere else to see the vastness of His boundaries – no; but He alone is enough to find everything that is His. Now, in one flash He showed a special distinction of His beauty – but who can say how beautiful He is? I can only say that all the angelic and human beauties, the beauties of the variety of flowers and fruits, the splendid azure and starry heavens which seem to enchant us and speak to us of a supreme beauty as we look at them, compared to His beauty, are shadows, or a breath that God has sent forth from His beauty which He contains within Himself. That is, they are little drops of dew compared to the immense waters of the sea. I move on for my mind begins to get lost. In another flash He showed a special distinction of the attribute of charity – but how can I, miserable one, open my mouth about this attribute, Trice Holy, which is the fount from which all other attributes derive? I will only say what I understood with regard to the human nature.

So, I understood that as God creates us, this attribute of charity pours into us and fills us completely of itself, in such a way that if the soul corresponded, being filled with the breath of the charity of God, her very nature should be transmuted into charity toward God. But as the soul keeps diffusing herself in the love of creatures, or of pleasures, or of interests, or of any other thing, that divine breath keeps going out of the soul; and if the soul arrives at diffusing herself in everything, she becomes empty of divine charity. But since the soul cannot enter into Heaven if she is not a complex of most pure charity, fully divine, if the soul is saved, this breath which she received in being created, she will acquire again by dint of fire in the purging flames, and only when she comes to the point of overflowing with it, then will she go out. So, who knows what an extremely long stop she has to make in that expiatory place! Now, if the creature should be so, what must God be? I believe I am speaking much nonsense, but I am not surprised, because I am not at all some learned one – I am always an ignorant one, and if there is anything of truth in these writings, it is not mine, but God's, while I remain always the little ignorant one that I am.

10/14/06 – Vol. 7 *Self-esteem poisons Grace. The Purgatory of a soul for having neglected Communion.*

As I was in my usual state, I found myself outside of myself with baby Jesus, and He seemed to say to a priest: "Self-esteem poisons Grace in you and in others. In fact, since by your office you must administer Grace, if souls detect that what you say and do, you do in order to be esteemed – and it can easily be detected when this poison is present – Grace does not enter alone, but together with the poison that you have. So, instead of rising again to life, they find death."

Then He added: "It is necessary that you strip yourself of everything in order for you to be filled with the All, which is God. And by having the All within you, you will give the All to all those who will come to you; and in giving the All to others, you will find everything at your disposal, in such a way that no one will be able to deny you anything – not even esteem; even more, from human you will have it divine, which befits the All who dwells in you."

After this, I saw a soul from Purgatory who, upon seeing us, hid and shunned us, and the blushing she felt was such that she was as though crushed. I was surprised that instead of running to the Baby, she would run away. Jesus disappeared, and I drew near her asking the reason for it. She was so ashamed that she could not utter a word, but as I forced her, she told me: "Just Justice of

God, for having sealed upon my forehead confusion and such fear of His presence that I am forced to shun Him. I act against my own will, because while I am consumed with yearning for Him, another pain inundates me, and I shun Him. Oh, God – to see Him, and to shun Him – these are mortal and unutterable pains! However, I have deserved these pains, distinct from those of other souls, because in conducting a devout life, many times I made abuse by not receiving Communion because of trifles, temptations, coldnesses, fears, and sometimes even in order to be able to bring reasons to my confessor and let him hear that I was not receiving Communion. Souls hold all this as nothing, but God judges it most severely, giving it pains which surpass the other pains, because these are defects more directed to love. In addition to all this, Jesus Christ in the Most Blessed Sacrament burns with love and with the desire to give Himself to souls. He feels Himself dying continuously with love, and when the soul can draw near Him to receive it, but does not – or even more, she remains there indifferent with many useless pretexts – the affront and the displeasure He receives are such that He feels restless, burning, and cannot give vent to His flames. He feels as though suffocated by His own love, finding no one with whom to share it, and almost gone mad, He keeps repeating: 'The excesses of my love are neglected – even more, they are forgotten. Even the ones who call themselves my spouses have no yearning to receive Me and to let Me pour Myself out with them at least. Ah, in nothing am I requited! Ohh! Ohh! Ohh! I am not loved! I am not loved!' And so, to have me purged of this defect, the Lord has made me share in the pain which He suffers when souls do not receive Him. It is a pain, it is a sorrow, it is a fire, such that it can be said that the very fire of Purgatory, compared to it, is nothing."

After this, I found myself inside myself, all stupefied, thinking about the pain of that soul, while here with us neglecting Communion is really held as nothing.

10/14/09 – Vol. 9 *Proofs that it is Jesus that goes to Luisa.*

Continuing in my usual state, I seemed to find myself with a baby in my arms; and from one they became three, and I felt all immersed in them. Now, in the morning, when the confessor came, he asked me whether Jesus had come, and I told him what is written above, without adding anything else. The confessor told me: "Didn't they tell you anything? Didn't you understand anything?"

And I: 'I can't say it well.' And he continued: "The whole Trinity was here and you can say nothing? You have become more stupid – it shows that these are dreams." And I: 'Yes, it is true that they are dreams.' He continued to say other things, and while the confessor was speaking, I felt clasped, so very tightly, by the arms of Jesus, to the point of losing consciousness; and Jesus told me: "Who is it that wants to molest my daughter?" And I: 'Father is right; since I am unable to say anything, they have no sign that it is Jesus Christ that comes to me.' And Jesus continued: "I act with you as the sea would with a person who would go and dive into the depth of the sea. I plunge all of you into my Being, in such a way that all of your senses remain inundated; and in such a way, that if you want to speak of my immensity, depth and height, you can only say that it was so great that your sight was lost. If you want to speak of my delights, of my qualities, you can say that they are such and so many, that as you went about opening your mouth to count them, you were drowned in them; and so with all the rest. Besides, what is this - I have given no sign that it was I? False. Who has kept you in bed for twenty-two years without breaking you, and with full calm and patience? Has it perhaps been their virtue, or my virtue? And what about the tests they made during the first years of this state of yours, or making you remain immobile for

ten, seven, or eighteen days without taking any of the necessary nourishments. Were they perhaps the ones who maintained you, or was it I?"

Then, since Father had called me, I returned into myself. Then, as the confessor celebrated Holy Mass, I received Communion, and Jesus came back. I lamented to Jesus that He was not coming as before; that the great love He had for me seemed to have turned into coldness... 'It is true that as I lament to You, You always give excuses – that You want to chastise and this is why You do not come; but I don't believe it. Who knows what evil there is in my soul, and because of it You do not come. Tell me at least, for at any cost, even of giving my life, I will remove it; but without You I cannot be. Think what You want; in this way I cannot go on – either with You on earth, or with You in Heaven.' And blessed Jesus, interrupting me, told me: "Calm yourself, calm yourself, I am not far away from you, but I am always with you. You do not always see Me, but I am always with you; even more, I am in your inmost heart in order to rest, and as you look for Me and bear my privations with patience, you surround Me with flowers to cheer Me and make Me rest more peacefully."

And while He was saying this, it seemed that there were many varieties of flowers around Jesus, which almost concealed Him. Then He added: "You don't believe that I keep you deprived of Me in order to chastise; yet it is so. When you least expect it, you will hear of the things that will happen." And while saying this, He showed me, in the world, wars, revolutions against the Church, churches on fire – and this was almost imminent.

10/14/11 – Vol. 10 *Everything is in Love. How scarce is the number of those who fuse their lives completely in Love.*

My always lovable Jesus made Himself seen, wanting to fall asleep inside of me; and I, distracting Him, told Him: 'Jesus, what are You doing? This is not the time for sleep. Times are sad, and much vigil is necessary. What is it? Do You want to make something grave happen today?'

And Jesus: "Let Me sleep, for I feel all the need of it; and you, rest together with Me."

And I: 'No Lord, You suffer very much and rest is necessary for You – I don't.'

And He: "Then I sleep, and you hold the weight of the world – you'll see if you can do it."

And I: 'By myself I will certainly not make it, but together with You – yes. Besides, isn't Love more than rest for You? I want to love You so very much, but with your own Love, to be able to give You the love of all. With Love I will soothe your every pain, I will make You forget all the sorrows, I will make up for all that the creatures should do. Isn't it true, O Jesus?'

And He: "What you say is really true, but Love is also just. Oh! how scarce is the number of those who fuse their lives completely in Love! I recommend to you, my daughter – make known to everyone you can that everything is in Love - the necessity of Love - and that all that is not Love, be they even holy things, instead of making them walk forward, make them go backward. May your mission be to teach the true Life of Love, in which there is all that is beautiful of creatures, and all that is most beautiful which they can give Me." And I: 'How much it takes to make them comprehend this. To some it appears strange that everything is in Love, and that by loving, Love takes on the commitment to make them similar to You, who are all Love. But, after all, I will do what I can.'

Then I saw Jesus wanting to withdraw, and I: 'Don't leave me; now that we are conversing about Love You want to withdraw? How is it? You like Love so

much...' But after a little while He disappeared. I add that on the 11th I had said to Jesus: 'Either You will keep me on the cross, or I will keep You on the cross.' And since Jesus had shown me Himself carrying a coffin, all black, upon His shoulders, and He was all bent over under that coffin, He told me: "This coffin is Italy. I can no longer manage to carry it – I feel crushed under it." And it seemed that, as He rose, the coffin swung, and Italy received a terrible shake."

10/14/12 – Vol. 11 All that Jesus does in His chosen souls is eternal and not subject to death.

Finding myself in my usual state, I was lamenting with Jesus about my poor state, saying: 'How can I benefit from the many graces that You gave me in the past? You even crucified me with Yourself. What's the benefit, if now everything is over?' And Jesus: "My daughter, what are you saying? What! Nothing can benefit you, everything is over? False! You deceive yourself. Nothing is over and everything benefits you. You must know that everything I do to the chosen souls is sealed with the seal of the Eternal One, and there is no power that can take the work of my Grace away from the chosen soul. Therefore, all the operations I have made to your soul exist, have life in you, and give you continuous food. Did I crucify you? The crucifixion exists, and it exists for as many times as I crucified you. Many times I delight in working within the souls and to put things in storage; then I renew my work without taking away what I have done before. Therefore, how can you say that nothing benefits you and that all is over?"

Ah, my daughter, the times are so sad that my Justice reaches the point of rejecting the chosen souls who would take the lightning upon themselves, preventing it from falling on the world. These are the dearest victims of my Heart, and the world forces Me to keep them almost inactive. But this is not their lack of activity since, being in my Will, they do everything, while it seems that they do nothing; rather, they embrace Immensity and Eternity, but the world - from its own wickedness - does not enjoy the effects of this."

10/14/18 – Vol. 12 True Peace comes from God. The greatest chastisement is the triumph of the evil.

Continuing in my usual state, full of bitternesses and privations, as my sweet Jesus came, He told me: "My daughter, governments feel the ground missing under their feet. I will use all means to make them surrender, to make them come back to their senses, and to make them know that only from Me can they hope for true peace - and lasting peace. So, now I humiliate one, now another; now I make them become friends, now enemies. I will be up to all sorts of things; I will make their arms fall off; I will do unforeseen and unexpected things in order to confuse them, and make them comprehend the instability of human things and of themselves - to make them comprehend that God alone is the stable Being from Whom they can expect every good, and that if they want Justice and Peace, they must come to the Fount of true Justice and of true Peace. Otherwise, they will not be able to do anything; they will continue to struggle; and if it may seem that they will arrange peace, it will not be lasting, and the brawls will start again, more strongly. My daughter, the way things are now, only my omnipotent finger can fix them. At the right time I will place it, but great trials are needed and will occur in the world. Therefore, it takes great patience."

Then, with a more moving and sorrowful tone, He added: "My daughter, the greatest chastisement is the triumph of the evil. More purges are needed, and through their triumph the evil will purge my Church. Then I will crush them and

scatter them, like dust in the wind. Therefore, do not be troubled at the triumphs that you hear, but cry with Me over their sad lot."

10/15/00 – Vol. 4 *Fight between the confessor and Jesus for the crucifixion of Luisa.*

This morning, after I received Communion, blessed Jesus let me hear His voice saying: "My daughter, this morning I feel all the necessity to be refreshed. O please! Take my pains upon yourself a little bit, and let Me take some rest in your heart." And I: 'Yes, my Good, let me feel your pains, and while I suffer in your place, You will have all the ease to be able to refresh Yourself and take some sweet rest. I only ask of You to wait a little longer until I remain alone, so that no one may see me suffer, because it seems to me that the confessor is still here.' And He: "What does it matter if father is present; wouldn't it be better if, instead of one, I had two refreshing Me? - that is, you, suffering, and he, concurring with Me with my same intention?"

At that moment, I saw the confessor placing the intention of the crucifixion, and immediately, without the slightest hesitation, the Lord shared with me the pains of the cross. Then, after I was in those sufferings for a little while, the confessor called me to obedience, Jesus withdrew, and I tried to submit to the one who commanded me; when, in one instant, my sweet Jesus came back again, wanting to subject me to the pains of the crucifixion for a second time, but father did not want it. When I would conform to Jesus – that is, to suffering – Jesus would come; when the confessor would see that I would begin to suffer, he would stop the suffering with the obedience, and Jesus would withdraw. I would suffer a great pain indeed on seeing Him withdraw, but I would do as much as I could to obey; and at times, seeing the confessor present, I would let Them deal with it, waiting to see who would win - whether obedience or Our Lord. Ah, I seemed to see obedience and Jesus fighting – both powerful and capable of facing a fight. After they fought well, as I tried to see who was winning, the Queen Mama came who, drawing near father, said: "My son, this morning in which He Himself wants her to suffer, let Him do, otherwise none will be spared the chastisements, not even in part." At that moment, it was as if father was distracted in going on with the fight, and Jesus, the winner, subjected me to the pains again, but with such vehemence and bitter spasms, that I myself do not know how I remained alive. When I thought I was dying, obedience called me again, and I just barely found myself inside myself. Blessed Jesus, being refreshed but not yet content, upon coming back, wanted to repeat it for the third time; however, arming herself with strength, this time obedience won, and my beloved Jesus was defeated.

In spite of this, every now and then He would try – who knows, He might win again; so much so, that He gave me no respite, and I had to say: 'But, my Lord, keep still a little bit and leave me alone – don't You see that obedience has armed herself and does not want to yield to You? So, have patience, and if You want to repeat it the third time, promise me that You will let me die.' And Jesus: "Yes, come." I told this to father and, also in this obedience was inexorable, even though my sweet Good was calling me, saying: "Luisa, come." I said He was calling me, but the answer was a curt "no". What a nice obedience this is; since she wants to act in everything and over everything like a Signora [Lady], she wants to meddle in things which do not belong to her, like dying. Besides, how nice - exposing a poor unhappy one to the dangers of dying, letting her touch the harbor of eternal happiness with her own hand; and then, to show that she can act like a Signora in everything, by dint of the strength she possesses she holds

her back and makes her lie in the miserable prison of her body. And if one asks: "Why all this?" – first, she does not answer; and then, in her mute language she tells you: "Why? Because I am a Signora and I have empire over everything." It seems that if one wants to be at peace with this blessed obedience, it takes the patience of a saint - not only that, but the patience of Our Lord Himself; otherwise one would be in continuous frictions with her, because this is about her wanting to touch the extremes.

So, seeing that He could win nothing, the blessed Lord calmed down at the obedience and left me alone. He mitigated the pains I was suffering, and said to me: "My beloved, in the pains you have suffered I wanted to have you experience the fury of my Justice by pouring it upon you a little bit. If you could see with clarity what point men have made It reach, and how the fury of my Justice has armed itself against them, you would tremble like a leaf, and would do nothing but pray Me to pour the pains upon yourself." Then He seemed to sustain me in my sufferings, and to cheer me, He said: "I feel better, and you?" And I: 'Ah, Lord, who can tell You what I feel! It seems to me as if I had been crushed inside a machine. I feel such exhaustion of strengths, that if You do not infuse vigor in me, I cannot come round.' And He: "My beloved, it is necessary that you feel the pains with intensity, at least once in a while – first, for yourself, because as good as a piece of iron may be, if it is left for a long time without putting it in the fire, it always comes to contract a little bit of rust; second, for Me, because if I did not unload Myself upon you for too long, my fury would become so ignited that I would have no regard for the world, nor would I spare it in the least. And if you did not take my pains upon yourself, how could I maintain my word of sparing the world the chastisements in part?" After this, the confessor came to call me to obedience, and so I returned inside myself.

10/15/11 – Vol. 10 *She prays Jesus to burn everyone with Love.*

This morning, blessed Jesus made Himself seen burning with Love; the breath that came out of Him was so enflamed that it seemed to be enough to burn everyone with Love, if they wanted. So I said to Him: 'Jesus, my Love, how burning is your breath! Burn everyone, give Love to everyone, especially to those who want it.'

And He: "Burn all those who approach you."

And I: "How can I burn them if I myself am not burned?" At that moment, it seemed that He wanted to speak about chastisements, and I: 'You really want to be impudent! Not now - we will think about it later' Then it seemed that the Saints were praying my sweet Jesus to be allowed to take me to Heaven with them; and I: 'See, Jesus, how good the Saints are, that they want to take me with them? Not You – it's not that You are not good, but You are not good with me because You don't take me. How cruel everyone is; there is no greater cruelty than this – wanting to keep me bound to the earth.' Jesus withdrew, leaving me so very ugly.

10/15/19 – Vol. 12 *The living in the Divine Will brings with It the state of security.*

Continuing in my usual state, I was thinking: "How can it be? I am so bad; I am good at nothing. With the privations of my Jesus I have reduced myself to such a state as to make even stones cry – if this could be seen. But in spite of this, no doubts, no fears, either of Judgment or of hell... What a horrifying state is mine!"

While I was thinking of this, my lovable Jesus moved in my interior and told me: "My daughter, as soon as the soul enters my Volition and decides to live in It, all doubts and fears depart from her. It happens as to a daughter of a king, who, no matter how much people say that she is not the daughter of her father, pays no attention. On the contrary, she keeps on going, proud, saying to everyone: 'It is useless for you to say the contrary, or to put doubts and fears in me. I am the true daughter of the king - he is my father. I live with him; even more, his very Kingdom is mine...'"

Therefore, among the many goods which living in my Will brings, It also brings the state of security. And since she makes all that is Mine her own, how can she fear about her possessions? Therefore, fear, doubt, hell, lose their way and cannot find the door, the way, the key to enter the soul. Even more, as soon as the soul enters the Divine Volition, she strips herself of herself, and I clothe her of Me, with royal garments; and these garments place on her the seal that she is my daughter. My Kingdom is hers, as much as It is Mine; and defending our rights, she takes part in judging and condemning others. Therefore, how can you want to go fishing for fears?"

10/15/26 – Vol. 20 *How the soul will possess as much glory, beatitude and happiness in Heaven, for as much Divine Will as she has enclosed on earth.*

Continuing my usual round in the Supreme Will, I was saying to myself: "My Jesus, Your Will embraces and encloses everything, and I, in the name of the first creature who came out of Your creative hands, up to the last one who will be created, intend to repair for all the oppositions of the human wills made against Yours, and to take within me all the acts of Your adorable Will that creatures have rejected, in order to requite them all in love and adoration; in such a way that there may be no act of Yours without the correspondence of one act of mine, so that, in finding my little act as though bilocated in each one of Your acts, You may be satisfied, and may come to reign triumphantly upon earth. Is it perhaps not upon the human acts that Your Eternal Fiat wants to find the support on which to dominate? Therefore, in each one of your acts, I offer You Mine as the field on which You can lay Your Kingdom."

Now, while I was thinking and saying this, my always lovable Jesus moved in my interior and told me: "Little daughter of My Will, it is just, it is necessary, it is a right of both sides—both yours and of My Will—that one who is Its child follow the multiplicity of the acts of My Will, and that My Will receive them into Its acts. A father would be unhappy if he did not feel his child at his side, so as to be followed by his child in his acts; nor would the child feel loved by the father if, putting him aside, the father would not let himself be followed by his child. Therefore, 'Daughter of My Will and newborn in It' means precisely this: to follow all of Its acts as Its faithful daughter.

"In fact, you must know that, in Creation, My Will entered the field of action in the human acts of the creature; but in order to act, It wants the act of the creature within Its own, so as to carry out Its operating and be able to say: 'My Kingdom is in the midst of My children, and right within their inmost acts.' In fact, as much as the creature takes of My Will, so much do I extend My Kingdom in her, and she extends her Kingdom in My Will; but according to how much she lets Me dominate in her acts, so does she expand her boundaries in My Kingdom, and I give, and she takes more joy, more happiness, more goods, and more glory.

"In fact, it is established that in the Celestial Fatherland they will receive as much glory, beatitude and happiness, for as much of My Will as they have enclosed in their souls on earth. Their glory will be measured by that very Will of Mine that their souls will possess; nor will they be able to receive more, because their capacity and wideness is formed by that very Divine Will that they have done and possessed while living on earth. And even if My liberality wanted to give them more, they would lack the space to contain it, and it would overflow outside.

"Now, My daughter, of all that My Will has established to give to creatures, of all of Its acts, they have taken little—they have known little until now, because Its Kingdom has not only not been known, but not even possessed. Therefore, in Heaven It cannot give all Its complete glory, or all the joys and happiness It possesses, because It finds Itself in the midst of children who are incapable and of small stature.

"This is why It awaits the time of Its Kingdom with so much love and yearning—to have Its total dominion, and to give from Its Fiat everything It had established to give to creatures, therefore forming children who are capable of receiving all of Its goods. And only these children will make the glory for all the Blessed—for the children of the Kingdom of My Will, be completed in the Celestial Fatherland, because they have enclosed what My Will wanted, giving It free field of action and of dominion. Therefore, they will have the 'essential glory', as they will have the capacity and the space to contain it, and, through them, the others will have the 'accidental glory'; and, all together, they will enjoy the complete glory and the full happiness of My Will. So, the Kingdom of the Supreme Fiat will be the full triumph of Heaven and of the earth."

Then, I was thinking to myself: "In the 'Our Father' Our Lord teaches us to say—to pray: 'Your Will be done.' Now, why does He say that He wants us to live in It?"

And Jesus, always benign, moving in my interior, told me: "My daughter, 'Your Will be done' that I taught in the 'Our Father' meant that all were to pray that they might at least do the Will of God. And this is for all Christians and for all times; nor can anyone call himself a Christian if he does not dispose himself to do the Will of his Celestial Father. But you have not thought of the other addition that comes immediately after: 'On earth as It is in Heaven.' 'On earth as It is in Heaven' means to live in the Divine Will; it means to pray that the Kingdom of My Will may come on earth in order to live in It.

"In Heaven, they not only do My Will, but they live in It—they possess It as their own thing, and as their own Kingdom. And if they did It, but did not possess It, their happiness would not be full, because true happiness begins in the depth of the soul. To do the Will of God does not mean to possess It, but to submit oneself to Its commands, while to live in It is possession. Therefore, in the 'Our Father', in the words 'Your Will be done' is the prayer that all may do the Supreme Will, and in 'on earth as It is in Heaven,' that man may return into that Will from which he came, in order to reacquire his happiness, the lost goods, and the possession of his Divine Kingdom."

10/15/29 – Vol. 27 How all are in waiting for the narration of the story of the Divine Will. Void of the acts of the creature in the Divine Will.

I was feeling all immersed in the Divine Fiat; before my poor mind I could see the whole Creation and the great prodigies operated by the Divine Will in It. It seemed that each created thing wanted to narrate what it possessed of the great Divine Fiat in order to make It known, loved and glorified.

Then, while my mind wandered in looking at the Creation, my sweet Jesus came out from within my interior, and told me: "My daughter, all are in waiting for the narration of the great poem of the Divine Will; and since the Creation was the first external act of the operating of My Fiat, It therefore contains the beginning of Its story of how much It has done for love of the creature. This is the reason why, wanting to tell you the whole story of My Divine Volition, I enclosed in it the whole story of Creation, with so many details and simple and special ways, so that you and all might know what My Divine Fiat has done and what It wants to do, and Its just rights in wanting to reign in the midst of the human generations.

"Everything that was done in Creation is not completely known by creatures—the love We had in creating It, how each created thing carries a note of love, one distinct from the other, enclosing inside a special good for creatures, so much so, that theirs lives are bound to Creation with indissoluble bonds, and if the creature wanted to withdraw from the goods of the Creation, she could not live. Who would give her the air in order to breathe, the light in order to see, the water to drink, the food to nourish herself, the solid earth to let her walk? And while My Divine Will has Its continuous act, Its life and Its story to be made known in each created thing, the creature ignores It, and lives from It without knowing It.

"And so this is why all are in waiting, Creation Itself, wanting to make known a Will so Holy; and by My having spoken to you with so much love about Creation Itself, and of what My Divine Fiat does in It, Creation shows Its great desire of wanting to be known better. More so, since a good that is not known brings no life, nor the good it contains. Therefore, My Will is as though sterile in the midst of creatures, nor can It produce the fullness of Its life in each one of them, because It is not known."

After this, I felt an interior force within me that wanted to follow all the acts that the Divine Fiat had done in Creation and Redemption; but while I was doing it, I thought to myself: "What is the good I do in wanting to follow the Divine Volition in everything?"

And my beloved Jesus added: "My daughter, you must know that everything that My Divine Will has done both in Creation and in Redemption, It has done for love of creatures, and so that creatures, by knowing It, would ascend into Its act in order to look at It, love It and unite their act to Its own, so as to keep It company, and place even just one comma, one point, one gaze, one 'I love You', on the so many works and Divine prodigies that, in the ardor of Its love, My Fiat has done for all. Now, when you follow It in Its acts, It feels your company, It will not feel alone; It feels your little act, your thought that follows Its act, therefore It feels requited.

"But if you did not follow It, It would feel the void of you and of your acts in the immensity of My Divine Volition, and with sorrow would cry out: 'Where is the little daughter of My Will? I do not feel her in My Acts, I do not enjoy her gazes that admire what I do, to say to Me a "thank You." I do not hear her voice that says to me: "I love You." Oh! how loneliness weighs upon Me.' And It would make you hear Its moans in the depth of your heart, saying to you: 'Follow Me in My works—do not leave Me alone.' So, the evil you would do would be to form the void of your acts in My Divine Will; while, if you do It, you would do the good of keeping It company; and if you knew how pleasing is company in operating, you would be more attentive. And just as My Divine Fiat would feel the void of your acts if you did not follow It, so would you feel the void of Its acts in your will, and you would feel alone, without the company of My Divine Will that loves to occupy you so much, as to make you feel no longer that your will lives in you."

10/15/33 – Vol. 32 *Divine Mastery and Art. The little Paradise of God. Labyrinth of Love, Generative Virtue of the Fiat. God at the mercy of the creature.*

My abandonment in the Fiat continues. I feel Its Omnipotent Breath that, blowing on me, wants to make Its Life in me grow, enlarge. It wants to fill me so much, as to not let my human being remain, except only as the veil that covers It.

So I thought to myself: "But what becomes of this Holy Volition that has so much interest of forming Its Life in the creature, that It moves Heaven and earth in order to obtain Its Intent? And what difference is there between the Divine Will as Life, and the Divine Will as Effect?"

And my always Lovable Jesus, clasping me in His Arms, with an Unspeakable Goodness told me: "My blessed daughter, there is nothing more Beautiful, more welcome, and that pleases and Glorifies Us more, than to form the Life of Our Divine Volition in the creature. In her is formed a little Paradise where Our Supreme Being delights to descend in order to make His Sojourn. Do you see, instead of one Paradise We have two, in which We find Our Harmonies, the Beauty that enraptures Us, the Pure Joys that double Our Happiness, because of having formed an additional Life of Ours in the little circle of the creature. In this Paradise, for however little, for as much as the creature can be capable of, We find everything; everything is Ours. Rather We find the littleness that enamors Us more, and We contemplate Our Divine Art, that in the little, by the virtue of Our Power, We have enclosed the Great. We can say that by Our Labyrinth of Love We have Transmuted things: the Great in the little, and the little in the Great. Without a Divine Prodigy of Ours, We could not form either Our Life or Our Paradise in the creature. And does it seem little to you to have one more Life of Ours, and a Doubled Paradise at Our disposal, in order to make Us all the more Happy?

"You must know that neither the sky, nor the sun, nor all Creation, cost Us so much. Nor have We placed either so much Mastery of Art, or so much Love, as We placed in forming Our Life all of Our Will in the creature, in order to form for Ourselves one more Paradise to patronize at Our Leisure and enjoy Our Delights. The sky, the sun, the sea, the wind, and everything, narrates He who has Created them. They point to Us, they make Us known, they glorify Us, but they do not give Us one Life of Ours, nor do they form one other Paradise of Ours for Us; rather, they serve her or him in whom Our Paternal Goodness has taken the commitment of forming Our Life.

"And she costs Us so much, that Our Fiat uses Its Operating and Repeating Virtue of Its continuous Fiat over Its fortunate creature in order to overshadow her with Its Power, in a way that one Fiat does not wait for another, in a way that if It Breathes on her, It says to her 'Fiat'; if It touches her, It repeats 'Fiat'; if It embraces her, It uses Its Operating Fiat and goes molding her and as kneading in Its Divine Life. One can say that with Its Breath It forms Its Life in the creature, and with Its Creative Virtue It Regenerates her and forms Its little Paradise there. And what do We not find in it [3]? It is enough to tell you that We find everything We want, and this is everything for Us. See, therefore, the great difference that there is between the Divine Will as Life, and that as Effect. As Life all the Goods, the Virtues, the Prayer, the Love, the Sanctity, convert as nature into the creature. They are springs that form in her that always rise in a way that she feels in herself the nature of Love, of Patience, of Sanctity, as she naturally feels the mind that thinks, the eye that sees, the mouth that speaks. There is no effort in this, because God has given them as nature, and she feels owner to make use of them as she wants.

"So, by possessing the Divine Will as Life, everything is Holy, everything is Sacred, the hardships end, the inclinations to evil do not exist anymore, and even though she changes action and now she does one thing, and now another, the Unitive Virtue of My Will unites them together and they form one single Act, with the distinction of so many various Beauties for however many acts she has done. And she arrives at feeling that her God is all hers, even to feeling that in the Excess of His Love He has given Himself to the mercy of the creature in virtue of the Divine Will that she possesses as Life. She feels Him as a birth of her; she raises Him with such finesse of Love and of profound adoration that she remains as naturally absorbed in her Creator, who is already all hers. And so much is the Fullness of Love, the Happiness that she feels, that not being able to contain it she would want to give the Divine Will as Life to everyone in order to render everyone Happy and Holy.

"Not so for one who does not possess It as Life, but only as virtue or Effect. Everything is hardship, and she feels the Good according to time and circumstances. The circumstance ceases and she feels the void of Good, and this void produces inconstancy, variety of character, tiredness, she feels the unhappiness of the human volition. She neither enjoys Peace, nor does she know how to give Peace to anyone. She feels the Good in herself as if it were a dislocated or partly detached member that she is not owner to use, and she must be subject to others in order to make use of it. Not Living of My Will is to make oneself enslaved, and to feel all the weight of the slavery."

10/16/99 – Vol. 2 *Waiting for Jesus. Jesus speaks about chastisements.*

This morning my sweet Jesus was not coming. I had not seen Him since last night, when He showed Himself with an appearance that moved one to pity and struck fear at the same time. He wanted to hide so as not to see the chastisements which He Himself was sending over the people and the way in which He was to destroy them. Oh, God, what a harrowing sight, never before seen! While waiting and waiting, in my interior I kept saying: 'How is it that He is not coming? Who knows whether He does not come because I do not conform to His Justice? But how can I do this? It seems almost impossible for me to say "Fiat Voluntas Tua".' Then, again, I kept saying: 'He is not coming because the confessor is not sending Him to me.' Now, while I was thinking of this, I just barely saw Him, almost a shadow, and He told me: "Do not fear, the authority of priests is limited. According to the measure in which they are willing to pray Me to come to you, and to offer you as victim to make you suffer so that I may spare the people, so will I heal them and spare them in the act in which I send the chastisements. If then they don't give it a thought, neither will I have any regard for them." Having said this, He disappeared, leaving me in a sea of affliction and of tears.

10/16/03 – Vol. 5 *The Divine Will is light, and one who does it nourishes himself with light.*

As I was in my usual state, I was feeling all full of sins and of bitterness. Then He made Himself seen like a flash in my interior, and I saw my adorable Jesus for just a little; however, in His presence, the sins disappeared. Concerned, I said: 'My Lord, how is it that while in your presence I should know my sins better, it happens the opposite?' And He: "My daughter, my presence is sea with no boundaries, and one who is in my presence is like a little drop; whether it is black or white, it dissolves in my sea. So, how can it be recognized any more? Moreover, my divine touch purges everything, and the black ones it turns into

white. How can you fear then? Furthermore, my Will is light, and by always doing my Will, you nourish yourself with light, and your mortifications, privations and sufferings convert into nourishment of light for the soul. In fact, the only food which is nourishing and gives true life, is my Will. And don't you know that this continuous nourishing herself with light, even if the soul should contract some defects, purges her continuously?" Having said this, He disappeared.

10/16/05 – Vol. 6 *The closer the soul draws to the love of God, the more she loses her own virtues.*

Having read a book which dealt with the virtues, I was concerned in looking at myself, for I could see no virtue in me. If it wasn't that I just want to love Him, that I want Him, that I love Him, and that I want to be loved by blessed Jesus, nothing – nothing of God would exist in me. Now, as I was in my usual state, my adorable Jesus told me: "My daughter, the closer the soul comes to the end, so as to draw near the fount of every good, which is the true and perfect love of God in which everything will remain submerged and love alone will float, to be the engine of everything, the more she loses all the virtues she has practiced along the journey, to enclose everything in love and rest from everything - to love only. Do the Blessed in Heaven not lose everything to love only? In the same way, the more she advances, the less she feels the varied crafting of the virtues, because, investing them all, love converts them all into itself, keeping them at rest within itself like many noble princesses, working, itself alone, and giving life to all of them. And while the soul does not perceive them, in love she finds them all, but more beautiful, more pure, more perfect, more ennobled; and if she does perceive them, it is a sign that they are separated from love. For example, a soul receives a command, and she exercises obedience to obey that person in order to acquire virtue, to sacrifice her own will, and for many other possible reasons. Now, by doing so, she already perceives that she is exercising obedience; she feels the toil, the sacrifice that this virtue brings with itself. Another then, obeys, not to obey that person, nor for other reasons; but knowing that God would be displeased by her disobedience, she looks at God in the one who commands her, and for love of Him she sacrifices everything, and obeys. In this, the soul does not perceive that she obeys, but only that she loves, because she has obeyed only out of love, otherwise she would have disobeyed anyway - and so with all the rest. Therefore, courage along the journey, because the more you move forward, the sooner you will enjoy in advance, also down here, the eternal beatitude of sole and true love."

10/16/06 – Vol. 7 *How each good is a distinct melody in Heaven.*

Having neglected to write what follows, obedience commanded me to do it.

I seemed to be outside of myself, and it seemed that there was a special feast in Heaven, and I was invited to this feast. It seemed I was singing with the very Blessed, because, up there, there is no need to learn, but one feels as though an infusion in one's interior, and whatever the others sing or do, one is able to do as well. Now, it seemed to me that each Blessed is a key, that is, a melody himself, but all are in harmony among themselves, though each one is different from the other. One sings the notes of praise, one the notes of glory, one of thanksgiving, one of blessings, but all these notes reunite into one single note, and this note is Love. It seems that one single voice reunites all those voices and ends with the word 'Love'. This cry, 'Love', is such a sweet and strong resounding that all other voices remain as though extinguished in this canticle, 'Love'.

It seemed that all the Blessed were made ecstatic, drowsy, awake, inebriated by this cry or chant, 'Love', high, harmonious, beautiful, which deafened the whole of Heaven; they participated – one could say - in one more Paradise. But who were the fortunate ones who cried out more loudly, who made this note, 'Love', resound in everything, and who brought great happiness into Heaven Itself? They were the ones who had loved the Lord more when they lived on earth. Ah, they were not the ones who had done great things, penances, miracles... Ah, no – never! Love alone is what surpasses everything, and leaves everything behind. So, it is one who loves much, not one who does much, that will be more pleasing to the Lord. It seems I am speaking nonsense, but what can I do? It is obedience's fault. Who doesn't know that the things from up there cannot be spoken down here? So, in order not to speak more nonsense, I stop here.

10/16/11 – Vol. 10 *More threats of letting Italy be invaded by the foreigners; and Luisa becomes huffy with Jesus.*

This morning, my always lovable Jesus threatened strongly to let Italy be invaded by foreign people; and I, getting huffy with Him, told Him: 'You really want to be impudent! You say You love me, and You don't want to content me in anything. Bravo, Jesus! – is this the love You have for me?'

And Jesus: "To show you that I love you, for love of you I will spare your environment. Aren't you happy?"

And I, crying out loudly: 'No Lord, You cannot do this!'

And Jesus: "What is it? Are you becoming huffy?"

And I: 'Yes, today I get huffy with You.' And He disappeared. But I hope that He will placate Himself. Then, He seemed to be binding me so very tightly to Himself in order to make me do His Will.

10/16/18 – Vol. 12 *He predicts wars and the lot of some countries.*

I was feeling very afflicted because of the privation of my lovable Jesus, and my mind was made gloomy by the thought that everything in me had been a crafting either of my fantasy or of the enemy. There are rumors of peace and triumph for Italy, while I remembered that my sweet Jesus had told me that Italy will be humiliated. What pain - what mortal agony, to think that my life had been a continuous deceit. I felt that Jesus wanted to talk to me, and I didn't want to listen - I rejected Him. I fought for three days with Jesus, and many times I was so exhausted that I didn't have the strength to reject Him; and then Jesus would speak and speak, and I, drawing strength from His speech, would say to Him: 'I don't want to hear anything.'

Finally, Jesus placed His arm around my neck and said to me: "Calm down, calm down, it is I - listen to Me. Don't you remember that months ago, when you were lamenting to Me for poor Italy, I said to you, 'My daughter, those who win, lose - those who lose, win'? Italy and France have already been humiliated, and they will be no longer, until they are purged and they return to Me, freely, voluntarily and peacefully. In the merely apparent triumph which they enjoy, they already suffer the greatest humiliation: they did not do it by themselves, but a foreigner, not even European, came to drive the enemy away. So, if this could be called a triumph - which it is not - it belongs to the foreigner. But this is nothing. Now more than ever, they lose more - in moral things, as much as in the temporal - because this will dispose them to commit greater crimes, to fierce internal revolutions, such as to surpass the very tragedy of war. And then, what I told you did not regard only the present times, but also the future, and all that

is not happening now, will happen then. And if someone will raise difficulties and doubts, it means that he knows little about my way of speaking. My speech is eternal, just as I am.

Now I want to tell you something consoling. Italy and France now lose, while Germany wins. All nations have some black stains, and all of them deserve humiliations and crushings. There will be a general uproar - confusion everywhere. I will renew the world with the sword, with fire and with water, with sudden deaths, and with contagious diseases. I will make new things. The nations will form a sort of tower of Babel; they will reach the point of being unable to understand one another; the peoples will revolt among themselves; they will no longer want kings. All will be humiliated, and peace will come only from Me. And if you hear them say 'peace', that will not be true, but apparent. Once I have purged everything, I will place my finger in a surprising way, and I will give the true Peace. Then, all those who are humiliated will return to Me. Germany will be Catholic; I have great designs upon her. England, Russia, and all the places where blood has been shed, will rise again to Faith, and will be incorporated into my Church. There will be great triumph and union among peoples. Therefore, pray - and it takes patience, because this will not be so soon, but it will take time."

10/16/21 – Vol. 13 As Jesus was conceived, He made all creatures be reborn in Him.

As I was in my usual state, my always lovable Jesus made Himself seen, showing all creatures coming out from His Most Holy Humanity; and all tenderness, He told me: "My daughter, look at the great prodigy of the Incarnation. As I was conceived and my Humanity was formed, I made all creatures be reborn in Me. So, in my Humanity, as they were being reborn in Me, I felt each one of their distinct acts. In my mind I contained each thought of creature, both good and evil. The good ones, I confirmed in good; I surrounded them with my grace, I invested them with my light, so that, being reborn from the Sanctity of my mind, they might be worthy parts of my Intelligence. For the evil ones then, I repaired, I made penance, I multiplied my thoughts to infinity in order to give to the Father the glory of each thought of creatures. In my gazes, in my words, in my hands, in my feet, and even in my Heart, I contained the gazes, the words, the works, the steps and the hearts of each one; and being reborn in Me, everything remained confirmed in the Sanctity of my Humanity. Everything was repaired for; and for each offense I suffered a special pain. Then, having made all of them be reborn in Me, I carried them within Me through the whole course of my Life.

And do you know when I delivered them? I delivered them on the Cross, on the bed of my bitter pains, among atrocious spasms, in the last breath of my Life. As I died, they were born again to new Life, all sealed and marked with the whole work of my Humanity. Not content with having given them new birth, I gave to each one everything I had done so as to keep them sheltered and safe. Do you see what Sanctity man contains? The Sanctity of my Humanity, which could never bring to light unworthy children, dissimilar from Me. This is why I love man so much: he is a birth from Me. But man is always ungrateful, and reaches the point of not recognizing the Father Who delivered him with so much love and pain."

After this, He showed Himself all in flames. Jesus was burned and consumed in those flames, and could no longer be seen – I could see nothing but fire. But then I saw Him being reborn again, to remain once again consumed in fire... Then He added: "My daughter, I am burning - Love consumes Me. The Love, the flames that burn Me are such that I die of Love for each creature. It was not of pains

alone that I died - but my deaths of Love are continuous. Yet, there is no one who gives Me his love for refreshment."

10/16/23 – Vol. 16 *So that the Divine Will may descend upon earth, the human will, emptied of all that is human, divinized and transformed into all that is God, must raise up to Heaven and live and communal Life with the Most Holy Trinity; it must take and give to all.*

The pain of the privation of my Jesus concentrates more and more into my poor heart. What long nights without Him! They seem to be eternal nights without Jesus, without stars and without sun! The only thing left to me is His adorable Will, in which I abandon myself, finding my rest in the thick darkness which surrounds me! Ah, Jesus, Jesus, come to my tormented heart, for I can't go on without You!

Now, while I was swimming in the immense sea of the pain of His privation, my Jesus moved in my interior, and taking my hands in His, pressed them tightly to His Heart and told me: "My daughter, in order for my Will to descend upon earth, it is necessary that your will raise up to Heaven. And in order to raise up to Heaven and to live in the Celestial Fatherland, it is necessary to empty it of all that is human, of all that is not Holy, pure and upright. Nothing can enter into Heaven to live a communal Life with Us, if it has not been completely divinized and transformed into Us; nor can my Divine Will descend upon earth and carry out Its Life as within Its own center, if It does not find the human will emptied of everything, in order to fill it with all the goods which my Will contains... It will be nothing other than a most thin veil, which will serve Me to cover Myself and to dwell within it, almost like a Consecrated Host, in which I form my Life, and I do all the good I want – I pray, I suffer, I enjoy. And the Host does not oppose; it leaves Me free. Its office is to be there to keep Me hidden, and in mute silence, to comply to preserve my Sacramental Life. This is the point we are at: your will is about to enter Heaven, and Mine is about to descend upon earth. Therefore, yours must have life no longer; it must have no reason to exist.

This happened to my Humanity, which, though having a human will, was all intent on giving life to the Divine Will. It never decided by itself, not even to breathe, but it took and gave also its breath in the Divine Will. And so the Eternal Will reigned in my Humanity on earth as It does in Heaven; It lived Its terrestrial Life in it, and my human will, fully sacrificed to the Divine, impetrated that, at the appropriate time, It would descend upon earth, to live in the midst of creatures, just as It lives in Heaven. Don't you want to give my Will the first place on earth?"

Now, while He was saying this, I seemed to find myself in Heaven, and as though from one single point, I could see all generations; and prostrating myself before the Supreme Majesty, I took the reciprocal Love of the Divine Persons, their perfect adoration, the ever unique Sanctity of their Will, and I offered them in the name of all as the return of love, adoration, submission and union which every creature should give to her Creator. I wanted to unite Heaven and earth - Creator and creature, that they might embrace and exchange the supreme kiss of the union of their wills.

Then my Jesus added: "This is your task – to live in Our midst and to make all that is Ours your own, giving it to Us on behalf of your brothers; so that, drawn by what is Ours, We may be bound to the human generations, and give them the supreme kiss of the union of their wills to Ours, which We gave to man in Creation."

10/16/27 – Vol. 23 *How the Divine Will, like water, makes Its inundations. Who the ones are who let themselves be inundated. What Unity means. How the Queen of Heaven laid the foundations of the Kingdom of the Divine Will.*

After I had gone through various days of privation of my sweet Jesus, I was feeling embittered deep into the marrow of my bones. I could take no more, and, tired and exhausted, I wanted to refresh myself in order to gain strength. So I abandoned myself first in the Supreme Volition, and then over myself, so as to at least be able to sleep.

But while I was doing this, my mind was no longer inside of me, but outside of me; I felt two arms clasping me and taking me up high—very high, under the vault of the heavens, but I could not see who it was. I feared, and a voice told me: "Do not fear, but look up high." I looked, and I saw Heaven open and my longed for Jesus descend toward me.

We both flung into each other's arms—I, clasping Him, and He, clasping me; and in my sorrow I said to Him: "Jesus, my Love, how You make me struggle—You make me reach the extremes; it shows how the ardor of Your Love for me is no longer what You had for me before."

Now, while I was saying this, Jesus took an attitude of sadness, as if He did not want to hear my laments, and at the same time, from the height we were at, I saw a pouring water descend, and many places were inundated. Seas and rivers united themselves to these waters and inundated towns and people, burying them into their bosom. What terror!

And Jesus, all afflicted, told me: "My daughter, just as you see these waters that descend from Heaven in torrents and, inundating, form with their strength the sepulchers in which to bury entire cities, so does My Divine Will, more than water, make Its inundations—not in certain times or places, but always and over the whole earth, pouring Its strong and high inundations over each creature. But who lets himself be inundated by Its inundations of light, of grace, of love, of sanctity and of happiness that It possesses? No one. What ingratitude, to receive Its goods in torrents and not to take them; to pass over them, maybe just getting wet, but not to let oneself be inundated and drowned by the goods of My Divine Will. What sorrow!"

"And I look at the whole earth to see who takes the inundations of My Will, and I find only the little daughter of My Will, receiving these inundations, drowning in It, and letting herself be transported wherever It wants, remaining in Its bosom, prey to Its gigantic waves. There is no sight more beautiful, no scene more touching, than to see the littleness of the creature prey to these waves. She can be seen now prey to waves of light and though buried inside of them, now drowned by love, now invested and embellished by sanctity.

"What a delight to see her; and this is why I descend from Heaven—to enjoy these enrapturing scenes of your littleness carried by Its arms in the inundations of My Eternal Volition. And you say that My Love for you has declined? You are wrong. Know that your Jesus is faithful in love, and as He sees you under the waves of His Will, He loves you more and more." Having said this, He disappeared, and I remained all abandoned in the waves of the Divine Fiat.

Then, coming back, my lovable Jesus added: "My daughter, My Will possesses the Unity, and one who lives in It lives in this Unity. And do you know what Unity means? It means one—a one that can embrace everything and everyone, and can give everything, because it encloses everything. My Divine Will possesses the unity of love and of all loves united together; It possesses the unity of sanctity

and encloses all sanctities; It possesses the unity of beauty and encloses within Itself everything beautiful that is possible and imaginable. In sum, It encloses the unity of light, of power, of goodness, of wisdom.

True and perfect Unity, while being one, must possess everything, and this everything must be all of an equal strength, all immense and infinite, eternal, without beginning and without end. Therefore, one who lives in it lives within the immense and gigantic waves it possesses, in such a way that the soul feels the empire of the one strength of light, of sanctity, of love, etc. So, in this one strength, everything is light for her, everything changes into sanctity, into love, into power, and all things bring her the knowledge of the wisdom of this Unity. Therefore, to live in it is the greatest miracle and the perfect carrying out of the Divine Life in the creature. The word unity means everything, and the soul takes everything by living in it."

After this, I continued my round in the acts of the Divine Fiat, and as I arrived at the seas of the Celestial Mama, that She had formed in the Unity of It, I thought to myself: "My Sovereign Mama did not have the interest of impetrating the Kingdom of the Divine Will, because, if She had had it, in this Unity in which She lived, just as She obtained the Kingdom of Redemption She would have obtained that of the Divine Will."

And my sweet Jesus, moving in my interior, told me: "My daughter, to all appearances it may seem that the whole interest of our Queen Mama was for the Kingdom of Redemption; but it is not true—that was the external part, but the interior was all for the Kingdom of My Divine Will. In fact, She, who knew all the value of It and the complete glory for Her Creator and the maximum and complete good for creatures, could not do without asking for the Kingdom of the Eternal Fiat.

"On the contrary, by obtaining the Redemption, She laid the foundations of the Kingdom of My Will. It can be said that She prepared the materials for It. It is necessary to do minor things in order to obtain greater ones, and this is why I had to give the first field to Redemption, almost to build the factory of the Kingdom of the Divine Fiat. If a kingdom is not formed, how can a king say that he has his kingdom and that he dominates? More so, since the Sovereign Queen of Heaven is the only and sole one in the glory in the Celestial Fatherland, because, as the only and sole one, She formed Her whole life in My Will, and a mother loves and wants for her children to possess her same glory. And She, in Heaven, cannot communicate all Her glory and greatness and sovereignty that She possesses, because She does not find anyone who has lived Her same continuous life in the Divine Will.

"Therefore, She longs for the children of Its Kingdom, so as to have all Her glory be reflected in them, and be able to say: 'I have My children who equal Me in My glory. Now I am happier, because My glory is the same glory as My children's.' The happiness of a mother is more than that of her children than her own; more so for the Celestial Mother who, in My Will, more than mother, conceived all the redeemed ones and formed the very life of the children of My Divine Will."

10/16/32 – Vol. 31 *The Divine Will forms of all the centuries one alone. It simplifies, forms the void and forms the Divine Nature and Its walk in the human will.*

The Divine Volition always goes weaving Its Divine Life in my soul; with Its sweet Enchantment It makes it grow, molds it, nourishes it, and with Its wings of Light cover it and hide it so that not one breath of wind can harm it, or could

impede the growth of Its Life in my soul. O! if were not for the Divine Will, that more then a tender and loving Mother holds me in Its arms, covered with Its Light in the circumstances of my life, alas! too sorrowful, I do not know what I would do. But Its Light calms me, strengthens me, and draws me on. O! adorable Will, how much I must thank You for such a Good, and I offer You the Infinity of Your own Volition to in order to thank You as You deserve.

So, while my mind felt itself under Its Light, my beloved Jesus, repeating His brief little Visit to my soul, told me: "My blessed daughter, how beautiful it is to see the creature growing under the wings of Light of My Will. Enveloped in this Light, she neither sees, nor hears, nor touches, anything but her Mother's Light that keeps her wrapped up. And if creatures wound her, beat her, embitter her, she feels more squeezed and clasped to Its arms of Light, and responds with a smile of Light to whoever wants to embitter and wound her, and joking with them she confounds their human perfidy. O! Power of My Operating Will, It slips away from all, Triumphs over all, and with Its Light forms Its Throne of Immortal Glory in the soul who gives It the Freedom to Operate.

"You must know that Its Power is so Great, that It forms of all centuries one alone, and Its Empire extends everywhere, and of all acts It forms one single Act. The centuries disappear before Its Power, and all the good acts of creatures are nothing other than so many atoms that, united together, form one single Act in which they recognize Its Power, and prostrate at Its feet they form the Glory and the Adoration of the human generations to this Supreme Will.

"A symbol of this is the sun, that is nothing other than so many atoms of light that united together form the sun that gives light all over the earth. But those atoms are armed with a Divine Power, and each one contains a marvelous Power, so much so that only by touching the earth, the plants communicate such marvelous goods and effects so as to form a distinct life in each plant and flower. The same for the acts of creatures, although they are atoms, they contain the Marvelous Power of My Will, therefore they are pregnant with Admirable Effects. You must know that when the creature disposes herself to do an act in My Will, It arms Its Power and simplifies, forms the void, and forms Divine Nature in the human will. And as Victorious It forms Its way in the will of the creature, and It walks, It always walks, and then It stops and Its step is impeded, when the human will places the bars by not doing Mine, but her own will.

"What a crime to impede the walk, the step of My Volition in the will of the creature, since I Created creatures in order to form for Myself many ways in the human wills, to be able to have My continuous walk, and therefore My Operative Act in them. And the one who impedes My walk would want to impede Me in the continuation of My Creation, to block My steps and tie My Hands so that I would not be able to Operate. Alas! not doing My Will seems to be nothing, and yet it is the greatest of crimes that before the Divine Majesty cries out vengeance toward poor creatures, especially when it is known that My Will does a Work, that It wants a sacrifice, and not doing it is as if one wanted to contest the Truth. And this is a sin against the Holy Spirit, and cries out for vengeance before God. To know My Will and not do It is to close Heaven, to break the Divine Relations, and to not know the Divine Command that every creature is obligated to know and to submit to what My Volition wants, even though it might cost them their life. Therefore be attentive, adore My Will and what It has disposed for you if you want to content your Jesus.

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10/17/00 – Vol. 4 A suffering soul and a most humble prayer make Jesus lose all His strength, and render Him so weak as to let Himself be bound by that soul. The appearance of Justice.

As my adorable Jesus continued to come, I seemed to see Him in such great suffering as to arouse compassion. Throwing Himself into my arms, He said to me: "My daughter, break the fury of my Justice, otherwise...." At that moment, I seemed to see divine Justice, armed with swords, with darts of fire, such as to strike terror; and also the fortitude with which She can act. All frightened, I said: 'How can I break your fury if I see You so strong as to be able to annihilate heaven and earth in one simple instant?' And He: "Yet, a suffering soul and a most humble prayer make Me lose all my strength, and render Me so weak as to let Myself be bound by that soul as she pleases." And I: 'Ah, Lord, in what an ugly appearance is Justice showing Herself!' And Jesus added: "She is not ugly; if you see Her armed like this, it is because of men, but in Herself She is good and holy, like my other attributes, because there can not be even a shadow of evil in Me. It is true that Her appearance seems harsh, piercing, bitter, but Her fruits are sweet and delicious." Having said this, He disappeared.

10/17/04 – Vol. 6 In order to find the Divinity, one must operate united with the Humanity of Christ and with His very Will.

Continuing in my usual state, blessed Jesus came for just a little and told me: "My daughter, it is necessary to operate through the veil of the Humanity of Christ in order to find the Divinity – that is, to operate united with His Humanity, with the very Will of Christ, as if His Will and that of the soul were one, in order to please Him alone; operating with His very ways, directing everything to Christ, calling Him in everything the soul does, as if He Himself were to do her very actions. By doing this, the soul finds herself in continuous contact with God. In fact, for Christ, His Humanity was nothing other than a sort of veil that covered the Divinity; therefore, by operating in the midst of these veils, she already finds herself with God. One who does not want to operate through His Most Holy Humanity and wants to find Christ, is like one who wants to find the fruit without finding the skin – it is impossible."

10/17/10 – Vol. 9 As much love and union with Jesus as the soul has, so much value her sacrifices have.

As I was in my usual state, I was praying my loving Jesus for the happy transit of a priest, who had been my confessor years before; and I said to my beloved Jesus: 'Remember how many sacrifices he made, how much zeal he had for your honor and glory – and then, how much did he not do for me? How much did he not suffer? On this point You must render him to us, by letting him pass even into Heaven.' And blessed Jesus told me: "My daughter, I do not look so much at the sacrifices, but at the love with which they are made and at the union with Me that they have. So, the more the soul is united with Me, the more I take into account her sacrifices. If the soul is more tightly united with Me, I take great account of her littlest sacrifices, because in the union there is the measure of love, and the measure of love is eternal measure, which has no end and no boundaries. On the other hand, with a soul who may sacrifice herself very much but is not united with Me, I look at her sacrifice as that of a stranger, and I give her the remuneration she deserves – a limited one. Imagine a father and a son who love each other. The son makes small sacrifices, and the father, because of the bond of union of paternity, of sonship and of love, which is the strongest bond, looks

at these small sacrifices as a great thing; he is triumphant, he feels honored, he gives all of his riches to his son, and dedicates all of his attentions and cares to his son. Now consider a servant, who works all day long, is exposed to heat and to cold, is at the command of his master, and if necessary, stays up even at night on his behalf – and what does he receive? The miserable remuneration of one day, such that, if he does not work every day, he will have to starve. Such is the difference that passes between the soul who possesses union with Me and the soul who does not possess it."

While He was saying this, I felt I was outside of myself together with blessed Jesus and, again, I said to Him: 'My sweet Love, tell me, where is this soul?' And Jesus: "In Purgatory. Oh, if you saw in what light he is swimming, you would be amazed!" And I: 'You say that he is in Purgatory, and then You say that he swims in light?' And Jesus: "Yes, he finds himself swimming in light, because he had kept this light in deposit, and in the act of dying, this light has invested him and will never leave him." I understood that this light was his good works done with purity of intention.

10/17/11 – Vol. 10 Jesus gets more taste from the love of the pilgrim soul, than for that of the Saints.

It seems that my most sweet Jesus came for a little longer than usual. It seemed He was wearing the crown of thorns, and I, removing it from Him, drove it into my head; but after a little while, in looking at Jesus, I saw Him crowned with thorns again. And Jesus: "See my daughter, how they offend Me: you removed one from Me, and they have woven another. They never leave Me free – they weave Me crowns of thorns continuously."

And I removed it again from Him, and Jesus, pleased, drew near my mouth and poured a little bit of a most sweet liquor. And I: 'Jesus, what are You doing? You are full of bitternesses, and You pour sweetnesses into me? This is not appropriate.'

And Jesus: "Let Me do it – you too needed to be cheered. Even more, I want you to take some rest inside my Heart."

Oh! How comfortable it was! Then He put me out, and I: 'Why did You put me out? I was so comfortable in your Heart – how beautiful It was!'

And Jesus: "When I keep you inside of Me I alone enjoy you; when I put you out everyone enjoys you, and you can take the defense of your brothers, you can plead for them, you can have them spared; so much so, that the Saints say that I content you more than them, and that I take more taste from your love than from theirs. And I say to them that I do this with love and with justice, because with you I can share my pains, but not with them. Since you are a pilgrim soul, you can take the pains of others as well as Mine upon yourself, and by this you have the strength to disarm Me - unless I did not want to, like last night, when I bound your arms very tightly so that you might not oppose my Will. But they no longer have these weapons in their power, so much so, that if I have to chastise, I hide from you who can come up with something - but not from them."

And I: 'Certainly, certainly, O Jesus, You must take more contentment from my love than from theirs, because theirs is the love of the blessed – they see You, they enjoy You continuously, and are absorbed within your Most Holy and Divine Will. They are completely dissolved in You; how great can their love really be, since they receive continuous life from You... But I, poor one – your privations alone give me continuous death.'

And Jesus: "Poor daughter of Mine, you are right."

10/17/24 – Vol. 17 *With how much love God creates souls. How He raises them; how He waters them and gives all of Himself to them.*

I was thinking of the great love with which Jesus loves us. My mind was wandering within the Eternal Love, and my sweet Jesus, moving in my interior, showed me spokes of light, before my mind. Within these spokes there was a sun, and this sun contained as many rays for as many existing creatures; and each creature had a ray all for herself, which gave her life, light, heat, strength, growth – everything that is necessary to form a life. It was delightful to see how each creature was attached, like branch to the vine, to each ray of this sun, from which she had been delivered. And while my mind was wandering through this, my adorable Jesus said to me: "My daughter, do you see with how much love I love the creature? Before coming out to the light of the day of this world, she was already in my womb, and in delivering her, I did not leave her: a ray of light containing my Life follows her in order to administer to her all that is necessary to develop this Life. And with how much care do I not raise her! With how much love do I not water her? I Myself become light, heat, food, defense. And when she ends her days in time, on the way of that same ray, I withdraw her into my womb, to let her wander through the Celestial Fatherland."

My Love for the creature becomes more than the sun which I formed in the blue heavens; even more, the sun I created for the benefit of humanity is nothing other than the shadow of the true Sun; it is my ray which I communicate to the creature. The sun of the atmosphere does not form the plants, nor does it give them water so as not to let them wither, nor does it provide all those aids which are necessary so that the plants may grow beautiful and strong; and men, even if blind, can in part enjoy its light. It only does its office of illuminating and warming, and it moves on. And if the plants are not watered, it can do nothing to communicate its effects to them; rather, it withers them even more. On the other hand, I, who am the true Sun of the souls, do not leave them, either at night or at daytime. I Myself form the souls; I give them the water of my grace so as not to let them wither; I nourish them with the light of my Truths; I strengthen them with my examples; I give them the zephyr of my caresses to purify them, the dew of my charisms to embellish them, the arrows of my Love to warm them. In sum, there is nothing I do not do for them: I am everything for them, and I place my whole Life at the creature's disposal, for her own good.

But how much ingratitude on the part of creatures! They seem to be attached like branches to my vine, not out of love, but by force, because they cannot do without Me; and so they grow like those branches which, not receiving all the good humors that the vine contains, grow thin, without ever forming mature grapes, but unripe, such as to embitter my divine taste.

Ah, if all reflected on how I love their souls, they would all be taken by the power and the attractiveness of my Love, and they would love Me! Therefore, love me, and may your love expand so much as to love Me for all."

10/17/25 – Vol. 18 *The Eternal Wisdom has established that the food of man's soul be the Will of God.*

After two days of most bitter privations of my highest Good, Jesus, I felt Him move in my interior. I seemed to see Him in my interior, sitting, with His head leaning on one side, upon my shoulder; with His mouth turned toward my mouth, in the act of administering the words to me. I clasped Him to myself, and I began to listen to Him, abandoning all of myself in Him. So, it seemed that He was saying to me: "My daughter, my Will is more than food. Food gives strength to

the body, it warms it, it increases the blood, it enlivens the intelligence if it is dim, it puts liveliness in all the members, and pushes the creature to new works and sacrifices. On the other hand, one who is on an empty stomach, not giving the necessary food to her body, is weak, cold, lacking in blood, her intelligence dim, exhausted in all of her members; and this leads her to melancholy and pushes her to do nothing, with no desire to sacrifice herself in anything. Poor one, she feels life missing in all of her person; and this is so true that, when an illness is mortal for a creature, she abandons food, and by abandoning food, she disposes herself to death.

Now, since the Eternal Wisdom has established that the soul too should have food, she was assigned the Supreme Will as delicious food. So, one who takes this food is strong in doing good; she is as though soaked with love for her God. This food increases the divine blood in order to form the growth of the Life of God within her. Like sun, it is reflected in her intelligence, to make her know her Creator and be formed in His likeness. It puts liveliness in the whole soul, in order to put all virtues in force, and it pushes her to new works and to sacrifices unheard-of. The food of my Will gives itself in every instant, at each breath, at night, during the day, in each thing, and as many times as one wants; nor is there any danger, as with corporal food, that in taking too much of it, it may do harm and even produce illnesses - no, no; rather, the more one takes of it, the more it fortifies and raises the soul to the likeness of her Creator. One can remain with one's mouth always opened, in the act of taking this celestial food. All the opposite for one who does not take this food of my Will. For one who does not take it at all, it can be said that she disposes herself to die eternally. As for one who seldom feeds herself, she is weak and inconstant in good, she is cold in love, she is lacking in divine blood, in such a way that the Divine Life grows as though anemic within her. The light of her intelligence is so dim, that she knows little or nothing of her Creator; and not knowing Him, His likeness is so far away from her, for as much as she is far away from the food of His Will. She is without liveliness in doing good, because she does not have sufficient food; and now patience escapes her, now charity, now detachment from everything; so, the poor virtues live as though strangled, without enough food of my Will. Ah! if one could see a soul without this celestial food, one would weep over her, so many are the miseries and the rubbish with which she is covered. However, there is more for one to compassionate if one sees a creature starved of corporal food, because many times she lacks the means in order to buy it; but the food of my Will is given out for free, therefore one who does not take it deserves condemnation; and the condemnation is formed by herself, because she has rejected the food which gave her life."

Then, afterwards, I heard that various people had suffered contrasts, humiliations and other things; and my sweet Jesus resumed His speaking: "My daughter, just as the body contains bad blood which infects the good one, and it is necessary to apply vesicants, leeches, bloodlettings, in order to draw out the bad blood, otherwise one is in danger of remaining paralyzed for the rest of one's life; in the same way, the soul who lacks the continuous food of my Will, contains many bad humors, and it is necessary to apply the vesicants of humiliations, in order to draw out the bad humor of self-esteem; the bites of leeches, in order to extract the infected humor of the vainglory of one's own self; immediate bloodlettings, to block and draw out the bad blood of the little attachments which she keeps forming in her heart toward the people whom she approaches in doing good. Otherwise, those humors would grow so much as to infect everything she does,

in such a way as to remain paralyzed in good for the rest of her life. Punctures always do good; they are the sentries of the heart which maintain the blood pure – that is, the intention of the soul upright in doing good. Therefore, if all did good only in order to fulfill my Will, punctures would not be necessary, because my Will is the safeguard against all bad humors. So, punctures are also the penalties for those who do not take enough food of my Will."

10/17/26 – Vol. 20 *How the soul goes around in all Creation and Redemption, keeping the Divine Will company in all of Its acts, and asking for Its Kingdom in each one of them. How the Fiat is the foundation of the Kingdom of the Divine Will.*

It seems I cannot do without continuing my round in the Supreme Will. I feel It is my true home, and only when I go around within It—then am I content, because I find everything that belongs to my sweet Jesus, and by virtue of His Will, all that belongs to Him, is also mine. Therefore, I have much to give to my beloved Good; even more, there is so much to give Him, that I never finish giving Him everything. So I remain always with the desire to go back and continue my round, to be able to give Him everything that belongs to His adorable Will.

So, while going around, thinking of the great good that the Supreme Volition brings to the soul, I prayed to Jesus that He would soon make It known to all, so that they might take part in such a great good. And in order to obtain this, as I reached each created thing, I said to Him: "I come into the sun to keep company with Your Will reigning and dominating in it, with all the splendor of Its majesty. But while I keep You company in the sun, I pray You that Your Eternal Fiat be known, and just as It reigns triumphantly in the sun, It may come to reign triumphantly in the midst of creatures.

"See, the sun also is praying You—all of its light turns into prayer, and as it extends over the earth and invests plants and flowers, mountains and plains, seas and rivers with its light, it prays that Your Fiat may be one upon earth, harmonizing with all creatures. So, I am not the only one who is praying, but it is the power of Your very Will reigning in the sun that is praying. The light is praying; its innumerable effects, the goods, the colors it contains, are praying—all are praying that Your Fiat may reign over all. Can You resist such a great mass of light, that prays with the power of Your own Will?

"And I, little as I am, while keeping You company in this sun, bless, adore, glorify Your adorable Will, with that magnificence and glory with which Your own Will glorifies Itself in Its works. So, only in the creatures is Your Will not to find the perfect glory of Its works? Therefore, come—may Your Fiat come."

But while I am doing this, I feel all the light of the sun praying that the Eternal Fiat may come; or rather, it is His very adorable Will that, investing the light, prays. And I, leaving It there praying, move on into the other created things to make my tiny little visit, to keep a little company with the adorable Will in each one of Its acts, that It exercises in each created thing. Therefore, I go through the heavens, the stars, the sea, so that the heavens may pray, the stars may pray, the sea may pray with its murmuring that the Supreme Fiat be known and reign triumphantly over all creatures, just as It reigns in them. Then, after going around over all created things to keep company with the Divine Fiat, and to ask, within each thing, that It may come to reign upon earth—how beautiful it is to see and to hear the whole Creation praying that Its Kingdom may come into the midst of creatures.

Then I descend into everything that my Jesus did in Redemption—in His tears, in His baby moans, in His works, steps and words, in His pains, in His wounds, in His Blood, and even in His Death, so that His tears may pray that His Fiat come, His moans and everything He did, all in chorus, may supplicate that His Fiat be known, and that His very Death may make the life of His Divine Will rise again in the creatures.

Then, while I was doing this and other things—I would be too long if I wanted to say everything—my sweet Jesus, clasping me to Himself, told me: "Little daughter of My Will, you must know that My Will left Itself reigning in all Creation, to give the field to creatures to make as many visits to It for as many things as It created. It wanted the company of the creature in the mute language of the whole universe.

"How hard is the isolation of this Will so holy, that wants to sanctify, and finds no one with whom to share Its sanctity; It is so rich and yearning to give, and finds no one to whom to give; so beautiful, and It finds no one to embellish; so happy, and It finds no one to make happy. Being able to give—wanting to give, and having no one to whom to give is always a sorrow and an unspeakable pain; and then, to one's yet greater sorrow, being left alone.

"Therefore, in seeing a creature enter the field of Creation to keep It company, It feels delighted, and It feels that the purpose for which It left Itself reigning in each created thing is being fulfilled. But what renders It more happy, more glorified, is that, as you reach each created thing, you ask that Its Fiat be known and reign over everything, and you move My very Will in the sun, in the heavens, in the sea—in everything, to pray that the Kingdom of My Will may come. In fact, since My Fiat is in you, it can be said that it is My Will Itself that prays and moves all of My works, and even My tears and sighs, so that the Kingdom of My Will may come.

"You cannot understand what contentment you give Me, what a breach it is into My Heart and into My very Will, to hear all Our works praying because they want Our Fiat. You see, then, My contentment, as I see that you seek nothing for yourself—neither glory, nor love, nor graces. And in seeing that your littleness cannot obtain a Kingdom so great, you go around in all My works, wherever an act of My Will is present, doing its office, and you make My own Fiat say: 'Your Kingdom come. O please! let It be known, loved and possessed by the human generations.'

"A Divine Will that prays together with Our works, and together with Its little daughter, is the greatest portent. It is a power equal to Our own that prays, and it is impossible for Us not to grant what it asks. How holy, how pure, noble and fully Divine, without a shadow of the human, is the Kingdom of Our Will. Our own Fiat will be Its basis, Its foundation and Its depth, that, extending below, in the midst, and above these children of the Celestial Family, will render their step firm, and the Kingdom of My Will unshakeable for them."

10/17/28 – Vol. 25 *How each truth of the Fiat possesses an enchantment over the human will. The war of the Fiat. Analogy between the Conception of Jesus and the Eucharist, and between the Prisoner and the prisoner.*

My poor mind wandered in the Divine Volition; I felt all the truths spoken to me by my highest Good, Jesus, like many suns that invested my little human will, such that, enraptured by so much variety of light, it no longer felt like acting.

And my highest Good, Jesus, moving in my interior, told me: "My daughter, each truth I have manifested on My Divine Will is not only a Divine Life that I have

issued from Myself, but it possesses a sweet enchantment, to enchant the human will that, enchanted by Mine, will feel itself under the enchantment of an inactivity and will give free field of action to My Divine Will.

"So, each truth on My Divine Will will be a fierce army against the human will. But do you know what it will be fierce with? With light, with strength, with love, with beauty, with sanctity, to wage war on the human will by means of all these weapons. The human will, before all these weapons, will undergo a sweet enchantment and will let itself be conquered by the Divine Fiat. Therefore, each additional knowledge on It is a greater enchantment that the human will will undergo. It can be said that all the truths I have told you about My Divine Will are as many paths in order for It to make Its way into the human will, that will first prepare, and then form My Kingdom in the midst of creatures.

"Now, just as each truth possesses an enchantment, so each act done by the creature in My Will is an encounter that she has with My Volition, to receive all the strength of this Divine enchantment. So, the more acts of My Will she does, the more human ground she loses, acquiring the Divine. And if she plunges all of herself into It, the only thing left to her will be to remember that she has a will, but that she keeps it at rest and enchanted by the Divine Will."

After this, I continued my acts in the Divine Fiat, and following Its acts, I was accompanying the Conception of Jesus in the maternal womb. And Jesus, moving in my interior, told me: "My daughter, how much analogy exists between the Conception I did in the maternal womb and what I do in each consecrated Host. See, from Heaven I descended to conceive in the womb of My Celestial Mama; from Heaven I descend to be consecrated, hidden, within the veils of the species of bread. In the dark, immobile, I remained in the maternal womb; in the dark, immobile, and made even smaller, I remain in each Host.

"Look at Me, I am here, hidden in this tabernacle; I pray, I cry and I make not even My breath heard; within the sacramental veils, My very Divine Will keeps Me as though dead, annihilated, restricted, compressed, while I am alive and give life to all. Oh! abyss of My Love, how immeasurable you are. In the maternal womb I was loaded down with the weight of all souls and of all sins; here, in each Host, small as it is, I feel the enormous weight of the burden of the sins of each creature. And while I feel crushed under the enormity of so many sins, I do not tire, because true love never tires, and wants to win with the greatest sacrifices; it wants to expose its life for the beloved. This is why I continue My Life, from the moment I conceived up to My Death, in each Sacramental Host.

"Now I want to tell you of the pleasure I feel in having you near My tabernacle, under My sacramental gazes, and the analogy that exists between Me and you. See, I am here, hidden under the empire of My Divine Will. Ah! it is My Will Itself, Its power, that contains the prodigy of hiding Me in each Host with the consecration. You are in your bed, only by the empire of My Fiat. Ah! it is not corporal maladies that keep you hampered—no, but it is My Will alone that wants it so; and making a veil of you, It hides Me and forms for Me a living Host, a living Tabernacle.

"Here, in this Tabernacle, I pray continuously; but do you know what My first prayer is? That My Will be known, that Its rule that keeps Me hidden may rule over all creatures, and may reign and dominate in them. In fact, only when My Will is known and forms in them Its Kingdom—then will My Sacramental Life have its complete fruit, the fulfillment of the so many sacrifices, the restoration of My Life in creatures. And I am here hidden, making many sacrifices to wait for the triumph—the Kingdom of My Divine Will. You too pray, and as you echo

My prayer, I hear your continuous speaking by putting all My Acts and all created things in motion; and you ask Me, in the name of everyone and everything, that My Will be known and form in them Its Kingdom.

"Your echo and Mine are one, and we ask for one same thing—that everything may return into the Eternal Fiat, that Its just rights be given back to It. See, then, how much analogy there is between you and Me; but the most beautiful one is that what I want, you want—we are both sacrificed for a cause so holy. Therefore, your company is sweet to Me, and in the midst of so many pains that I suffer, it renders Me happy."

10/18/03 – Vol. 5 *Sin is an act of the human will opposite to the Divine. True love is to live in the will of the beloved.*

Continuing in my usual state, I saw my adorable Jesus for short instants, and He told me: "My daughter, do you know what forms sin? An act of the human will opposite to the Divine. Imagine two friends who are in opposition; if the thing is light, you would say that their friendship is not perfect and loyal. Be it even in little things, how can they love and yet oppose each other? True love is to live in the will of the other, even at the cost of sacrifice. If then the thing is grave, not only are they not friends, but they are fierce enemies. Such is sin. Opposing the Divine Will is the same as making God one's enemy; be it even in little things, it is always the creature that puts herself in opposition to the Creator."

10/18/05 – Vol. 6 *Everything is in increasing love and in remaining close to Jesus.*

This morning, as I was in my usual state, Jesus came all of a sudden and told me: "My daughter, what foolishness – even in holy things they think of how to content themselves. If in holy things they make Me flee, where shall I find a place in the actions of my creatures? What a mistake! – when everything is in anticipating the actions of love, in executing them, gathering as many things as possible in order to increase love, and remaining very close to Me to drink at the spring of my love, and to immerse oneself completely in my love. And yet – what a blunder! – they do everything differently." Having said this, He disappeared.

10/18/06 – Vol. 7 *The works which most please Jesus are the hidden works.*

As I was in my usual state, blessed Jesus just barely came and told me: "My daughter, the works which I like the most are the hidden works because, free from any human spirit, they contain such preciousness within themselves, that I keep them as the choicest inside my Heart; so much so, that in comparing a thousand external and public works with one internal and hidden work, the one thousand external ones remain below the single internal work, because in the external works the human spirit always takes its part."

10/18/11 – Vol. 10 *Jesus plays with the soul.*

This morning, my most sweet Jesus just barely made Himself seen in the act of putting His finger in my mouth, almost wanting me to raise my voice to speak to Him, telling me: "Make Me a lullaby of love, I want to distract Myself a little from that which creatures do to Me. Speak to Me of love – cheer Me."

And I: 'You do it first, for I will learn from You how to do it.' And Jesus told me many things about love, adding: "Shall we play?" And I: 'Yes.' And He seemed to take an arrow from within His Heart, sending it into mine. I felt I was dying with pain, and I writhed with love.

And Jesus: "I did it; now you do it."

And I: 'I don't know what to send You. In order to do it for You I must use your own.' And so I took the arrow and I threw it into His Heart, and Jesus was wounded and fainted, and I sustained Him in my arms. But who can say all the nonsense?

Now, at the best moment He disappeared, without even helping me to turn. It seemed that an Angel wanted to help me, and I: 'No, I want Jesus. My Angel, call Him, call Him, otherwise I will stay here.' And I cried out loudly: 'Come, come, O Jesus!' And it seemed that Jesus came - I won Him. Bravo, Jesus! And while helping me to turn, He told me: "You offend the Angel."

And I: 'It is not true, I want everything from You. Besides, he knows that I must love You over all.' Jesus smiled and disappeared.

10/18/12 – Vol. 11 *Jesus and Luisa cry together.*

This morning, my always lovable Jesus came for just a little, all afflicted and crying. I cried together with Him, and then He said: "My daughter, who is it that makes us cry and oppresses us so much? It is the cause of the world, isn't it?" And I: 'Yes.' And He: "For a cause so holy and so without personal interest do we cry; and yet, who considers this? On the contrary, they laugh at the affliction we suffer because of them. Ah! Things are still at the beginning; I will wash the face of the earth with their very blood." And I could see so much human blood being shed, that I said: 'Ah! Jesus, what are You doing? Jesus, what are You doing?'

10/18/21 – Vol. 13 *The disturbance of the soul is the night that prevents the Sun of Jesus from rising. Disturbance is nothing other than lack of abandonment in God.*

I spent a day distracted because of a few things I heard - which it is not necessary here to say - and also a little disturbed; and as much as I tried, I could not free myself. So, for the entire day I did not see my sweet Jesus, the Life of my soul, as if the disturbance were a veil which, placing itself between me and Him, prevented me from being able to see Him. Then, late at night, my mind, tired, calmed itself and my lovable Jesus, as if He were waiting, made Himself seen and, sorrowful, told me: "My daughter, today with your disturbance you have prevented the Sun of my Person from rising in you. Disturbance is cloud between Me and you, which prevents the rays from descending in you. And if the rays do not descend, how can you see the Sun? If you knew what it means not to let my Sun rise, and what great harm this is for you and for the whole world, you would well be attentive never to trouble yourself. In fact, it is always nighttime for disturbed souls, and at night the Sun does not rise. On the other hand, it is always daylight for the peaceful ones, and at whatever hour my Sun wants to rise, the soul is always ready to receive the good of my coming.

Then, disturbance is nothing other than lack of abandonment in Me, and I want you so abandoned in my arms that you must not have even one thought for yourself - I will take care of everything. Do not fear; your Jesus cannot do without taking care of you, keeping you sheltered from all. You cost Me much - much have I placed in you. I alone have right over you. Therefore, if the rights are Mine, the custody will be all Mine. So, be at peace and do not fear."



10/18/29 – Vol. 27 *Beauty of the Creation. For one who lives in the Divine Will, God is in the act of always creating. The creature who lives in the Divine Volition doubles her love toward God. The two arms: immutability and firmness.*

I felt myself in the immensity of the light of the Divine Fiat, and in this light one could see the whole Creation lined up as a birth from It; and wanting to delight in Its works, it seemed as if It were in the act of creating them and of always making them by preserving them.

And my lovable Jesus, coming out from within my interior in the act of looking at the Creation to glorify Himself by means of His works, told me: "My daughter, how beautiful is Creation—how It glorifies Us, how It magnifies the power of Our Fiat. It is nothing but one single act of Our Divine Volition, and though many things can be seen, one different from the other, they are nothing but the effects of Its single act, that never ceases and contains Its continuous operating act. And since Our Act possesses by nature, as Its own exclusive property, light, immensity, empire and multiplicity of innumerable effects, it is no wonder, then, that as Our Fiat formed Its single act, from it came out immensity of heavens, most resplendent sun, vastness of sea, ruling wind, beauty of flowering, species of every kind; and power, such that, as if all Creation were a light breath, a little feather, It keeps It suspended, without any support, enclosed only in Its creative strength. Oh! power of My Fiat—how insuperable and unreachable You are!"

"Now, you must know that only in the soul in whom My Divine Will reigns, since It reigns in all Creation, what the soul does unites itself to the single act that My Will does in the Creation, to receive the deposit of all the good that was done in It. In fact, this great machine of the universe was done in order to give It to the creature—but to that creature who would let Our Divine Volition reign. It is right that We do not go out of Our established purpose, and that the creature recognize and receive Our gift. But how to receive it if she is not in Our house—that is, in Our Divine Will? She would lack the capacity to receive it and the space in which to contain it. Therefore, only one who possesses My Divine Will can receive it.

"My Will delights with Its single act, as if It were in the act of creating for love of her; It makes her feel Its continuous act of creating the heavens, the sun and everything, and says to her: 'See how much I love you—only for you I continue to create all things; and to receive the requital from you, I make use of your acts as material in order to extend the heavens, as material of light in order to form the sun; and so with all the rest. The more acts you do in My Fiat, the more material you administer to Me with which to form more beautiful things in you.' Therefore, let your flight in My Will never stop, and I will take the occasion to always operate in you."

After this, I continued my acts in the Divine Volition, and making all of Its acts done in Creation and Redemption my own, I offered them to the Divine Majesty as the most beautiful gift I could give It as requital of my love; and I said to myself: "Oh! how I would like to have a heaven, a sun, a sea, a flowery earth, and everything that exists—all my own—to be able to give to my Creator my heaven, a sun that would be my own, a sea and a flowering that would all say: 'I love You, I love You, I adore You...'"

But while I was thinking of this, my beloved Jesus, clasping me in His arms, told me: "My daughter, for one who lives in Our Will, everything is her own; since her will is one with Ours, what is Ours is hers. Therefore, in all truth you can say to Us: 'I give You my Heaven, my sun and everything.' The love of the creature rises into Our Love and places itself at Our level. In Our Divine Fiat the creature

duplicates Our Love, Our Light, Our Power, Happiness and Beauty, and We feel loved not only with Our own doubled love, but with powerful love, with love that enraptures Us, with love that makes Us happy. And seeing Ourselves being loved with doubled love on the part of the creature who lives in Our Will, for love of her We feel drawn to love all creatures with doubled love.

"In fact, with the creature in Our Fiat, her act loses life and she acquires Our Act as her own; and Our Act possesses the fount of light, of power, of love, the fount of happiness and beauty, and the soul can double, triple—multiply Our founts as much as she wants. And since she is in Our Will, We let her do it. We give her all the freedom, because what she does remains all in Our house—nothing goes out of Our Divine and endless boundaries, therefore there is no danger that the fount of Our goods might receive the slightest harm. So, if you remain always in Our Divine Will, what is Ours is yours, and you can give Us whatever you want as your own."

Then, I felt afflicted because of many things that it is not necessary to say on paper; and my adorable Jesus added: "My daughter, courage, I do not want you to afflict yourself. I want to see in your soul the peace and the joy of the Celestial Fatherland; I want your very nature to give of the fragrance of Divine Will, that is all peace and happiness. It would feel uncomfortable in you, and as though jeopardized in Its light and happiness, if perennial peace and happiness is not in you. And then, don't you know that one who lives in My Divine Fiat forms two arms for herself? One is immutability, the other arm is firmness in operating continuously. With these two arms she keeps God clasped, in such a way that He cannot free Himself from the creature; not only this, but He enjoys her keeping Him clasped to herself. Therefore, you have no reason to afflict yourself, whatever the circumstances might be, when you have a God who is all your own. So, let your thought be to live in that Fiat that gave you life to form life in you, and I will take care of the rest."

10/18/30 – Vol. 28 *Value of the kisses and embraces of the Virgin to Baby Jesus, because, possessing the Divine Will, all of Her acts rendered themselves infinite and immense for Jesus. Resurrection of the acts done in the Divine Will. Effects of the "I love You."*

I continue in my usual state, and pausing in the act when the Sovereign Queen gave birth to little Baby Jesus, and clasping Him to Her breast, kissed Him and kissed Him again, and delighting in Him, gave Him Her most sweet milk—oh! how I too yearned to give Him my affectionate kisses and my tender embraces to my little Child Jesus.

And He, making Himself seen in act of receiving them, told me: "Daughter of My Volition, all the value of the acts of My Celestial Mama was because they came out of the immense womb of My Divine Will, whose Kingdom, whose life, She possessed. There was not one motion, act, breath and heartbeat that was not full of Supreme Volition, up to overflowing outside. Her loving kisses that She gave Me, came out of the fount of It; Her chaste embraces with which She embraced My infantile Humanity contained the immensity. In Her most pure milk with which She nourished Me, as I suckled from Her virginal breast, I suckled from the immense breast of My Fiat; and in that milk I suckled Its infinite joys, Its ineffable sweetneses, the food, the substance, the infantile growth of My Humanity, from the immense abyss of My Divine Will.

"So, in Her kisses I felt the eternal kiss of My Will that, when It does an act, never ceases doing it; in Her embraces I felt a Divine Immensity embracing Me;

and in Her milk I nourished Myself Divinely and humanly, and She gave Me back My celestial joys and the contentments of My Divine Will that kept Her all filled. If the Sovereign Queen had not had a Divine Will in Her power, I would not have contented Myself with Her kisses, with Her love, with Her embraces and with Her milk. At the most, My Humanity would have been content, but My Divinity—I, Word of the Father, who had the infinite, the immense, in My power—wanted infinite kisses, immense embraces, milk full of Divine joys and sweetesses. And only in this way was I satisfied, as My Mama, possessing My Divine Will, could give Me kisses, embraces, love and all Her acts that gave of the infinite.

"Now, you must know that all the acts that are done in My Divine Will are inseparable from It; it can be said that they form one single thing, act and will; the will can be called light, the act heat, that are inseparable from each other. So, all those who will possess My Fiat as life will have in their power all the acts of the Celestial Mama; and She had in Her power all of their acts, in such a way that in Her kisses and embraces I felt Myself kissed and embraced by all those who were to live in My Will, and in them I feel Myself being kissed again and embraced by My Mama. Everything is in common and in perfect accord in My Will; each human act descends from Its womb, and with Its power, It makes it rise back into the center from which it came out. Therefore, be attentive and let nothing escape you that does not enter into My Divine Will, if you want to give Me everything and receive everything."

My poor mind continues its course inside the Divine Will, according to the circumstances I find myself in; but my point of support, my origin, the means, the end of my acts, is always the Divine Will. Its life runs within me like the sweet murmuring of the sea, that never stops. And I, as requital of homage and of love, give to It the murmuring of my acts that the same Divine Fiat makes me do.

And my always lovable Jesus continues, telling me: "My daughter, each act done in My Divine Will forms a Divine resurrection in the soul. Life is formed, not of one act, but of many acts united together; so, the more acts are done, so many times does she rise again in My Will, in such a way as to be able to form a complete life, all of Divine Will. Just as the human life is formed of many distinct members in order to be able to form its life, and if there were only one member, it could not be called life, and if some members were missing, it would be called defective life; in the same way, the repeated acts done in My Will serve as if different members of Divine Will were formed in the creature; and while they serve to reunite together these acts in order to form the life, they serve to nourish the same life.

"And since My Divine Will has no end, the more acts are done in It, the more Its Divine Life grows in the creature. And while this Life rises again and grows, the human will receives death from these very acts done in My Divine Volition; it finds no nourishments with which to nourish itself, and feels itself dying at each act done in My Divine Will. But—what sorrow!—as many times as the creature does her will in her acts, so many times does she make Mine die in her act. Oh! how horrifying it is to see that a finite will casts out of its act an infinite Will that wants to give it Life of light, of beauty, of sanctity."

Then, I continued my acts in the Divine Volition, with my usual refrain: "I love You, I love You in everything that You have done for love of Us." But while I was doing this, I thought to myself: "Blessed Jesus must be tired of my singsong 'I love You, I love You.' So, why say it?"

And my sweet Jesus, moving in my interior, told me: "My daughter, true love, accompanied also by the words 'I love You,' never brings Me tiredness,

because, I being a complex of love and a continuous act of love, as I never cease to love, when I find My Love in the creature, I find Myself; and the sign that her love is a birth from My Love is when it is continuous. An interrupted love is not the sign of Divine Love; at the most, it can be a love of circumstances, an interested love, such that, as these cease, love ceases. And also the words 'I love You, I love You,' are nothing other than the air that My Love produces in the creature, that, condensed within her, produces as though many flashes of little flames toward Him whom she loves. And I, when I hear you say 'I love You, I love You'—do you know what I say? 'My daughter is flashing in the air of her love toward Me, and one flash does not wait for another.'

"And besides, all continuous acts are those that have the virtue of preserving, nourishing and growing the life of creatures. See, also the sun rises every morning and has its continuous act of light; nor can it be said that by rising every day it tires men and the earth; rather, the complete opposite—all long for the rising of the sun, and only because it rises every day does it form the nourishment of the earth. Day after day, it keeps nourishing, little by little, the sweetness in the fruits, until it makes them reach perfect maturation; it nourishes the varied tints of colors for the flowers, the development for all the plants; and so with all the rest. A continuous act can be called perennial miracle, though creatures do not pay attention to it; but your Jesus cannot do without paying attention, because I know the prodigious virtue of an act never interrupted. Therefore, your 'I love You' serves to preserve, nourish and grow the life of My Love in you; if you do not nourish It, It cannot grow, nor receive the multiplicity of the sweetesses and the variety of the Divine colors that My Love contains."

10/19/11 – Vol. 10 *The love from the earth renders Jesus more content, because the love of Heaven is His own, while He wants to gain that of the earth.*

This morning, my always lovable Jesus wanted to escape me, so I clasped Him tightly in my arms, and since Jesus wanted to wriggle free, I said to Him: 'You teach me. The day before yesterday You bound me tightly, in such a way that I was unable to make one movement, and I let You do it, so that at the right occasion I could repay You with the same thing. Now You be quiet – let me do it, I want to speak to You in your ear, more so since I don't feel like shouting, as it seems that in these last days You wanted to make me shout by playing deaf, by pretending not to understand me, and I was forced to repeat and to shout in order to make myself understood. I don't know, every once in a while You come up with something new.'

And Jesus: "I was deafened by the offenses of the creatures, and in order to be distracted and cheered I wanted to hear your harmonious voice, and so I pretended not to hear. Ah! you do not know what echo of maledictions comes from the earth! The voices of love, of praises... break this pestilential echo and relieve Me quite a bit."

In the meantime, it seemed that Mama was coming, and I: 'Oh! Mama, Mama! Come, Oh Jesus! Oh Mama!'

And She: 'Love Jesus very much. Keep Him content – love is His happiness.'

And I: 'It seems that somehow He is content; I do what I can to love Him, but it seems to me that You can make Him content more than I can.'

And She: "My daughter, the love of Heaven is His own, but He wants to gain the love of the earth. This is why, on this side, you can make Him more content, by loving Him and, much more, by suffering.'

And I: 'If You knew O Mama, what He does to me! He leaves me, He reaches the point of denying sufferings to me in order to chastise. Listen to what He told me the day before yesterday – that He wants to let foreign people come into Italy. How much ruin will they not produce? He really wants to do impertinences; and to make me surrender, He bound me very tightly to His Will.'

And Jesus: "Are you accusing Me?"

And I: 'Certainly I have to accuse You before Mama, because She entrusts You to me, recommending that I be well attentive so as not to let You operate chastisements, and She told me even to be daring in order to disarm You. Isn't it true, Mama?'

And She: "Yes, it is true, and I want you to continue on, because grave chastisements have been prepared. Therefore, love Him very much, for love will sweeten Him, at least."

And I: 'I will do what I can. I feel I love Him alone, so much so, that I can be without You, but without Jesus - no. And You certainly don't feel sorry about that, because You know and You want that I must love Jesus the most, among everyone.' And Mama seemed to be content.

10/19/22 – Vol. 14 Jesus repeats that which His Humanity did in the Divine Will in the soul who lives in It. Necessity of knowledge: the more values and effects one knows, the more he receives. Long wait of Jesus, of many centuries, to make His Divine Will known.

Continuing to be all abandoned in the arms of my sweet Jesus, I felt all immersed in His Most Holy Volition, finding myself as though in Its center. Then, on coming, He told me: "My daughter, my Humanity lived as though in the center of the Eternal Sun of my Divine Will. And just as rays started from this center, which, carrying my Immensity with them, enveloped everything and everyone, so my work, starting from this center, was as though in act for each act of creature; each word as though in act for each word; each thought as though in act for each thought; and so with all the rest. And as it descended, it ascended again into its center as one single act, carrying all human acts with itself, in order to redo them and reorder them, according to the Will of my Father. Therefore, only because my Humanity lived in the center of the Eternal Volition, was I able to embrace everyone as one single act, in order to accomplish with decorum, worthy of Me, the Work of Redemption; otherwise It would have been an incomplete work and unworthy of Me. And just as the split of the human will from the Divine was the whole of evil for man, the stable union of the will of my Humanity with the Divine was to form his whole good. This happened in Me as though naturally.

Look at the Sun: what is it? A ball of light; and this light is diffused equally to the right, to the left, to the front, to the back, above, under - everywhere. The light of many centuries ago is the same as that of today: nothing has changed, neither light, nor heat. And the light of today will be that of the end of the centuries. If the Sun had reason, it could tell all the human acts; even more, it would keep them within itself as its own property, having been life, effect and cause of each of those acts; and this, as something natural to it. Now, all this happens for the soul who lives in the center of my Will. She embraces all and no one escapes her; she acts for all, and omits nothing. Together with Me, she does nothing but diffuse to the right and to the left, to the front and to the back - but in a simple and natural way. And as she operates in my Will, she goes around through all centuries and raises her act over all human acts in a divine manner, by virtue of my Will.

Listen, my daughter, regenerated in my Supreme Volition, to what I want to make of you and in you: I want to repeat that which my Humanity did in the Divine Will, but I want your will united with Mine, so that you may repeat together with Me what I did, and still do. In my Will there are all the acts which my Humanity did, both exterior and interior. Of my exterior acts, it is more or less known what I did; and if the creature wants it, she can unite with Me and share in the good I did. And I feel contentment because I see my good in the midst of creatures as though multiplied by virtue of the union they form with Me; my acts are as though placed on a counter, and I collect the interest. On the other hand, little or nothing is known of the interior acts which my Humanity did in the Divine Will for love of all. So, how can the creature unite with Me and share in that good, if she knows neither the power of this Will, nor how my soul operated in It, nor what I did? Knowledge brings with itself the value, the effects, the life of that good.

An object provides as much utility for as much as it is known; and many times it happens with two objects having the same value that someone who knows more about the value, in selling it, earns more, while someone else who does not have that knowledge, gives it up for less. How much does knowledge accomplish! Many become rich because they take the care of knowing things; others find themselves in the same circumstances, but are poor because they do not know things well.

Now, since I want you together with Me also in the interior acts which my Humanity did in this Supreme Volition, it is right that I make you know the qualities, the value, the effects, the power and the ways of this Will of Mine; and as I keep manifesting them to you, I open between us the participation in that which I make you know. Otherwise, why would I say it to you? Perhaps to give you simple news? No, no; when I make something known it is because I want to give. Therefore, as many values and effects as you know, so many have I given to you. See, then, the great good I want to do - not only for you, but also for others. In fact, as the knowledge of living in the Divine Will makes its way, It will be loved more, and love will absorb into them all the good which the knowledge, as prolific mother, will have delivered for them.

I am not the isolated God - no. I want the creature together with Me; my echo must resound in hers, and hers in Mine, so as to make them one. And if I have waited for so many centuries to make known my Will operating in the creature, and hers operating in Mine - almost raising it to my own level - it is because I had to prepare and dispose the creatures to move from minor to greater knowledges. I had to act like a teacher who must teach vowels, consonants, and then move to compositions. Until now nothing but vowels and consonants was known about my Will; it was necessary that I move to compositions, and this will carry out the Life of my Will.

The first composition - I want it from you. If you are attentive, you will do it well, so as to give Me the honor of an essay given to you by your Jesus; the most noble essay, the essay of the Eternal Will, which will bring Me the greatest glory, and forming the connection with the creatures, will make known new horizons, new heavens, and new excesses of my Love. See, in my Supreme Will are all my interior acts, which my Humanity did, as though in waiting to come out as messengers, to put themselves on the way. These acts were done for the creatures and want to give themselves and make themselves known; and since they cannot give themselves, they feel as though imprisoned, and they pray - they implore my Will to make them known, so as to be able to give the good which they contain.

I find Myself in the condition of a poor mother, who has held her birth inside her womb for a long time, and as the time comes to deliver, if she does not, she

agonizes, she anguishes; and forgetful of her life, at any cost she wants to give birth. The hours, the days of delay seem like years and centuries to her. She has done and disposed everything; there is nothing left but to deliver it.

So am I - more than a mother. For many centuries I have held within Me, more than a birth, all my human acts done in the Sanctity of the Eternal Volition in order to give them to the creature. And when they give themselves, they will raise the human acts of the creature to Divine Acts, and will adorn her with the most beautiful beauties, making her live with the Life of my Will; giving her the value, the effects and the goods which my Will possesses. Therefore, more than mother, I agonize, I anguish, I burn with desire to deliver this birth from my Will. The time has come; there is nothing left but to find one who would receive the first birth, so as to continue with other births in other creatures. This is why I tell you - be attentive; enlarge your heart to be able to receive all the value, the effects, the knowledge which my Will contains, so that I may place the first birth in you. How much joy will you give Me! You will be the beginning of my happiness upon earth. I could say that the human will rendered Me unhappy in the midst of creatures; and my Will operating in the creature will restore my happiness."

10/19/26 – Vol. 20 *The Divine Fiat possesses the source of novelty, and the soul who lets herself be dominated by It is under the influence of a new continuous Act, never interrupted, and receives the effects and the life of everything that the Divine Will has done.*

As I was in my usual state, my adorable Jesus made Himself seen in my interior, with a Sun that descended from heaven and was centered in His breast; and as I prayed, breathed, moved and did my acts in His Will, I acquired light, and Jesus expanded more within my soul, occupying more space. I remained surprised in seeing that everything I did acquired light from the breast of Jesus, and that Jesus became larger and extended more within me, and I was filled more with Him.

After this, He said to me: "My daughter, My Divinity is a new continuous Act, and since My Will is the regime of It, the carrying out of Our works, the bearer of this new Act, It possesses the fullness of this new Act, and therefore It is ever new in Its works, new in Its happiness, in the joy, and ever new in the manifestations of Its knowledges. This is why It tells you always new things about My Fiat—because It possesses the source of novelty. And if it seems that many things look alike, and hold hands, this is the effect of the endless light It contains, that is indivisible, and therefore they seem to be lights that are all linked together.

"And just as in the light there is the substance of colors, that are like many new and distinct acts that the light possesses—one cannot say that there is only one color, but all colors, with the variety of all shades: pale, strong and dark; however, what embellishes these colors and renders them more brilliant is the fact that they are invested by the power of light, otherwise they would be like colors without attractiveness and without beauty—in the same way, the many knowledges given to you about My Will, because they start from Its endless light, are invested with light, and therefore it seems that they hold hands, that they look alike.

"However, in their substance, they are more than colors—ever new in the truths, new in the way, new in the good they bring, new in the sanctification they communicate, new in the similes, new in the beauties. And perhaps even just one new and additional word contained in the different manifestations about My Will, is always a Divine color, and it is a new eternal Act, that brings to the creature an Act that never ends, in the grace, in the goods, and in the glory.

"And do you know what it means to possess these knowledges on My Will? It is as if one possessed a coin that has the virtue of making arise as many coins as one wants; and if one possesses a springing good, poverty is over. In the same way, these knowledges of Mine possess light, Sanctity, strength, beauty and riches, that arise continuously. So, those who will possess them will have the source of light, of Sanctity; therefore, darkness, weaknesses, the ugliness of sin, poverty in Divine goods, will end for them. All evils will end, and they will possess the source of Sanctity.

"See, this light that you see as centered in My breast is My Supreme Will. As you emit your acts, light arises and communicates itself to you, bringing you new knowledges about My Fiat, that, emptying you, enlarge the place for Me in which I can extend more within you. And as I keep extending Myself, so do your natural life, your will—all of yourself, come to an end, because you give place to Mine, and I occupy Myself with forming and extending more and more the Kingdom of the Supreme Fiat in you, and you will have a larger field in order to go around in It, and to help Me in the work of the new formation of My Kingdom in the midst of creatures."

Then, I continued my acts in the unending Heaven of the Divine Volition, and I could touch with my own hand how in everything that came out of the Eternal Fiat, both in Creation and in Redemption and in Sanctification, there are many beings and innumerable things—all new and distinct among themselves. At the most, they look alike, they hold hands, but not one being or thing can say: "I am the same as the other." Even the smallest insect, the littlest flower, carries the mark of novelty.

So I thought to myself: "It is really true that the Fiat of the Divine Majesty contains the virtue—the source of a new continuous Act. What happiness it is to let oneself be dominated by this omnipotent Fiat—to be under the influence of a new Act, never interrupted."

Now, while I was thinking of this, my sweet Jesus came back, and looking at me with unspeakable love, called everything around Himself. At His wish, all Creation and the goods of Redemption found themselves around Jesus, and He bound my poor soul to all Creation and Redemption, to let me receive all the effects of everything that His adorable Will has done. And He added: "My daughter, one who lets herself be dominated by My Will is under the influence of all Its acts, and receives the effects and the life of what I did in Creation and Redemption. Everything is in relationship with her, and bound to her."

10/19/37 – Vol. 35 *How the Divine Will forms the Most Holy Trinity in the creature who Lives in It. The Wonders of Its Acts. How True Love begins from oneself. The Divine Will fecundates and sows Divine Life within the souls.*

The Divine Volition keeps investing me. I feel Its Motion within me speaking as It moves, but with such an eloquence that, if It didn't perform a miracle to make Itself understood, I would not be able to repeat what It says. Even more, It adapts Itself to my capacity, because when It Speaks—Its Word being a Creative Word—It wants to Create the Good contained in Its Word; and if I were unable to understand, I couldn't make that Good my own, or even less, give it to others, as property of the Supreme Fiat. So I felt concerned thinking: How is it that Its Motion is Word?

And my sweet Jesus, visiting my poor soul, all Love told me: "Blessed daughter of the Divine Volition, know that where My Will Reigns with Its Creative

Power, Its Motion and Its Word, It Speaks in the works, in the steps, in the mind, in the breathing.... Wanting to establish Its Kingdom, My Will Speaks in order to Create Its Divine Life in each one of the acts of the creature. Therefore, it takes the greatest attention to sense where It wants to begin Its Teachings.

"By the Power of Its Word, Its Will Invests the human act—the breathing, the heartbeat, the thinking and the human word; and forms within it, Its Divine Work—the Breathing, the Heartbeat, the Thinking and the Divine Word. These Acts rise up to Heaven and present themselves before the Most Holy Trinity. Our Divinity looks at them, and what do We find? We find Ourselves, Our Life and even the Most Holy Trinity reproduced in these Acts. We look at the Prodigy of Our Will that overwhelmed the creature with Its Power, making of her the repetition of Our Own Life. O, how Happy, how enraptured We remain, because We find in her the Sanctity that resembles Us, Our Love that Loves Us, the Intelligence that understands Us, Our Power and Goodness that move Us to Love mankind through the bonds of Our Sweetness. We recognize Ourselves in her, finding the Work of Creation as We want It to be.

"A single one of these Acts contains such Wonders that they just can't find enough room in which to place themselves, such is their Greatness. Only in Our Immensity can they find the place in which to stay, remaining Fused with Our Acts. What will Our Glory and the glory of the creature not be, since her acts, by virtue of Our Fiat, have their place within the Acts of her Creator? O, if all knew what it means to Live in the Divine Will, to let It Reign, they would compete with each other to be invested by It and become repeaters of Divine Life."

Beloved Jesus kept silent. I remained immersed in the Sea of the Divine Volition, saying, as if stupefied: My God, what a great extent can be reached by one who Lives in Your Will...! And a crowd of thoughts, like many voices, were saying and saying... but I am unable to repeat them. Maybe I will be able to repeat them when I will be in the Heavenly Fatherland and possess the same language as up there.

So, feeling concerned, my Highest Good Jesus continued: "My daughter, don't be surprised. Everything is possible to My Will. True Love, when It is Perfect, begins from oneself. The true model is the Most Holy Trinity. My Celestial Father Loved Himself, and in His Love He Generated His Son; so He Loved Himself in His Son. I, His Son, Loved Myself in the Father, and from this Love the Holy Spirit proceeded. By this Loving of Himself, the Heavenly Father Generated One Single Love, One Single Power, Sanctity, and so forth. He tied the inseparable Union of the Three Divine Persons.

"When We Created the Creation We Loved Ourselves. We Loved Ourselves in laying Heaven and in Creating the sun; it was the Love for Ourselves that moved Us to Create many beautiful things Worthy of Us and inseparable from Us. When We Created man the Love of Ourselves became more intense, and as We Loved Ourselves in him Our Love reproduced Our Life and Image in the depth of his soul. One can give nothing other than what he possesses. So, since Our Love was Perfect, as We Loved Ourselves, We could not separate Ourselves from what was coming from within Us.

"Now, Our Will, in wanting the creature to Live in It in order to form Its Kingdom, Loves Itself, and Loving Itself, wants to give what It possesses. Our Will is Happy only when It forms the repetition of Our Life, and when It Operates in the acts of the creature. Then, Triumphant and Victorious, and with Highest Glory and Honor for Us, It brings them into Our Divine Womb, so that We may Recognize Our own Life in the acts of the creature who Lives in Our Will. This is

the meaning of Loving Itself in all that It wants to do and produce: giving Itself in order to form another being similar to Itself.

"Our Will is the fecundator and the sower of Our Life. Where It finds souls disposed It Loves Itself, fecundating them with Its Love—sowing in them Its Divine Acts, that, united together, form the Great Prodigy of the Divine Life in the creature. Therefore, abandon yourself completely in My Will. Let It make of you whatever It wants, and we'll be Happy—you and Us."

10/19/38 – Vol. 36 One who Lives abandoned in God finds in Him her Paternity, refuge and hiding place. The Fiat as support and Life of the whole Creation. How God winds up one who Lives in It.

I am in the arms of the Divine Volition, although under the nightmare of the hardest sufferings, so as to move to pity the whole Heaven and make It run to my rescue—to give me Strength in such a painful state. My Jesus help me, do not abandon me, I feel like succumbing. How hard my state is.

As I was saying this my sweet Jesus, more tenderly than the most tender mother, stretched His arms out to me and squeezed me, and uniting His Tears to mine, all Goodness told me: "Poor daughter of Mine, your pains are Mine, and I suffer together with you. Therefore Courage, abandon yourself in Me and you will find the Strength for your sufferings. The soul who abandons herself in Me grows like a baby who is kept under the care of his mommy, who swaddles him to let his members be strengthened, feeds him with her milk, holds him in her arms, kisses him, caresses him; and if he cries, she mixes her tears with those of her baby. So, the mother is the life of her baby. O! if the little one didn't have his mother, how badly he would grow without the one who feeds him with her milk; without clothing—without her warmth. He would grow sickly, weak and lonely, only a miracle can make him survive. Such is the soul who Lives abandoned in My arms. She has her Jesus, who is more than a mother for her. I feed her with the milk of My Graces; I swaddle her with the Light of My Will, so that she may be Strengthened and Confirmed in Good; I keep her cuddled to My chest, so that she may feel only My Love and the ardent beats of My Heart; I rock her in My arms. If she cries I cry with her, so that I feel My Life as being more hers, while she grows together with Me, and I do with her what I want. On the other hand, one who doesn't live abandoned in Me lives as though isolated, without milk, with nobody to take care of her existence.

"The soul who Lives abandoned in Me finds the refuge from her sufferings; the hiding place in which to hide so that nobody can touch her. If anybody wants to touch her, I will know how to defend her, because touching the one who loves Me is even more than touching Myself. I hide her in Me, and I confound those who want to strike the one who loves Me. I Love the one who lives abandoned in Me so much that I make of her the Greatest Portent, so as to astonish the whole of Heaven and to leave all confused those who believed they could strike her and leave her covered by shame and humiliation. Let's not add this to the many Pains We already suffer, since it would be the most Painful one: you, not living all abandoned in Me, and I in you. My daughter, let them say and do, as long as they don't touch Our Union. Nobody can enter into Our Secrets, in the abysses of My Love; nor can they stop Me from doing what I want with My creatures. Let us Live, one Will, and all things will be fine between you and Me."

Then He added, with even more Tender Love: "My blessed daughter, My Fiat is the support of the whole Creation. Everything is placed upon It; there is nothing that is not animated by Its Power. If it weren't for My Fiat, all things, even the

creatures, would be nothing other than many painted pictures or inanimate statues, incapable of Generating, vegetating or reproducing any Good. Poor Creation! If it wasn't for My Will... and still, they don't want to recognize It. What Great Pain! being the Life of all and feeling suffocated in things Created by Us because they do not know Us. What bitterness. If it weren't for Our Love and if We were able to change, We would withdraw Our Will from everyone and everything, and all would be reduced to nothing. But since We are Immutable and We know with certainty that Our Will will be known, wanted, Loved, and that everyone will possess It more than their own life, We wait for It to be recognized—with Invincible Patience, a Patience that only Our Divinity can possess. All this, We do with Judgment and Our Highest Wisdom, since We do not do useless things. If We do, it is because We want Our Reward, which is receiving Glory and Honor from all Our Works, even from the most tiny little flower in the field. If this was not the case, We would be like a God who didn't know how to appreciate or to give the right Value to Our Works. Therefore, it is Our Justice that Our Will be known as Life of all, so that We Fulfill the scope for which We made the whole Creation.

Now, you must know that as the creature wants to do Our Will and enters It, she remains rehabilitated in It. She is rehabilitated in Sanctity, in Purity, in Love; she Rises Again in the Beauty and in the scope with which We Created her, dissolving all the evils of the human will. She starts the life of Good. As soon as My Will sees that the soul wants to Live in It, It does like one does with the clock that is not working: by winding it, it starts ticking, showing the hours and the minutes, becoming the guide of man's days. In the same way, My Will, as she enters It, seeing her stopped in the good of the human will, gives her a Divine winding, so that the whole being, human and spiritual, feels the New Life and the virtue of this winding by which she feels invested. This Divine winding runs in the mind, in the heartbeat, in everything; so that, with Irresistible Strength, she runs in all that is Holy and Good. This winding ticks the minutes and the Eternal Hours of the Divine Life in the soul. O! how she runs in all that is Divine. We rehabilitate her in everything. We let her run everywhere in the Immensity of Our Sea, to do and take the things she wants; and although she cannot embrace all Our Immensity, she still Lives in Our Sea, feeding herself on it, acquiring more of Our Beauty, wearing the clothes of Our Will. In Our Sea she finds rest, the chaste embraces of her Jesus, His reciprocal Love, sharing with Him Joys and Pains, and growing always in the Good. My Will becomes her Life for her—her Predominant Passion. Our Winding makes her run so much that she even forms her own little Divine Royal Palace within Our Sea, which will be populated by the Most Holy Trinity, Who delights in this fortunate creature, filling her always with New Graces and Gifts. Therefore, cherish in your heart to Live in Our Fiat, so that We may find in you the Joys and the Glory of the whole Creation—the scope for which We Created it."

10/20/00 – Vol. 4 *Just as Justice wants satisfaction for what is unjust, so does Love want the outpouring of Its loving and being loved.*

This morning, on coming, my adorable Jesus made me see His attributes, and He said to me: "My daughter, all of my attributes are in continuous attitude for men, and all of them demand their tribute." Then He added: "Just as Justice wants satisfaction for what is unjust, so does my Love want the outpouring of Its loving and being loved. You, place yourself inside Justice, and pray – repair; and when you receive some blow, have the patience to bear it. Then move into my Love, and give Me the outpouring of Love, otherwise I would remain defrauded in

Love. As for example, this time I feel all the necessity to pour out my constrained Love, and if I were not allowed to do it, I would languish and faint." As He was saying this, He began to kiss me, caress me and make me so many tendernesses of Love, that I have no words to manifest them; and He wanted me to requite Him, saying: "Just as I feel the need to pour Myself out with you in Love, so do you have the need to pour yourself out in Love for Me. Isn't it true?" After we poured ourselves out in love with each other, He disappeared.

10/20/04 – Vol. 6 *Priests biting one another.*

This morning I found myself outside of myself in the middle of a road on which there were many little dogs biting one another, and at the head of this road there was a religious who could see them biting one another; he could hear them and was troubled, seeing things with natural sight, while they were talking without deepening and scrutinizing things well, and without a supernatural light that would allow them to know the truth.

In the meantime I heard a voice say: "These are all priests who are biting one another." It seemed that that religious was a visitor who, as he saw the priests biting, lacked divine assistance.

10/20/05 – Vol. 6 *Divine Justice converts the fire of sin into fire of chastisement.*

As I was in my usual state, after I struggled very much, blessed Jesus came for just a little, almost in the act of sending chastisements, and He told me: "My daughter, sin is fire, my Justice is fire. Now, since my Justice must remain always the same, just always in Its operating, without receiving any profane fire into Itself, when the fire of sin wants to unite to Its own fire, It pours it over the earth, converting it into fire of chastisement."

10/20/06 – Vol. 7 *Jesus laments over the state of His ministers.*

As I was in my usual state, I found myself inside a church in which there were many people attending sacred services. In the meantime, it seemed that by the authority of the government other people were entering to profane this holy place. Some were jumping, some were using violence, and some were laying hands, sacrilegiously, on the Most Holy Sacrament and on the priests. On seeing this, I cried and prayed, saying to the Lord: 'Do not permit that they arrive at this – profaning your sacred temples – because who knows how many terrible chastisements You would unload upon your creatures because of these horrendous sins.'

While I was saying this, He told me: "My daughter, the cause of all these enormous crimes – because one sin is the cause and chastisement of making others fall into more sins – have been the sins of priests. They have been the first to profane my holy temple hiddenly with sacrilegious masses, and by mixing impure acts in the administration of the Sacraments. And under the appearance of holy things, they have reached the point of profaning not only my temples of stone, but of profaning and using violence on my living temples, which are the souls, and of profaning my very Body. The secular have somehow perceived all this, and not seeing in them the light necessary for their journey – or rather, they have found nothing but darkness – they have been left so clouded as to lose the beautiful light of faith; and without light, it is no wonder that they reach such grave excesses.

Therefore, pray for priests, that they may be light for the peoples, so that, as the light arises again, the secular may acquire life and may see the errors they commit; and by seeing them, they will feel disgusted to commit these grave excesses, which will be the cause of grave chastisements."

10/20/11 – Vol. 10 *Jesus cries, and wants to be relieved. New threats to Italy.*

My adorable Jesus aroused compassion; He was crying very, very much, leaning His face on mine, and I could feel His tears flowing over me. In seeing Him cry, I too was crying, and I said: 'What is it, O Jesus, that You cry? O please! do not cry. I beg You – pour it into me, let me share in your bitternesses, but do not cry, for I feel I am dying of sorrow. Poor Jesus, what have they done to You?' And I caressed Him, and I kissed Him to soothe His crying.

And Jesus: "Ah! my daughter, you do not know what they do to Me; if you saw it, you would die of sorrow. And then you say that I must not let the foreigners come; but in what they do, they themselves are snatching this scourge from Me. They have snatched from Me the scourge of war; they, the destruction of cities. Therefore my daughter, patience."

And I: 'In seeing You cry, I feel my arms being broken and I am unable to tell You not to do it. I just tell You: take me first, because being in Heaven, I will think as those of Heaven, but while being on earth, I will not think as those of Heaven, and therefore I feel I cannot resist in seeing all this.' It seemed that the sorrow of Jesus and the necessity that someone relieve Him were so great, that He stayed with me almost for the whole time, and I would now speak to Him of love, now repair Him, now pray with Him; now I would check His head to see if He had the crown of thorns so as to remove it from Him. And Jesus felt like staying; He seemed to let me do everything. The sins that were being committed were so many that He shunned going into the midst of the peoples. Then He poured a little bit of sweet liquor, telling me: "You too need to be cheered."

Oh! How good is Jesus!

10/20/16 – Vol. 11 *Grace, like sunlight, gives Itself to all.*

I was fusing myself in the Divine Will and the thought came to me of commanding to It various people in a special way; and blessed Jesus told me: "My daughter, specificity goes by itself even if you should not place any intention. In the order of Grace it happens as in the natural order: the sun gives light to all, yet not everyone enjoys the same effects; however, this is not because of the sun, but because of creatures. One uses the light of the sun in order to work, to be industrious, to learn, to appreciate things; this one makes herself rich, she constitutes herself, and does not go around begging for bread from others. Someone else, then, keeps lazing about, she does not want to meddle in anything, the light of the sun inundates her everywhere but for her it is useless, she wants to do nothing with it. This one is poor and sickly because sloth produces many evils, physical and moral, and if she feels hungry, she needs to beg for someone else's bread. Now, is the light of the sun perhaps responsible for these two? Or, does it give more to one and less to the other? Certainly not; the only difference is that one takes advantage of the light in a special way, while the other does not. Now, the same happens in the order of Grace which, more than light, inundates souls, and now It makes Itself all voice to call them, voice to instruct them and to correct them; now It makes Itself fire and burns away from them the things of down here, and with Its flames It puts to flight creatures and pleasures from

them, and with Its burns It forms pains and crosses in order to give to the soul the shape of sanctity It wants from her; now It makes Itself water, and purifies her, embellishes her and impregnates her completely with Grace. But who is attentive on receiving all these flows of Grace – who corresponds to Me? Ah, too few! And then some dare to say that to these I give Grace for them to make themselves saints, and to others I do not, almost wanting to hold Me responsible, while they content themselves with conducting their lives lazing about, as if the light of Grace were not there for them."

Then He added: "My daughter, I love the creature so much, that I Myself have placed Myself as sentry of each heart to watch them, to defend them and to work their sanctification with my own hands. But to how many bitternesses do they not subject Me? Some reject Me, some do not care about Me and despise Me, some lament about my surveillance, some slam the door in my face, rendering my work useless. And I not only placed Myself to act as sentry, but on purpose do I choose the souls who live of my Will. In fact, since they are present in all of Me, I place them with Me as a second sentry of each heart. These second sentries console Me, repay Me for them, and keep Me company in the loneliness into which many hearts force Me; and they force Me not to leave them. Greater grace I could not give to creatures, by giving them these souls who live of my Will, who are the portent of portents."

10/20/17 – Vol. 12 *The soul can make of herself a host for love of Jesus.*

Having received my Jesus, I was thinking about how I could give back love for love. It was impossible for me to be able to shrink and become smaller, like Jesus does in the Host for love of me. This is not in my power, as it is in the power of Jesus. And my beloved Jesus told me: "My daughter, if you cannot shrink all of yourself within the brief circle of a host for love of Me, you can very well shrink all of yourself within my Will, to be able to form the host of yourself in my Will. For every act you do in my Will, you will make a host for Me; and I will feed Myself from you, as you do from Me. What forms the host? My own Life in it. And what is my Will? Isn't It the whole of my Life? Therefore, you too can become host for love of Me: the more acts you do in my Will, the more hosts you will form, to give back to Me love for love."

10/20/23 – Vol. 16 *Jesus sows seeds of Divine Light in the field of the soul, that they may become Suns. Then He collects them in order to prepare new seeds, and this causes the soul to feel that everything is over.*

I felt all annihilated within myself. The privations of Jesus throw me into the most profound humiliation. Without Jesus, I feel the interior of my soul devastated; it seems that all the good declines and dies. My Jesus! My Jesus! How hard is your privation! Oh, how my heart bleeds in seeing that everything dies in me, because the One who is Life, and the only One who can give Life, is not with me!

Then, while I was in this state, my most sweet Jesus came out from within my interior, and placing His hand upon my heart and pushing strongly on it, He told me: "My daughter, why do you afflict yourself so much? Abandon yourself in Me and let Me do; and when it seems to you that everything declines and dies, your Jesus will make everything rise again, but more beautiful and more fecund.

You must know that the soul is my field in which I work, sow and harvest; but my favorite field is the soul who lives in my Will. In this field my work is delightful; I do not get covered in mud when I sow, because my Will has converted it into a field of Light. Its earth is Virgin, pure and celestial, and I amuse Myself very much

in sowing little lights in it, almost like a dew which forms the Sun of my Will... Oh, how beautiful it is to see this field of the soul all covered with many drops of Light which, as they grow, form many suns! This sight is enchanting; all Heaven is enraptured at their sight, and they are all attentive on looking at the Celestial Farmer who cultivates this field with such great mastery, and who possesses a seed so noble as to convert it into a Sun.

Now, my daughter, this field is Mine and I do whatever I want with it. Once these suns have formed, I collect them and I take them to Heaven, as the most beautiful conquest of my Will, and then I go back to the work of my field. So, I put everything upside down, and the Little Daughter of my Will feels that everything is over, everything is dying. She sees those suns, so resplendent, being substituted by the drops of light which I am sowing, and she thinks that everything is perishing. How you deceive yourself! This is the new harvest that must be prepared; and since I want to make it more beautiful than the first one, and make it larger in order to double my harvest, at first sight it seems that the work is more difficult, and the soul suffers more. But those pains are like strokes of hoe into the earth, which push the seed deeper down, in order to make it sprout more safely, with greater fecundity and beauty. Don't you see when a field is harvested – how desolate and poor it remains? But it lets itself be sowed again, and you will see it more beautiful than before. Therefore, let me do; and you, by living in my Will, will always be at work with Me; we will sow the little drops of light together, and we will compete to see who sows more. So, we will amuse ourselves now in sowing, now in resting – but always together... I know, I know what your strongest concern is – that I may leave you. No, I will not leave you. One who lives in my Will is inseparable from Me."

And I: 'My Jesus, You told me that when You did not come it was because You wanted to chastise people, and now it is not because of this that You don't come, but for something else.'

And Jesus, as though sighing: "They will come – the chastisements will come. Ah, if you knew." And having said this, He disappeared.

10/20/27 – Vol. 23 How created powers can neither embrace nor exhaust the Uncreated Power; not even the Virgin or the very Humanity of Our Lord. How the Divine Will possesses the incessant and ever new act, and has the virtue of doing ever new things. Example. How It awaits Its Kingdom in order to communicate this new act as the fulfillment of Its glory.

I continue what is written above. So, I thought to myself: "My Beloved Jesus says that only when His Divine Will is known on earth, and Its Kingdom is formed, and the children of this Kingdom take their place in the Celestial Fatherland, a place reserved only for them—then will His Glory on the part of Creation and the glory of all the Blessed be complete."

And I thought: "In Heaven there is the Sovereign Queen who had all the fullness of the life of the Divine Will, such that no one, I believe, will be able to reach Her. Why, then, is the glory of God on the part of Creation not complete?" And many other doubts and thoughts came to me, that it is not necessary to put on paper. I will only say what Jesus told me:

"My daughter, you are too little, and you measure with your littleness the endless greatness and My unreachable Wisdom. As holy as the creature might be, as was My beloved Mother, even though She possesses all the fullness and totality of all the goods of Her Creator, and the Kingdom of My Divine Will had

Its full dominion in Her—in spite of this, She could not exhaust all the immensity of the goods of the Divine Being. She filled Herself to the brim, She overflowed outside to the extent of forming seas around Herself; but to restrict within Herself, to embrace all that the Supreme Being contains—this was impossible for Her.

"Not even My Humanity could enclose, by Itself alone, all the immensity of the creative light; I was completely filled with it, inside and out, but—oh! how much of it remained outside of Me, as the circle of My Humanity did not have an equivalent magnitude in which to enclose a light so endless. The reason for this is that created powers, of whatever kind they might be, cannot exhaust the Uncreated Power, nor embrace it and restrict it within themselves.

"The height of the Queen of Heaven—and even My very Humanity—found Herself with Her Creator in the same conditions as you may find yourself in if you expose yourself to the rays of the sun: you may find yourself under the empire of its light, be invested by it, feel all the intensity of its heat; but being able to restrict within and upon yourself all of its light and heat—this will be impossible for you. However, in spite of this, you cannot say that the life of the light of the sun and of its heat is not in you and outside of you.

"Now, you must know that Our Divine Being, Our Creative Will, possesses Its incessant and ever new motion—new in the joys, in the happiness, new in the beauty, new in the crafting that Our Wisdom puts out in the formation of souls; new in the sanctity It impresses, new in the love It infuses. Therefore, because It possesses this continuous new act, It has the virtue of doing ever new things; and if the Queen Mama was made all beautiful, pure and holy, this does not exclude that We can do more new and beautiful things, worthy of Our works.

"More so since, in Creation, as Our Divine Fiat came out into the field in creating all things, It also put out into the field all the new acts with which It was to form the creatures, the rarities of beauty It was to communicate, and the sanctity It was to impress in those who would live in Our Divine Will. And since Our Will did not have life in the creatures, nor did It have Its Kingdom—It only had It in the Sovereign Queen of Heaven, and so It made the first prodigy and miracle that astonished Heaven and earth—It awaits the other creatures who are to possess Its life and form more of Its Kingdoms in which to reign, so that We may form, with Our new Act, more rarities of sanctity, of beauty and of grace.

"Oh! how My Divine Will anxiously awaits this, Its field of action—to issue these new acts. My Will is like an artisan who knows how to make hundreds and thousands of statues, one different from the other; he knows how to impress in them such finesse and rarity of beauty, of postures, of shapes, though none of them can be said to be like any of the others. He does not know how to do repetitions, but always new and beautiful statues; however, it is not given to him to put out all of his art. What sorrow would his inactivity be for such an artisan?

"Such is My Divine Will, and this is why It awaits Its Kingdom in the midst of creatures—so as to form rarities of Divine Beauty in them, never before seen, sanctities unheard-of, novelties never before touched. It is not enough for Its power that can do anything, for Its immensity that embraces everything, for Its love that is never exhausted, to have formed, with Its Divine Arts, the Great Lady, the Queen of Heaven and earth; but It wants Her retinue, in which My Fiat wants to live and reign alone, in order to form more works worthy of Itself.

"How, then, can Our glory on the part of Creation, and the glory and happiness of the human family be complete, if Our work is not fulfilled in Creation? The most beautiful statues, the most important works, are still to be made; the purpose for which Creation was created is not realized nor fulfilled; and it is enough for a work

to be lacking one point, one tiny little flower, one leaf, one shade, that it cannot have all its value, nor can the one who formed that work earn complete glory.

"More so, since in the work of Our Creation it is not just one point that is lacking, but the most important things, Our varied Divine Images of beauties, of sanctity, of perfect Likeness to Ourselves. And just as Our Will began the work of Creation with such great sumptuousness of beauties, of order, of harmony, of magnificence, both in forming the machine of the whole universe and in creating man, so is it right, for the decorum, glory and honor of Our work, that It be fulfilled with yet greater sumptuousness and diversity of rare beauties—all worthy of the incessant and new act that My Divine Will possesses.

"Those who will live in Its Kingdom will be under the power of a new act, of an irresistible and continuous force, such that they will feel invested with a new act of sanctity, of dazzling beauty, of most resplendent light; and while they possess this act, a new one will arrive, and then one more, without ever ceasing. Amazed, they themselves will say: 'How holy, beautiful, rich, strong, happy is our Fiat trice holy, that is never exhausted. It always has sanctity to give us, beauties with which to embellish us ever more, new strengths to make us stronger, and new happinesses, such that the first is not similar to the second, or to the third, or to any of the others It will give us.' These fortunate creatures will be the true triumph of the Divine Fiat, the most beautiful ornament of all Creation, the most resplendent suns, that will cover with their light the void of those who have not lived in Its Kingdom.

"Now, My inseparable Mama who possesses this new and continuous act as Her own life, that was communicated to Her by My Divine Will because She lived life in It, is the first most resplendent sun, that My Volition formed in Her, and She occupies the first place of Queen and gladdens the whole Celestial Court, making Her light, Her joys, Her beauty be reflected in all the Blessed. But She knows that She did not exhaust all the new and incessant acts that My Divine Will has established to give to creatures, because It is inexhaustible and—oh! how many more It has; and She awaits that more suns be formed from this, Its new act of new beauties and of rare beauty.

"And, as true Mother, She wants to be surrounded by all these suns, that they may reflect themselves in one another and delight one another, and the whole Celestial Court may receive not only Her own reflections, but those of all these suns, as the fulfillment, for all, of the glory of the work of the Creation of Her Creator. As Queen, She awaits with great love the properties of My Will in the creatures, that are as though Her own, for She was the first to form the Kingdom of My Divine Will within Herself.

"Suppose that, instead of one sun, more suns were formed in the vault of the heavens—new in beauty and in light: would the vault of the heavens not appear as more beautiful and more adorned? It certainly would. And would these suns not reflect themselves as light in one another? And would all the inhabitants of the earth not receive the reflections, the goods, of all these suns? So it will be in Heaven. More so, since those who have possessed the Kingdom of the Supreme Fiat on earth, will have endless goods in common, because one is the Will that has dominated them.

"This is why, even though in Heaven there is the Sovereign Empress who possesses the fullness of the life of My Divine Volition, Our glory on the part of Creation is not complete: first, because Our Will is not known among creatures, and therefore It is neither loved nor longed-for; second, because, not being known, It cannot give what It has established to give, and therefore It cannot form the

many rarities of works that It knows how to do, and can do; while, once a work is complete, one sings victory and glory."

**10/20/31 – Vol. 29 *Encounters of steps between God and the creature.*
*How God has formed the creature as center of Creation.***

My little existence always goes around in the Holy Divine Volition. I feel that It draws me ever more to Itself, and each of Its words, light or knowledge of It, is a new Life that It infuses in me, an unusual Joy that I experience, and a Happiness without end, such that, unable to contain it because I am too small, I feel as if my heart wanted to burst with Joy and with Divine Happiness. Oh! Divine Will, make Yourself known, possessed and loved, so that all may be happy—but of Celestial Happiness, not terrestrial.

But while I was thinking of this, my sweet Jesus, making His little visit, told me: "My daughter, for each act that you do in My Divine Will, so many steps you take toward God, and God takes His steps toward you. The step of the creature is the call that moves the Divine Step to go to meet her; and since We never let Ourselves be beaten or surpassed by her acts, if she takes one step, We take five—ten, because Our Love, being greater than her own, hastens—multiplies the steps, to make the encounter sooner and dive one into the other. Even more, many times it is We who move the step in order to call the step of the creature to come to Us; We want Our creature, We want to give her something of Our own, We want her to resemble Us, We want to render her happy, and therefore We tread the step to call her. And one who is in Our Will—oh! how she hears the sweet treading of Our Steps and runs to come to Us, to receive the fruits of Our Steps.

"But do you want to know what these fruits are? Our Creative Word. As soon as the encounter takes place, the creature flings herself into the center of Our Supreme Being; We receive her with so much love, that unable to contain it, We identify her with Us, and with Our Word We pour out Our Knowledges upon her, making her share in Our Divine Being. So, each Word of Ours is an outpouring that We make upon the creature, and as many degrees of knowledge as she acquires by means of Our Word, so many more degrees of participation she receives from her Creator.

"See then, each act done in My Divine Will is the way that you form for yourself, to move the step in order to form yourself all of Divine Will; and My Word will serve you as formation, as light and as participation in Our Divinity."

After this, my abandonment in the Divine Fiat continued, and my beloved Jesus added: "My little daughter of My Will, you must know that the only purpose of Creation was Our Love, that, manifesting Itself outside of Us, formed Its center, in which, by manifesting Itself, It was to centralize Itself in order to carry out the purpose for which Our Love had come out of Us. So, Our Center was the creature, in whom, as Our Love would fix Itself, We were to make her feel Our Life palpitating and Our Love operating in her. And the whole of Creation was to be the circumference of this center, almost like solar rays, that were to surround, embellish, sustain this center, that, fixing itself in Us, was to give Us the field to manifest ever new love, so as to render more beautiful, more rich, more majestic, the center where Our Love leaned, to make of it a work worthy of Our Creative Hands.

"Now, all creatures were to form, united together, the place of center of Our manifested Love—but many scattered from the center, and Our Love remained suspended, It had no place in which to fix Itself in order to centralize Itself, to have

Its primary purpose, the reason for which It had come out. So, the order of Our Wisdom, the operating life of Our manifested Love, could not tolerate the failure of Our Purpose; this is why, in all centuries, there has always been some soul whom God has formed as center of the whole Creation, and within her Our Love leaned and Our Life palpitated and obtained the purpose of the whole Creation. It is by means of these centers that the whole Creation is maintained, and that the world still exists; otherwise, it would have no reason to exist, because the life and the cause of everything would be missing.

"Therefore, there has not been one century, nor will there be, in which We will not choose souls dear to Us, more or less portentous, who will form the center of Creation, in whom We will have Our Life palpitating and Our Love operating. And according to the epochs, the times, the needs, the circumstances, they have been offered for the good of all, they have given themselves to all, they have defended all; they alone have been the ones who have sustained My sacrosanct Rights and have given Me the field to maintain the order of My infinite Wisdom. Now, you must know that these souls have been chosen by Our Divine Being in each century as center of all Creation, according to what We wanted, the good that We wanted to do, and what We wanted to make known, and also according to the needs of the scattered centers; and this is the reason for the diversity in their ways, in the speaking and in the good that they have done. But the whole substance of these souls was My Life palpitating and My Love manifested, leaning and operating in them.

"Now, in this century We have chosen you as center of all Creation, to do the great good of making known with more clarity what it means to do Our Will, so that all might long for It and call It to reign in their midst, and, in this way, the scattered centers might unite to the only center and form a single one. Creation is a birth come out of the Power of My Divine Will, and it is just and necessary that all recognize who this Mother is, who with so much love has delivered them and issued them to the light of day, so that all of Her children would live united together with the Will of their Mother; and having one single Will, it would turn out easy to form one single center, in which this Celestial Mother would make Our Divine Life and Our operating Love palpitate. More so, since the predominant vice of this century, the idol of many, is the human will—and even in the very good that they do; and this is why one sees that many defects and sins come out from within that good. This says that the fount by which it was animated was not pure, but corrupt, because true good knows how to produce good fruits, and from this it can be known whether the good that is done is true or false. Therefore, there is an extreme necessity to make known My Divine Will—bond of union, powerful weapon of peace, beneficial restorer of the human society."

10/20/35 – Vol. 33 *Love and the Divine Will are on par with each other; Love forms the prime adaptable material in order to form the Life of God in the creature.*

My poor mind feels the need of resting in the Divine Volition, of feeling itself Loved by the One who alone knows how to Love it; it feels Life in Him and the greatest Happiness with His sweet company. But while it feels the need of being Loved, it feels the ardent fever to Love Him, and would want to be consumed with Love, to come forth from the exile in order to be able to Love with Perfect Love in Heaven. My Jesus, when will You have compassion on me!

But while I thought this my beloved Jesus, repeating His brief little visit, told me: "My daughter, Love and Will of God are on par with each other, they never

separate, and they form one single Life. In fact, My Will Created, Operated, so many things, but It Created and Operated Loving. Nor would it have been Works Worthy of Our Infinite Wisdom, if We did not Love what had been Created by Us. Therefore every created thing, even the littlest, possesses the source of Our Love, and it has a sigh, a heartbeat, a continuous voice: Love. I am Divine Will and I am Holy, Pure, Powerful, Beautiful. I am Love and I Love, nor will I ever cease Loving, in so far as everything is not converted into Love.

"See, therefore, My daughter, My Divine Will first Loved and then It Created what It Loved. Love is Our Breath, Our Heartbeat, Our Air. And since air is communicative and there is no person or thing that can flee from air, so Our Love, True Air, invests everyone, Loves everyone and everything. With Right It wants to lord over everything and It wants to be Loved by everyone. And It feels taken away from It the Breath, the Heartbeat, the Air, the Life, when It is not Loved, and they hinder Its Communicative Virtue.

"Now, if the creature does My Will and she does not Love, one cannot say with deeds that she does My Will. Perhaps it will be Will of God by circumstance, by necessity, by time, because only the Divine Love has the Unitive Virtue that unites and centralizes everything in My Divine Will in order to form Life. Then lacking My Love that alone knows how to render and Transmute the creature into adaptable material in order to form of her the Life of the Divine Will, she would be like a hard object that cannot receive any impression of the Supreme Being. And My Love that, like cement, can fill all the wounds of the human volition, renders her moldable in a way that It can give the form that It wants, and Imprint Itself as Seal of the Divine Life.

"Therefore, Will of God and Love are inseparable. If you will do My Will you will Love, and if you Love you place My Will in safety in you. The one and the other give each other a hand. My Will Creates, Love lends Itself as material in order to undergo the Creating Act so as to put forth Our Most Beautiful Works. Therefore, when We are not Loved We become delirious, We feel Our arms broken, Our Creative Hands do not find the material in order to form Our Life in the creature. So We run together in Loving each other. We always Love and We are both Happy. Rather, if you will Live in My Volition, I will place My Love at your disposition and you will have in your power heroic and Incessant Love that never says 'enough.'"

10/21/99 – Vol. 2 *Earthly goods must serve for the sanctification of man, not as his idols. The cause of chastisements.*

After going through most bitter days of privation, I was feeling tired and exhausted in my strengths, though I kept offering those very pains, saying: 'Lord, You know how much being deprived of You costs Me; but I resign myself to your Most Holy Will, offering this most bitter pain as a means to prove my love and to placate You. These bothers, annoyances, wearinesses, coldnesses that I feel, I intend to send You as messengers of praises and of reparations for myself and for all creatures. This I have, and this I offer You. Surely You accept the sacrifice of the good will, when one offers You what he can with no reserve – but come, for I can take no more.'

Often times I had the temptation to conform to Justice, thinking that I myself was the cause of His not coming. In fact, in these past days, Jesus had told me that if I did not conform, I would force Him not to come and not to tell me anything any more so as not to grieve me. But I did not have the heart to do it, more so, since not even obedience consented to it. While I was amid these bitternesses, first a light came, with a voice saying: "According to the measure in which man meddles

in earthly things, so does he move away and lose esteem for eternal goods. I gave riches that they might use them for their sanctification, but they have used them to offend Me and to form an idol for their hearts; and I will destroy them, and their riches together with them."

After this, I saw my dearest Jesus, but so in suffering, offended and indignant with the people as to strike terror. Immediately I began to say to Him: 'Lord, I offer You your wounds, your Blood, the most holy use of your senses which You made during the course of your mortal life, to repair for the offenses and for the bad use of the senses which creatures make.'

And Jesus, assuming a serious look, almost thundering, said: "Do you know how the senses of creatures have become? Like the screams of fierce animals, which drive men away with their roars, not allowing them to draw near. The rot and the multiplicity of sins is such that it spurts from their senses, which force me to flee." And I: 'Ah, Lord, how indignant I see You! If You want to continue sending chastisements, I want to come; otherwise, I want to go out of this state. Why remain in it, since I can no longer offer myself as victim to spare the people?' And He, addressing me with seriousness, so much so that I felt terrified, told me: "You want to touch the two extremes – either you want Me to do nothing, or you want to come. Are you not content with the fact that people are spared in part? Do you think that Corato is the best, and the least in offending Me? Is the fact that I spared it compared to other towns, something trivial? So, content yourself and calm yourself, and while I occupy Myself with chastising the people, you – accompany Me with your sighs and with your sufferings, praying that the very chastisements may turn out for the conversion of the peoples."

10/21/01 – Vol. 4 *The upright intention. Everything which is not done for God is dispersed like dust by a mighty wind.*

This morning, on coming, blessed Jesus seemed to be making a circle with His arms almost to enclose me inside of it; and while clasping me, He told me: "My daughter, when the soul does everything for Me, everything remains enclosed in this circle – nothing goes out, be it even a sigh, a heartbeat, or just any movement. Everything enters into Me, and in Me everything is numbered. And I, as recompense, pour them back into the soul, but all doubled with grace, in such a way that, as the soul pours them once again into Me, and I into her, she comes to acquire a surprising capital of grace. All this is my way of delighting - that is, to give to the creature what she has given Me as if it were her own, always adding from my own. One who, with his ingratitude, prevents Me from giving what I want, prevents my innocent delights. If then one does not operate for Me, everything goes out of my circle, dispersed, like dust by a mighty wind.

10/21/21 – Vol. 13 *Everything that Jesus did and suffered is in continuous act of giving itself to man. All the remedies needed for the whole humanity are in His Life and Passion.*

I was thinking about the Passion of my sweet Jesus, and upon coming, He told me: "My daughter, every time the soul thinks about my Passion, remembers what I suffered, or compassionates Me, she renews within herself the application of my pains. My Blood rises to inundate her, and my wounds place themselves on the path to heal her if she is wounded, or to embellish her if she is healthy - as well as my merits, to enrich her. The commerce she produces is amazing; it is as if she placed on a counter everything I did and suffered, earning twice as much. In fact, everything I did and suffered is in continuous act of giving itself to man,

just as the Sun is in continuous act of giving light and heat to the earth. My work is not subject to exhaustion; if the soul just wants it so, and as many times as she wants, she receives the fruit of my Life. So, if she remembers my Passion twenty, a hundred, a thousand times, so many more times will she enjoy Its effects. But how few are those who make a treasure of it! With all the good of my Passion, one can see souls who are weak, blind, deaf, mute, crippled - living cadavers, such as to be disgusting. This, because my Passion is put into oblivion.

My pains, my wounds, my Blood are strength which removes weaknesses, light which gives sight to the blind, tongue which loosens the tongues and opens the hearing, way which strengthens the crippled, life which raises the dead... All the remedies needed for the whole humanity are in my Life and Passion. But the creature despises the medicine and does not care about the remedies; and so one can see, in spite of all my Redemption, the state of man perishing, as though affected by an incurable consumption. But that which saddens Me the most is to see religious people who tire themselves out in order to acquire doctrines, speculations, stories; but about my Passion - nothing. So, many times my Passion is banished from churches, from the mouth of Priests; therefore, their speech is without Light, and the peoples remain more starved than before."

After this, I found myself in front of a Sun, and all of its rays poured upon me, penetrating inside. I felt invested in such a way as to feel I was prey to the Sun. Its vibrating light prevented me from looking at it; and every time I looked, I felt a greater joy and happiness. Then, my sweet Jesus came out from within that Sun, and told me: "Beloved daughter of my Volition, my Will inundates you like sun. You are nothing but the prey, the amusement, the contentment of my Volition; and as you immerse yourself in It, my Will pours upon you, like solar rays, the fragrances of my Sanctity, of my Power, Wisdom, Goodness, etc. And since my Will is eternal, the more you try to be in It, making It more than your own life, the more you come to absorb within you my immutability and impassivity. Like a wheel, eternity spins around you, so that you may take part in everything, and nothing may escape you – and this, so that my Will may remain honored and fully glorified in you. I want the first daughter of my Will to lack nothing – not one distinction that belongs to Me, which may make her be distinguished before the whole of Heaven as the first beginning of the Sanctity of living in my Will. Therefore, be attentive; never go out of my Will, that you may receive all the fragrances of my Divinity; and so that, letting all that is yours come out, I may confirm all that is Mine, and my Will may remain in you as center of Life."

10/21/25 – Vol. 18 Effects of one act in the Divine Will. The sorrow of Jesus is suspended in the Divine Will, waiting for the sinner.

This morning, on coming, my sweet Jesus told me: "My daughter, I bring you the kiss of all Heaven." And as He was saying this, He kissed me and added: "All of Heaven is in my Will, and because they are in this Supreme Volition, whatever I do, they feel the echo of my acts, and as though responding to my echo, they repeat what I do." Having said this, He disappeared. But after a few hours He came back, telling me: "My daughter, return to Me the kiss I gave you, because all of Heaven, my Mama, our Celestial Father and the Divine Spirit, are awaiting the requital of your kiss, because, since an act of theirs has come out in my Will toward the creature who lives in the exile, they yearn for the requital of it to be returned to them in my same Will." So, as He drew His mouth close to mine, almost trembling, I gave Him my kiss, which produced a harmonious sound, never before heard, which rose up high and diffused in everything and to everyone.

And Jesus, with unspeakable love, added: "How beautiful are the acts in my Will. Ah! you do not know the power, the greatness, the marvel of one act in my Will. This act moves everything - Heaven and earth - as if they were one single act; and all Creation, the Angels, the Saints, give and receive the return of that act. Therefore, an act done in my Will cannot be without return, otherwise all would feel the sorrow of a divine act which has moved everyone, everyone putting of his own into it; and yet, it is not required. The operating of the soul in my Will is like the silvery sound of a vibrant and shrill bell, which sounds so loudly as to call the attention of all; and it sounds and sounds again, so sweetly, that all recognize, at that sound, the operating of the soul in my Will, all receiving the glory and the honor of a divine act." Having said this, He disappeared.

Then, I was continuing the fusing of myself in the Divine Will, feeling sorrow for each offense which has ever been given to my Jesus, from the first to the last man who will come upon earth. And while feeling sorrow, I asked for forgiveness. But while I was doing this, I said to myself: 'My Jesus, my Love, it is not enough for me to feel sorrow and to ask for forgiveness, but I would like to annihilate any sin, so that You may never – never again be offended.' And Jesus, moving in my interior, told me: "My daughter, I had a special sorrow for each sin, and upon my sorrow hung the pardon for the sinner. Now, this sorrow of mine is suspended in my Will, waiting for the sinner when he offends Me, so that, as he feels sorrow for having offended Me, my sorrow may descend to feel sorrow together with his, and immediately grant him forgiveness. But, how many offend Me and do not feel sorrow? So, my sorrow and forgiveness are suspended in my Will, and as though isolated. Thank you, my daughter, for coming into my Will to keep company with my sorrow and with my forgiveness. Please continue to go around in my Will; and making my sorrow your own, cry out, for each offense: 'Sorrow! Forgiveness!', so that I may not be the only One who feels sorrow and impetrates forgiveness, but I may have the company of the little daughter of my Will, who feels sorrow together with Me."

10/21/29 – Vol. 27 *Parallel between the coming of the Word upon earth and the Divine Will.*

I was feeling all concerned about the Divine Fiat; a thousand thoughts crowded my mind with what my sweet Jesus had told me about It, especially on Its reigning. And then I was saying to myself: "But, does the Divine Will reign upon earth now? It is true that It is everywhere, there is not one point in which It does not exist; but does It hold Its scepter, Its absolute command in the midst of creatures?"

But while my mind wandered amid many thoughts, my lovable Jesus, coming out from within me, told me: "My daughter, My Divine Will reigns. It can be paralleled to Me, Eternal Word, who, in descending from Heaven, enclosed Myself in the womb of My Celestial Mother. Who knew anything? No one, not even Saint Joseph knew, at the beginning of My Conception, that I was already in their midst. Only My inseparable Mama was aware of everything. So, the great portent of My descent from Heaven upon earth had occurred, and in reality; and while with My Immensity I existed everywhere—Heaven and earth were immersed in Me, with My person I was enclosed in the maternal womb of the Immaculate Queen—no one knew Me, I was ignored by all.

"And so, My daughter, here is the first step of the parallel between Me, Divine Word, when I descended from Heaven, and My Divine Will that takes Its first step to come to reign upon earth. Just as I directed My first steps toward

the Virgin Mother, so did My Will direct Its first steps in you; and as It asked for your will and you surrendered it, It immediately formed Its first act of conception in your soul; and as It manifested Its knowledges to you, giving you as though many Divine sips, It formed Its life and gave start to the formation of Its Kingdom. But, for a long time, who knew anything? No one; only you and I were aware of everything; and after some time My representative, he who directed you, became aware of what was happening in you—symbol of My representative, Saint Joseph, who was to appear as My father before creatures, and who, before I came out of the maternal womb, had the great honor and gift of knowing that I was already in their midst.

"After the first steps I took the second: I went to Bethlehem to be born, and I was recognized and visited by the shepherds of that place. But they were not influential people, they kept for themselves the beautiful news that I had already come upon earth, therefore they did not occupy themselves with making Me known, with spreading Me everywhere, and I continued to remain the Jesus hidden and unknown to all.

"But, though unknown, I was already in their midst—symbol of My Divine Will: very often other representatives of Mine have come to you, from afar and from nearby, who have listened to the beautiful news of the Kingdom of My Divine Will, the knowledges about It, and how It wants to be recognized. But, some for lack of influence, some of will, they did not occupy themselves with spreading It, and It remained unknown and ignored, even though It already exists in their midst; but because It is not known, It does not reign—It reigns only in you, just as I was only with My Celestial Mama and with My putative father Saint Joseph.

"The third step of My coming upon earth is the exile, and I had this because the Holy Magi came to visit Me, who aroused some interest in searching for Me. This search of Me made Herod fearful, and instead of joining with them to come to visit Me, he wanted to plot against My Life in order to kill Me, and by necessity I was forced to go into exile. Symbol of My Divine Will: very often it seems that they arouse some interest, that they want to make It known by publishing It. But—nothing! Some are taken by fear, some are afraid to compromise themselves, some do not feel like sacrificing themselves; now with one pretext, now with another, everything ends up in words, and My Divine Will remains exiled from the midst of creatures.

"And just as I did not depart for Heaven, but in the exile I remained in the midst of creatures, only with My Divine Mother and with Saint Joseph who knew Me very well and I formed their paradise on earth, while for the others it was as if I did not exist; in the same way, having formed Its life in you with all the cortege of Its knowledges, if It does not receive the effects, the purpose for which It has made Itself known, how can My Fiat depart? In fact, when We decide to do a work, a good, no one can move Us. Therefore, in spite of the exile and of Its hiddenness, just as I did—doing My Public Life and making Myself known after thirty years of Hidden Life—so will My Divine Volition not be able to remain always hidden, but will obtain Its intent of making Itself known in order to reign in the midst of creatures. Therefore, be attentive, and know how to appreciate the great Gift of My Divine Will in your soul."



10/21/32 – Vol. 31 *The creature, heaven studded with stars. Creation is enclosed in the creature. How the practice of good forms the life of the good in the creature. Sign if Jesus resides in the soul.*

I am always prey of the Divine Fiat. It awaits me in all created things in order to double the Love that It had in Creating so many things for me. It seems that the Divine Volition yearns with Love for Its beloved creature, in order to be able to find the little support of love on which to lean Its great Love. So the heavens, the suns, the winds, are nothing other than insinuating and continuous calls in order to tell Us: "I have preceded you with My Love, and you, never leave Me without yours."

But while I felt that everything called me to Love my Creator, my beloved Jesus, surprising me, told me: "My daughter, as I Created a heaven, studded by stars, that extends over your head, so I Created a heaven inside of you. And this heaven is your soul that extends everywhere. From the top of the head even to the bottom of the feet, there is no part of you where this heaven does not extend. So you have a heaven on the outside, and a heaven on the inside, even more beautiful; and everything that this heaven does by means of your nature, that is, if you think, speak, work, suffer, are nothing other than most resplendent stars that go adorning this heaven of your soul."

"The Sun that shines inside of her is My Will, the Sea that flows is My Grace, the Wind is My Sublime Truths that form the flowered Meadows of the most Beautiful Virtues. Creation is completely enclosed in the creature. It was neither of Our Wisdom, nor of Our Powerful Love, to Create Creation only outside of the creature, while of the inside, the vital and substantial part of her, to be without heaven, stars, and suns—no, no. When We do a Work, We fill the inside and outside of Our Works, and with Our own Life, but so much, that there would not be even a particle of her being that would not feel Our Life and the Strength of Our Creative Works.

"Therefore, We Love the creature so much because of Our Work, and We leave Our Life in her in order to conserve what We have done. This is why when one does not feel in himself the Life of My Divine Will, it means that he knows It theoretically, but not in practice, because when one knows a good and practices it, it has the virtue of forming the substance of the life of the good that he knows. Otherwise, he would remain without practice, like a painted picture that, having no life, does not have the virtue of forming its life in one who looks at it. My Will is Life, Our Works are Living Works, not dead; and yet for one who does not know them, or does not seek to know them or put them in practice, they can be for him as works dead and without life. Therefore I await the creature to practice in order to realize, form and grow the Life of My Volition, to make Our Works Alive for her."

After this, I felt a fear, a doubt, if my sweet Jesus remained in my own soul, or He had withdrawn, leaving me alone and abandoned. Alas! what cruel thorn that stings and makes one feel the most pitiless death.

But my always Lovable Jesus, surprising me, told me: "My daughter, do not fear, in order to reassure you I want to tell you the sign of when I reside and when I depart. So, if the soul submits to My Will, loves It, and gives It the Prime Place, it is a sign that I reside there because My Presence has the virtue of keeping the human will submitted to Mine. On the other hand, if she feels rebellious to My Will, then it is a certain sign that I have withdrawn. Therefore, calm yourself and do not fear."

fiat

10/21/34 – Vol. 33 *How the characteristic and property of the Divine Will is spontaneity. How everything beautiful, holy, great, is in It.*

I am always on the way in the Divine Fiat. My little intelligence never stops; it runs, it always runs in order to be able to find me, for as much as it is possible for me, together on the course of the Incessant Acts that the Divine Will does for Love of creatures. To think that It always Loves me, It never ceases Loving me, and I do not run in Its Love in order to love It—I can not do it. I feel that I would do It a wrong. Rather I feel myself in the labyrinth of Its Love, and without force I love It and I want to investigate Its Love in order to see how much more It Loves me.

And I remain surprised in seeing Its Immense Seas of Love, and my love, hardly a little drop, and what is more, drawn from Its same Sea. Therefore it is necessary for me to be in Its same Sea and to tell It: ‘Your Love is mine, therefore we Love each other with one single Love.’ In this way I calmed down, and the Divine Volition was content; it was necessary to take of Its, to be daring, otherwise I remain without anything to give, with a love so tiny that it dies on the lips.

But while my mind blundered, my sweet Jesus, my dear Life, making His brief little visit, because it seemed that He took enjoyment in listening to me, told me: ‘My little daughter, the love, the acts, the spontaneous sacrifices, without force, that the creature makes Me are so pleasing to Me, that in order to enjoy them more I enclose them in My Heart. And so much is My Contentment that I am always repeating: ‘How beautiful they are, how sweet is her love.’ Ah! I find in them My Divine Way, My spontaneous sufferings, My Love that always Loves, without anyone forcing Me or praying to Me. You must know that one of the most beautiful characteristics, and as Its legitimate property and virtue by Nature that My Divine Will possesses, is Spontaneity. Everything is Spontaneous in It. If It Loves, if It Operates, if with One Single Act It gives Life and Conserves everything, no one forces It, nor does it make Itself prayed to by anyone. Its motto is: ‘I want and I do,’ because force says necessity, and We do not have need of anything, nor of anyone. Force says lack of power, while We are Powerful by Nature and everything depends on Our Power, and in one instant We can do everything, and in another instant, if We want, We can knock everything down. Force says lack of love, while such and so much is Our Love that it gives of the incredible. This is why We Created everything without anyone praying to Us, or saying anything to Us.

“And in the Redemption Itself, there was not one law over Me. No one could obligate Me to suffer so much even to dying. But My Law was Love, and the Operative Virtue of My Divine Spontaneity, so much so that the sufferings first were formed in Me, I gave them Life, and then investing creatures they re-gave them to Me, and I, with that Spontaneous Love with which I had given them Life, received them in the same way. No one would have been able to touch Me if I had not wanted it. In fact, everything Beautiful, Good, Holy, Great, is in operating with Spontaneous ways. While one who operates and loves by force, loses the most Beautiful, and they can be called, and they are, works and love without Life, and as a consequence subject to changing—while Spontaneity produces firmness in Good.

“Now, My daughter, the sign if the soul Lives in My Divine Will is to love, to operate, and even to suffer spontaneously; force does not exist. My Will, that has her with Itself, communicates Its Spontaneity to her in order to have her with Itself in Its Love that runs, in Its Works that never cease. Otherwise it would be annoying to have her in Its Womb of Light without the characteristic of Its

Spontaneous way. Rather the creature is all eyes to look at My Divine Fiat because she does not want to remain behind, but she wants to run together in order to Love with Its Love and in order to find herself in Its Works so as to exchange It, and to praise Its Power and Creative Magnificence. Therefore, run, always run, and let your soul, without force, plunge itself into My Divine Volition in order to cross together Its ways Loving and full of stratagems for Love of creatures."

10/22/99 – Vol. 2 *The cross, a way strewn with stars.*

Jesus continues to make Himself seen afflicted. The moment He came, He threw Himself into my arms, totally exhausted, almost wanting refreshment. He shared with me a little bit of His sufferings, and then He told me: "My daughter, the way of the cross is a way strewn with stars, and as one walks through it, those stars change into most luminous suns. What will be the happiness of the soul for all eternity in being surrounded with these suns? Furthermore, the great reward I give to the cross is so great that there is no measure, either of width or of length – it is almost incomprehensible to the human minds; and this, because in bearing crosses, there can be nothing human – all is divine."

10/22/00 – Vol. 4 *Doubts of Luisa about the things that happen to her; she wants to know whether they are from God or from the devil. Obedience does not have human reason; her reason is Divine.*

This morning I was all oppressed and with a fear that it might not be blessed Jesus who operates in me, but the devil; but in spite of this I could not refrain from looking for Him and desiring Him. However, as soon as He deigned to come, He told me: "What is it that gives one the assurance that the sun is rising, if not the light which puts to flight the darkness of the night, and the heat which spreads within that light? If anyone said that the sun is risen, but in spite of this the darkness of the night appeared even thicker and no heat could be felt – what would you say? That it was not a true sun that rose, but a false one, because the effects of the sun cannot be seen. Now, if the sight of Me dispels darkness from you, and shows you the light of the truth, making you feel the heat of my grace, why do you want to rack your brains that I am not the One who operates in you?"

I add - because so obedience wants – that the other day I was thinking: 'If the many chastisements about which I wrote in these books should really occur, who would have the heart to be spectator of them?' And the blessed Lord made me understand with clarity that some of them will occur while I am still on this earth, some after my death, and some will be spared in part. So I was a little relieved thinking that I will not have to see them all.

So, here is Lady Obedience made satisfied now, after she had begun to frown at me, and to send out laments and reprimands. It seems that this blessed young lady in no way wants to adapt herself to the human reason. She does not want to get involved in any circumstance; on the contrary, it seems that she has no reason at all, and it is quite a pain in the neck having to deal with someone who does not have reason. In order to get along a little, it is necessary to lose one's own reason, because the young lady keeps boasting: "I have no human reason, therefore I do not know how to adapt myself to the human way. My reason is Divine, and for one who wants to live in peace with Me, it is absolutely necessary that she lose hers in order to acquire mine." This is how well this young lady reasons. What can one say? It is better to keep silent, because, in one way or another, she always wants to be right, and she glories in giving you all the wrong.

10/22/02 – Vol. 4 Threats against Italy.

This morning my adorable Jesus came for a few instants, all indignant; and He said to me: "When Italy has drunk the most fetid filth to the bottom, to the point of being drowned, so much so, that they will say, 'She is dead, she is dead!' - then will she rise again." Then, becoming more calm, He added: "My daughter, when I want something from my creatures, I infuse in them the natural dispositions in such a way as to change their very nature into wanting what I want. Therefore, remain calm in the state you are in." Having said this, He disappeared, and I was left concerned about what He told me.

10/22/26 – Vol. 20 The great good that the Kingdom of the Divine Fiat will bring. How It will be the preserver from all evils. Just as the Virgin, while She made no miracle, made the great miracle of giving a God to creatures, so it will be for the one who must make the Kingdom known: she will make the great miracle of giving a Divine Will.

I was thinking to myself about the Holy Divine Volition, and I said to myself: "But, what will be the great good of this Kingdom of the Supreme Fiat?"

And Jesus, interrupting my thought, moved in my interior as though hurriedly, telling me: "My daughter, what will be the great good?! What will be the great good?! The Kingdom of My Fiat will enclose all goods, all miracles, the most sensational prodigies; even more, It will surpass them all together. And if miracle means to give sight to a blind one, to straighten up a cripple, to heal one who is sick, to raise a dead man, etc., the Kingdom of My Will will have the preserving nourishment, and for whoever enters into It, there will be no danger that he might become blind, crippled or sick.

"Death will no longer have power in the soul; and if it will have it over the body, it will not be death, but transit. Without the nourishment of sin and a degraded human will that produced corruption in the bodies, and with the preserving nourishment of My Will, the bodies also will not be subject to decomposing and becoming so horribly corrupted as to strike fear even into the strongest ones, as it happens now; but they will remain composed in their sepulchers, waiting for the day of the resurrection of all.

"Do you think it is a greater miracle to give sight to a poor blind one, to straighten up a cripple, to heal one who is sick, or to have a preserving means, so that the eye may never lose its sight, so that one may always walk straight, so that one may always be healthy? I believe that the preserving miracle is greater than the miracle after a misfortune has occurred. This is the great difference between the Kingdom of Redemption and the Kingdom of the Supreme Fiat: in the first, the miracle was for the poor unfortunate, as it is today, who lie, some in one misfortune, some in another; and this is why I gave the example, also externally, of giving many different healings, that were the symbol of the healings that I gave to the souls, and that easily return to their infirmity.

"The second will be a preserving miracle, because My Will possesses the miraculous power that whoever lets himself be dominated by It, will be subject to no evil. Therefore, It will have no need to make miracles, because It will preserve them always healthy, holy and beautiful—worthy of that beauty that came out of Our creative hands in creating the creature. The Kingdom of the Divine Fiat will make the great miracle of banishing all evils, all miseries, all fears, because It will not perform a miracle at time and circumstance, but will keep the children of Its Kingdom with Itself with an act of continuous miracle, to preserve them from any evil, and let them be distinguished as the children of Its Kingdom. This, in

the souls; but also in the body there will be many modifications, because it is always sin that is the nourishment of all evils. Once sin is removed, there will be no nourishment for evil; more so, since My Will and sin cannot exist together, therefore the human nature also will have its beneficial effects.

"Now, My daughter, having to prepare the great miracle of the Kingdom of the Supreme Fiat, I am doing with you, firstborn daughter of My Will, just as I did with the Sovereign Queen, My Mama, when I had to prepare the Kingdom of Redemption. I drew Her so close to Myself, I kept Her so occupied in Her interior, as to be able to form together with Her the miracle of Redemption, for which there was such great need. There were so many things that, together, We were to do, to redo, to complete, that I had to hide from Her outward appearance anything that might be called miracle, except for Her perfect virtue. By this, I rendered Her more free, so as to let Her cross the endless Sea of the Eternal Fiat, that She might have access to the Divine Majesty in order to obtain the Kingdom of Redemption.

"What would be greater: that the Celestial Queen had given sight to the blind and speech to the mute, and so forth, or the miracle of making the Eternal Word descend upon earth? The first would have been accidental, passing and individual miracles; the second, instead, is a permanent miracle—and it is for everyone, as long as they want it. Therefore, the first would have been as though nothing compared to the second.

"She was the true Sun, who, eclipsing everything, eclipsed the very Word of the Father within Herself, letting all the goods, all the effects and miracles that Redemption produced, germinate from Her light. But, as Sun, She produced goods and miracles without letting Herself be seen or pointed at as the primary cause of everything. In fact, all the good I did upon earth, I did because the Empress of Heaven reached the point of holding Her empire in the Divinity; and by Her empire She drew Me from Heaven, to give Me to creatures.

"Now, I am doing the same with you in order to prepare the Kingdom of the Supreme Fiat. I keep you with Me, I make you cross Its endless Sea to give you access to the Celestial Father, that you may pray Him, conquer Him, have empire over Him, to obtain the Fiat of My Kingdom. And in order to fulfill and consummate in you all the miraculous power that is needed to form a Kingdom so holy, I keep you continuously occupied in your interior with the work of My Kingdom; I make you go around continuously in order to redo—to complete everything that is needed, and that all should do, in order to form the great miracle of My Kingdom. Externally, I let nothing miraculous appear in you, except for the light of My Will.

"Some might say: 'How can this be? Blessed Jesus manifests so many portents to this creature about this Kingdom of the Divine Fiat, and the goods It will bring will surpass Creation and Redemption—even more, It will be the crown of both one and the other; but in spite of so much good, nothing miraculous can be seen in her, externally, as confirmation of the great good of this Kingdom of the Eternal Fiat; while the other Saints, without the portent of this great good, have made miracles at each step.'

"But if they turn back to consider My dear Mama, the holiest of all creatures, and the great good that She enclosed within Herself and that She brought to creatures, there is no one who can compare to Her, as She made the great miracle of conceiving the Divine Word within Herself, and the portent of giving a God to each creature. And in the face of this great prodigy, never before seen or heard, of being able to give the Eternal Word to creatures, all other miracles together are like tiny little flames before the sun.

"Now, one who must do the greatest has no need to do the lesser. In the same way, in the face of the miracle of the Kingdom of My Will restored in the midst of creatures, all other miracles will be tiny little flames before the great Sun of My Will. Each saying, truth and manifestation about It, is a miracle that has come out of My Will as preserver from all evils; it is like binding the creatures to an infinite good, to a greater glory, and to a new beauty—fully Divine.

"Each truth about My Eternal Fiat contains more power and prodigious virtue than if a dead man were resurrected, a leper were healed, a blind one could see, or a mute could speak. In fact, My words on the sanctity and power of My Fiat will resurrect the souls to their origin; they will heal them from the leprosy produced by the human will. They will give them the sight to be able to see the goods of the Kingdom of My Will, because until now they have been like blind. They will give speech to many mute who, while they were able to say many other things, only for My Will were like many mute without speech; and then, the great miracle of being able to give to each creature a Divine Will that contains all goods. What will It not give them when It will be in possession of the children of Its Kingdom?

"This is why I keep you all occupied with the work of this Kingdom of Mine—and there is much to do in order to prepare the great miracle that the Kingdom of the Fiat be known and possessed. Therefore, be attentive in crossing the endless Sea of My Will, so that the order between Creator and creature may be established; in this way, through you, I will be able to make the great miracle that man return to Me—into the origin from which he came."

Then, I was thinking of what is written above, especially that each word and manifestation on the Supreme Will is a miracle come out of It. And Jesus, to confirm in me what He had told me, added: "My daughter, what do you think a greater miracle was when I came upon earth: My Word, the Gospel I announced, or the fact that I gave life to the dead, sight to the blind, hearing to the deaf, etc.? Ah! My daughter, My Word, My Gospel, was a greater miracle; more so, since the very miracles came out of My Word. The foundation, the substance of all miracles came out of My creative Word. The Sacraments, Creation itself, a permanent miracle, had life from My Word; and My very Church has My Word, My Gospel, as regime and foundation.

"So, My Word, My Gospel, was a miracle greater than the miracles themselves, that, if they had life, it was because of My miraculous Word. Therefore, be sure that the Word of your Jesus is the greatest miracle. My Word is like mighty wind that runs, pounds on the hearing, enters into the hearts, warms, purifies, illuminates, goes round and round from nation to nation; it covers the whole world, it wanders throughout all centuries. Who could ever give death and bury one Word of Mine? No one. And if sometimes it seems that My Word is silent and is as though hidden, it never loses its life. When least expected, it comes out and goes around everywhere. Centuries will pass in which everything—men and things—will be overwhelmed and disappear, but My Word will never pass away, because it contains life—the miraculous power of He who issued it.

"Therefore, I confirm that each word and manifestation I make to you about My Eternal Fiat is the greatest miracle, that will serve the Kingdom of My Will. And this is why I push you so much, and I care so much that not a Word of Mine be not manifested and written by you—because I see a miracle of Mine coming back to Me, that will bring so much good to the children of the Kingdom of the Supreme Fiat."

fiat

10/22/33 – Vol. 32 Jesus finds His Heaven in the creature and His Celestial Mama. Everyone into the All, and the All into everyone. The Divine Will makes Itself Revealer and cedes Its Divine Being to the creature.

I felt little, little, so much as to not know how to move a step, and having received Holy Communion, I felt the need, being little, of taking refuge in the arms of Jesus in order to tell Him: "I love You, I love You very much," not knowing how to say anything else, being such a rather ignorant one.

But my sweet Jesus waited that I would tell Him more, and I added: "Jesus, I love You together with the love of Our Celestial Mama."

And Jesus told me: "How sweet, refreshing, it is to Me to feel Myself Loved together with the Love of the daughter and of Our Mama. I feel Her Maternal Tendernesses, Her Outpourings of Love, Her chaste embraces, Her ardent kisses that, pouring themselves into the daughter, Mama and daughter Love Me, they kiss Me, and they clasp Me in their arms with a single embrace. To find together with My Celestial Mama the daughter who wants to Love Me, and she Loves Me as My Mama Loves Me, are My most dear Delights, My Outpourings of Love, and I find the most welcome Exchange for so many Excesses of My Love. But, tell Me, together with who else do you want to Love Me?"

And He was silent, waiting that I would tell Him together with someone else that I wanted to Love Him.

And I, almost a little embarrassed, added: "My Divine Jesus, I want to love You together with the Father and with the Holy Spirit."

But it seemed that He was not yet content.

And I: "I want to love You together with all the Angels and Saints."

And He: "And with who else?"

"With all the wayfarers even to the last creature who will exist on the earth. I want to bring You everyone and everything, even the sky, the sun, the wind, the sea, in order to love You together with everyone."

And Jesus all Love, because it seemed that He could not contain the Flames, added: "My daughter, here is My Heaven in the creature: The Sacrosanct Trinity who cedes Its Love in order to Love Me together with her. The Angels and Saints who compete to cede their Love in order to Love Me together with her. This is the Great Act, to bring everyone into the All that is God, and the All into everyone. Your littleness, your infant ways in My Divine Will, embrace everyone and everything. You want to give Me everything, even the Adorable Trinity Itself, and since you are little, no one wants to deny you anything, rather they unite themselves with you and they Love together with the little tiny one. And by bringing Me everyone into the All, and by Loving Me, you diffuse the All into everyone. My Love being Bond of Union and of Inseparability, I find everything in the soul: My Paradise, My Works, and everything. And I can say: 'Nothing is lacking to Me, neither Heaven, nor My Celestial Mama, nor the Cortege of the Angels and Saints; all are with Me, and all Love Me.' These are the stratagems and Loving Industries of the one who Loves Me, and who calls everyone; she asks for Love from everyone in order to Love Me and make Me Loved by everyone."

After this, I continued to think about the Divine Volition, and my sweet Jesus added: "My blessed daughter, one who possesses My Will as Life feels in herself the Divine Motion. God moves in Heaven, and she feels His Motion. Our Motion is work, it is step, it is word, it is everything. And since Our Will is one with what the creature possesses, she feels the same Motion with which God moves flow within herself, and therefore Divine is the Work, the Step, the Word. What My Will Itself does in Us, It does in the creature in a way that she feels inside of herself not only

the Life, but the Nobility and the way of He who has Created her, such that she does not feel the need of asking Him, because she feels herself Possessor. Our Will occupies her so much, that It gives her Its Love in order to make her Love, Its Word in order to make her speak, Its Motion in order to make her move and operate. And O! how easy it is for her to know what It wants from her.

"There are neither secrets nor screens for one who Lives in Our Will, but all is Revealed. We can say that We can not hide Ourselves from her, because Our Will Itself already Reveals Us. Who can hide from himself? To not know his secrets and what he wants to do? No one. He can hide himself from others, but from himself, it will be impossible. Such is Our Will. It makes Itself Revealer and lets the creature know what It does and what It wants to do, and It makes her the Great Surprise of Our Divine Being. But who can tell you where the creature reaches and what she can do by possessing Our Will as Life? The True Transformation and Consummation of the creature in God happens, and God takes the active part and He says: 'Everything is Mine, and I do everything in this creature.' It is the True Divine Wedding in which God cedes His Divine Being to His beloved creature.

"On the other hand, for one who lives of human will it happens as to one who descends from the nobility of his family and takes for his bride someone rude, rough, ill-bred. Little by little this one will lose his noble and educated ways, and will acquire boorish and rough ways, such as to not be recognized anymore. What distance between one who Lives of Divine Will, and one who lives of human will. The first form the Celestial Kingdom on earth, enriched with Goodness, with Peace, with Grace, they can call themselves the Noble part. The second form the kingdom of revolutions, of discords, of vices, that do not have Peace, and they do not know how to give Peace."

10/23/00 – Vol. 4 *True love never remains alone.*

This morning, after I received Communion, my adorable Jesus made me see the confessor who was placing the intention of having me suffer the crucifixion. I felt my poor nature as reluctant, not because I did not want to suffer, but for other reasons which it is not necessary to describe here. But Jesus, as though lamenting about me, said to father: "She does not want to submit herself." I was moved at His lament, father renewed the command, and I submitted myself. After I suffered a little, since I saw father present, the Lord said: "My beloved, here is the symbol of the Sacrosanct Trinity: Myself, father, and you. From eternity my love has never been alone, but always united in perfect and reciprocal union with the Divine Persons, because true love never remains alone, but produces other loves, and delights in being loved back by the loves which it itself has produced. And if it is alone, either it is not of the nature of divine love, or it is only apparent. If you knew how much I delight in, and enjoy, being able to continue that love in the creatures which reigned from eternity, and reigns still now, in the Most Holy Trinity. This is also why I say to you that I want the consensus of the intention of the confessor united with Me – to be able to continue this love more perfectly, symbolic of the Sacrosanct Trinity."

10/23/06 – Vol. 7 *How in these times everything is effeminate.*

As I was in my usual state, my adorable Jesus came for a little, and all oppressed and afflicted He wanted to pour His bitternesses into me. Then He told me: "My daughter, the bitternesses that creatures give Me are such that I cannot contain them; this is why I wanted to share them with you. In these times everything is effeminate; priests themselves seem to have lost the masculine

characteristic and acquired the feminine characteristic. So, only rarely can a masculine priest be found; the rest – all effeminate. Ah, in what a deplorable state poor humanity is!" Having said this, He disappeared. I myself do not comprehend the meaning of this, but obedience wanted me to write it.

10/23/08 – Vol. 8 *How divine science is in upright operating.*

Continuing in my usual state, blessed Jesus came for just a little and told me: "My daughter, all of divine science is contained in upright operating. In fact, that which is upright contains everything beautiful and good that can be found; it contains order, utility, beauty, mastery. A work is good insofar as it is well ordered, but if the threads appear crooked, and placed crookedly, one does not understand anything, and can see nothing but something disorderly, which will be neither useful nor good. This is why, from the greatest to the smallest things I have made, they all appear orderly, and all of them serve a useful purpose – because the fount from which they came was my upright operating. Now, as much as a creature is good, so much divine science she will contain within her; as much as she is upright, so many good things will come from her. A crooked thread in her operating is enough to put herself in disorder as well as the works that come from her, and to obfuscate the divine science that she contains. One who goes out of what is upright, goes out of what is just, holy, beautiful, useful, and goes out of the boundaries in which God placed her; and by going out, she will be like a plant which does not have much soil under it: now the rays of a scorching sun, now frosts or winds, will cause the influence of divine science to wither within her. Such is crooked operating – like frosts, winds, and rays of a scorching sun; so, lacking much soil of divine science, she will do nothing but wither within her own disorder."

10/23/11 – Vol. 10 *We must let the life of our hearts be all love, because Jesus wants to take food within our hearts.*

This morning my always lovable Jesus came, but who can say how much in suffering He makes Himself seen! It seems that He feels within Himself all the pains of the creatures, and they are so many that He looks for refreshment and relief. Now, after keeping Him with me in silence, telling Him my nonsense of love as refreshment, and adding kisses and caresses, it seemed He was relieved; and then He told me: "My daughter, let the life of your heart be all love; let nothing else enter into it, because I want to take food from within your heart, and if I do not find it all love, it will not be enjoyable food for Me. As for the other parts of you, you can give to each one its office – that is, to your mind, to your mouth, to your feet, to all of your senses; to some adoration, to some reparation, to some praise, thanksgiving and all the rest. But from your heart I want love only."

10/23/17 – Vol. 12 *The first act that Jesus did in receiving Himself sacramentally.*

This morning, after I received blessed Jesus, I was saying to Him: 'My life, Jesus, tell me: what was the first act that You did when You received Yourself sacramentally?' And Jesus: "My daughter, the first act I did was to multiply my Life into many lives, for as many creatures as can exist in the world, so that each one of them might have one Life of Mine only for herself; a Life that continuously prays, thanks, satisfies, loves only for her. In the same way, I multiplied my pains for each soul, as if I were suffering only for her, and not for others. In that supreme moment of receiving Myself, I gave Myself to all, to suffer my Passion in

each heart, to be able to conquer the hearts by dint of pains and of love. In giving all my Divinity, I came to take the dominion of all. But, alas! my Love remained disappointed by many; and I anxiously await loving hearts which, in receiving Me, would unite with Me to multiply themselves in everyone, desiring and wanting what I want, so that I may take at least from them what the others do not give to Me, and receive the contentment of having them as conformed to my desire and to my Will. Therefore, my daughter, when you receive Me, do what I did, and I will receive the contentment that at least the two of us want the same thing."

But while Jesus was saying this, He was very afflicted; and I: 'Jesus, why are You so afflicted?'

"Ah, ah, how the flood will inundate the countries! How many evils! How many evils! Italy is going through sad - most sad hours. Draw yourselves closer to Me, be in accord among yourselves. Pray that the evils may not become much worse."

And I: 'Ah, my Jesus! What will happen to my country? You don't love me as before, when You would spare others for love of me.' And He, almost sobbing: "It is not true, I love you."

10/23/21 – Vol. 13 *Every sanctity begins from the Most Holy Humanity of Jesus - from the sea of His Passion; but from It, Jesus makes Luisa pass into the sea of the Divine Will. The truths about the Divine Will are channels that open from the sea of the Divine Will for the good of all creatures.*

I was feeling all immersed in the Divine Volition, and my lovable Jesus, on coming, told me: "Daughter of my Will, look into your interior - how peacefully flows the immense sea of my Will. But do not think that this sea has been flowing in you for a short time, just because you hear Me speak often about my Will – but for a long, long time, since my usual way is to act first, and than to speak. It is true that your beginning was the sea of my Passion, because there is no sanctity which does not pass through the harbor of my Humanity. In fact, there are Saints who remain in the harbor of my Humanity, while others move beyond. But then I quickly I grafted the sea of my Will; and when I saw you disposed, and you surrendered your will to Me, my Will took life in you, and the sea kept flowing and growing continuously. Each additional act of yours in my Will was a greater growth.

I spoke to you little about this; our wills were linked together and understood each other without speaking; and then, by just seeing each other, we understood each other. I delighted in you, feeling the delights of Heaven, in nothing dissimilar to those which the Saints give Me - while I am their happiness, they make Me happy; being immersed in my Volition, they cannot do without giving Me joys and delights. But my happiness was not complete: I wanted more children of Mine to share in such a great good. Therefore I began to speak to you about my Will in a surprising way, and the more truths, effects and values I spoke to you about, the more channels I opened from the sea for the good of others, so that these channels might give abundant water to all the earth.

My working is communicative and always in act, without ever stopping. However, many times these channels are covered with mud by creatures; others throw stones into them, and the water does not flow freely, but with difficulty. It is not that the sea does not want to give water, or that the water cannot penetrate everywhere because it is not clear; rather, it is the creatures that oppose such a great good. Therefore, if they will read these truths not being disposed, they will

not understand a thing. They will remain confused and dazzled by the Light of my Truths. For those who are disposed, they will be Light which will light them up, and water which will quench their thirst, in such a way that they will never want to detach themselves from these channels, because of the great good they feel, and the new life which flows in them. Therefore, you too should be happy to open these channels for the good of your brothers, neglecting nothing about my truths - not even the tiniest thing, because as tiny as it may be, it can serve one of your brothers in order to draw water. So, be attentive in opening these channels, and in contenting your Jesus, who has done so much for you."

10/23/24 – Vol. 17 *The Divine Will is the enchantment of the divine eyes.*

I am going through bitter days because of the privations of my sweet Jesus. Oh, how I miss His adorable Presence! Even just the memory of His sweet words, is wounds to my poor heart, and I say to myself: 'And now, where is He? Where did He direct His steps? Where could I find Him? Ah, everything is over, I will no longer see Him! I will no longer hear His voice! We will no longer pray together! How hard is my destiny! What torture! What pain! Ah, Jesus, how You have changed! You have run away from me! But, though far away, on the wings of your Will, wherever You are, I send You my kisses, my love, my cry of sorrow which tells you: "Come, come back to the poor exiled one, to the little newborn, who cannot live without You!"

But while I was saying these and other things, my adorable Jesus moved in my interior, and extending His arms, He squeezed me very tightly; and I said to Him: 'My Life, my Jesus, I cannot take it any more. Help me, give me strength, do not leave me any more. Take me with You – I want to come!' And Jesus, interrupting me, told me: "My daughter, don't you want to do my Will?"

And I: 'Certainly I want to do your Will, but your Will is also in Heaven; so, if I have done It on earth until now, from now on I want to come to do It in Heaven. Therefore, hurry, take me, do not leave me any more. I feel I cannot take it any more - have pity on me!'

And Jesus, again: "My daughter, you do not know what my Will on earth is. It shows that, after so many of my lessons, you have not understood well. You must know that the soul who, here, lets my Will live within her, as she prays, as she suffers, as she works, as she loves, etc., forms a sweet enchantment to the divine pupils, in such a way as to enclose, with her acts, the gaze of God in that enchantment; and so the Omnipotent One, taken by the sweetness of this enchantment, feels disarmed of many chastisements which the creatures draw upon themselves with their grave sins.

This enchantment has the virtue of preventing my justice from pouring out, with all its fury, upon the face of the earth, because my justice too remains enchanted by my Will operating in the creature. Do you think it is trivial that the Creator sees in the creatures, who are still living upon earth, His Divine Will operating, triumphant, ruling, with the same freedom with which It operates and rules in Heaven? However, this enchantment in Heaven is opposite, because my Will dominates in Its Kingdom as if in Its own house, and the enchantment is formed within Myself, not outside of Me; therefore it is I - it is my Will, that enchants all the blessed with an enrapturing power, in such a way that their pupils are enclosed in my enchantment to be eternally beatified. So, it is not they who form the sweet enchantment for Me, but I for them; and so my pupils are free, and receive no charm.

On the other hand, my Will, living in the creature who is crossing the exile, is as though operative and ruling in the house of the creature - which is more amazing. And this is why she forms for Me a more pleasing enchantment, which charms Me and holds such attraction for my gaze as to captivate Me to fix my pupils upon her, without being able to move them. Ah, you do not know how necessary this enchantment is in these times, in which so many evils will come!

The peoples will be forced to eat one another; they will be taken by such rage as to become fierce, one against the other. But the greatest guilt is of the leaders. Poor peoples! They have true slaughterers, incarnate devils as leaders, who want to slaughter their brothers. If the evils were not grave, your Jesus would not leave you as though deprived of Him. You fear that it may be for other things that I deprive you of Me - no, no, be reassured; it is my justice that, depriving you of Me, wants to pour out upon creatures. You, however, never go out of my Will, so that Its sweet enchantment may spare the peoples worse evils."

10/23/27 – Vol. 23 *The little girl. How the Divine Will is Kingdom of Life. Necessity of the knowledges about It. How Heaven and earth are there reverently, listening to the knowledges of the Divine Fiat. Love and tenderness of God in creating man.*

I felt my poor mind sunken inside the Divine Fiat, and while continuing my acts in It, I saw a little girl before me, all timid and pale, as if she was afraid of walking within the immensity of the light of the Divine Volition. And my adored Jesus came out from within my interior, and filling His holy hands with light, He placed that light in the mouth of the little girl, wanting to drown her with light. Then He took more light and placed it in the eyes, in the ears, in the heart, in the hands and feet of that tiny little one, and she remained invested by the light, she blushed all over and remained as though enmeshed and overwhelmed within that light.

Jesus amused Himself in drowning her with light, and delighted in seeing her hampered within it; and turning to me, He told me: "My little daughter, this little girl is the image of your soul—timid in receiving the light and the knowledges of My Divine Will. But I will drown you with so much light that you may lose what remains of the timidity of the human will; because in Mine there aren't these weaknesses, but Divine Courage and Strength, insurmountable and invincible. In order to form the Kingdom of My Fiat in the soul, I lay all the knowledges about It within her as the foundation, and then I take possession, laying My very Life within her in order to have My true Kingdom.

"See how great is the difference between the kingdom of the kings of the earth and My Kingdom. Kings do not place their own lives at the disposal of each individual, nor do they enclose it in them; nor do they enclose the life of the peoples within themselves, and therefore their reigning is subject to ending, because it is not life that runs between one and the other, but laws and imposition, and where there is no life, there is no love nor true reigning.

"On the other hand, the Kingdom of My Divine Will is Kingdom of life—the Life of the Creator enclosed in the creature, and that of the creature transfused and identified with the Creator. Therefore, the Kingdom of My Divine Will is of unreachable height and nobility; the soul is constituted queen—and do you know what she is made queen of? Queen of sanctity, queen of love, queen of beauty, of light, of goodness, of grace—in sum, queen of the Divine Life and of all Its qualities.

"What a noble Kingdom and full of life is this Kingdom of My Will. Now, see then, the great necessity of the knowledges about It: they are not only the fundamental part, but the nourishment, the regime, the order, the laws, the beautiful music, the joys, the happiness of My Kingdom. Each knowledge possesses a distinct happiness; they are like many Divine keys that will form the beautiful harmony in It. This is why I am abounding so much in telling you so many knowledges about My Divine Fiat, and I require of you greatest attention in manifesting them—because they are the base, and are like a formidable army, that will keep the defense and will act as sentries so that My Kingdom may be the most beautiful, the holiest one, and the perfect echo of My Celestial Fatherland."

Then Jesus kept silent; and then He added: "My daughter, when My Divine Will wants to issue one of Its knowledges or one new act, Heaven and earth honor It and listen to It reverently. All Creation feels a new Divine Act flowing within them that, like vital humor, embellishes them and renders them twice as happy. They feel as though honored by their very Creator, who, with His Omnipotent Fiat, communicates to them new knowledges about It; and they await the attitude of that knowledge in the creature, to see the new act of the Divine Volition repeated in the creature, to have the confirmation of that good, as well as the joy and the happiness that the new knowledge brings. My Will, then, takes the attitude of feast, because It issues from Itself a Divine Life that, while being directed to one creature, spreads and communicates itself to all creatures."

After this, I was continuing my round in the Divine Will, bringing myself into Eden, so as to be present when the Divine Majesty, having formed the beautiful statue of man, was giving life to it, breathing over it with Its omnipotent breath, so that I might glorify my Creator in an act so solemn, and love Him, adore Him and thank Him for a love so excessive and overflowing toward man.

And my Divine Jesus, moving in my interior, told me: "My daughter, this act of forming and infusing life in man with Our omnipotent breath was so tender, touching, and of such great joy for Us, that the whole of Our Divine Being overflowed so much with love as to enrapture Our Divine Qualities with an enrapturing strength, so as to infuse them in man. In breathing over him, We poured everything into him; and in blowing into him We placed Our Supreme Being in communication with him, in such a way as to render him inseparable from Us.

"This Act of Ours never ceased, because if in the Creation of the whole universe it was Our Will that constituted Itself life of everything—in man We gave not only Our Fiat, but together with Our breath We gave Our very Life to him. And this breath of Ours has not yet ceased, so as to continue the generation of other creatures, to render them inseparable from Us. When We do a work, Our Love is so great that, after it is done once, the attitude remains of doing it always. Therefore, the ingratitude of man is great, because he denies, despises, offends this Life of Ours within himself.

"And just as when one emits one's breath in order to breathe, the breath is emitted and then withdrawn so as to be able to breathe again; in the same way, in breathing over him, We give Ourselves to him, and in drawing Our breath back, We draw man back into Ourselves. But not feeling him come into Us because his will is not with Us, We feel all the weight of human ingratitude. And this is why We call you, to give you Our incessant Act—so that, as We draw it back in order to issue it again, We may feel you come into Ourselves, to receive the fulfillment of Our Will in the solemn act of issuing Our regenerative breath, to generate the creatures."

10/24/99 – Vol. 2 *The cause of chastisements: the love of God for creatures.*

This morning my adorable Jesus came and transported me outside of myself, into the midst of the people. Jesus seemed to look at creatures with eyes of compassion, and the very chastisements appeared as infinite mercies of His, come out of His inmost most loving Heart. Then, turning to me, He told me: "My daughter, man is a product of the Divine Being, and since Our food is love, always reciprocal, alike and constant among the Three Divine Persons, since he came out of Our hands and from pure and disinterested love, he is like a particle of Our food. Now, this particle has become bitter for Us; not only this, but the majority of them, by moving away from Us, have made themselves pasture for the infernal flames and food for the implacable hatred of demons, Our capital enemies and theirs. This is the main cause of Our sorrow in the loss of souls: they are Ours – they are something that belongs to Us. Likewise, the cause that pushes Me to chastise them is the great love that I have for them, so as to place their souls in safety."

And I: 'Ah, Lord, it seems that this time You have no other words to say but about chastisements! Your power has other means to save these souls. And then, if I were certain that all the pain would fall upon them and You would remain free, without suffering in them, I would resign myself; but I see that You are already suffering very much from those chastisements You have sent. What will happen if you continue sending more chastisements?'

And Jesus: "Even though I suffer, love pushes Me to send heavier scourges, and this, because in order to make man enter himself and recognize what his being is, there is no means more powerful than making him see himself undone. It seems that the other means make him grow bolder; therefore, conform to my Justice. I see well that the love you have for Me pushes you very much not to conform to Me, and you don't have the heart to see Me suffer, but my Mother too loved Me more than all creatures - no one can equal Her; and yet, in order to save these souls She conformed to Justice and She resigned Herself to see Me suffer so much. If my Mother did this, could you not do it yourself?" And as Jesus was speaking, I felt my will being drawn so much to His, that I was almost unable any more to withstand not conforming to His Justice. I did not know what to say, so much was I convinced; however, I have not yet manifested my will. Jesus disappeared, and I remained in this doubt, whether I must conform or not.

10/24/03 – Vol. 5 *An image of the Church.*

As I told the confessor about my concerns that my state may not be Will of God, and that, at least as a test, I wanted to try to make an effort to go out of it and see whether I could manage or not, without raising his usual difficulties, the confessor said: "All right, tomorrow you will try." So I was left as if I had been freed of an enormous weight. Now, after he celebrated Holy Mass and I received Communion, I saw my adorable Jesus in my interior for just a little, His gaze fixed on me, His hands joined, in the act of asking for pity and help. At that moment I found myself outside of myself, inside a room in which there was a lady, majestic and venerable, but gravely infirm. She was inside a bed with a headboard so high as to almost touch the vault, and I was forced to stay over this headboard, in the arms of a priest, in order to keep it still and to look at the poor ill one. While in this position, I saw a few religious surrounding and offering their cares to the patient, and saying among themselves with intense bitterness: "She is ill, she is ill - it would take nothing more than a little shake." And I was taking care of keeping the headboard of the bed still, for fear that, if the bed moved, she might die.

But seeing that things were dragging on, and almost getting annoyed by that idleness, I said to the one who was holding me: 'For pity's sake, let me get down; I am doing nothing good, nor am I helping anyone – why stay here, so useless? If I get down, at least I can serve her, help her.' And he: "Did you not hear that even a little shake could make her get worse and cause most sad things to happen to her? If you get down, since there is no one to keep the bed still, she may even die." And I: 'But how can it be possible that, by just doing this, this good can come to her? I don't believe it - for pity's sake, let me get down.' So, after I repeated these words several times, he put me down on the floor, and by myself, with no one holding me, I drew near the ill one, and to my surprise and sorrow I saw that the bed was moving. At those movements, her face went blue, she trembled and emitted a death rattle. Those few religious were crying and saying: "There is no more time, she is in the extreme moments now." Then some enemies entered – soldiers and captains – to beat the ill one; but, dying as she was, that lady got up with intrepidity and majesty to be wounded and beaten. On seeing this, I trembled like a reed, and I said to myself: 'I have been the cause of this, I myself have given the push for so much evil to happen.' And I understood that that lady represented the Church, infirm in Her members, with many other meanings which it seems useless to me to explain, because they can be comprehended by reading what I have written.

Then I found myself inside myself, and Jesus told me in my interior: "If I suspend you forever, the enemies will begin to make my Church shed blood." And I: 'Lord, it is not that I do not want to stay – Heavens forbid that I move away from your Will even for the blink of an eye; only, if You want me to, I will stay, if You don't want me to, I will get out.' And He: "My daughter, as soon as the confessor released you by telling you, 'All right, tomorrow you will try', the bond of victim was also released, because only the frieze of obedience is what constitutes the victim, and I would never accept her as such without this frieze, even at the cost of making a miracle of my omnipotence, if necessary, to give light to the one who directs you so that he would give this obedience. I suffered, and suffered voluntarily, but what constituted Me as victim was the obedience to my dear Father, who wanted to adorn all of my works, from the greatest to the littlest, with the honorary frieze of obedience." Then, finding myself inside myself, I felt a fear to try to go out; but then, I snapped out of it saying: 'The one who gave me this obedience should have thought about this; and besides, if the Lord wants me, I am ready.'

10/24/05 – Vol. 6 *The miseries of the human nature serve to reorder in it the order of all virtues.*

While considering my misery, the weakness of human nature, I felt I was an object so very abominable to myself, and I imagined how much more abominable I am before God; and I said to myself: 'Lord, how ugly the human nature has become.' Now, coming for just a little, He told me: "Nothing has come out of my hands which is not good; on the contrary, I created the human nature beautiful and striking, and if the soul sees it as muddy, rotten, weak, abominable, this serves the human nature like manure serves the earth. One who does not understand what it is all about, would say: 'This one is crazy, for he smears the earth with this filth'; while one who understands, knows that that filth serves to fecundate the earth, to make the plants grow, and to render the fruits more beautiful and tasty. So, I created the human nature with these miseries to reorder in it the order of all virtues; otherwise it would remain without the exercise of true virtues." Then I

saw in my mind the human nature as though full of holes, and in these holes there was rot, mud; and from within them branches loaded with flowers and fruits were coming out. So I comprehended that everything is in the use we make, even of miseries themselves.

10/24/10 – Vol. 9 *Disturbance and its effects. Everything comes from the fingers of God.*

I was highly afflicted because of the privation of my lovable Jesus, and having received Communion, I was lamenting because of His absence; and Jesus told me in my interior: "My daughter, sad things - very sad things are happening and will happen." I was frightened. So, various days went by without Jesus; I just heard Him repeat often: "My good daughter, patience with my not coming – later I will tell you why."

So, I went on embittered, yes, but peaceful, when all of a sudden, I had a dream that saddened me very much and also disturbed me; more so, since not seeing Jesus, I had no one to whom to turn in order to be surrounded by that aura of peace that only Jesus possesses. Oh, how a disturbed soul is to be pitied! Disturbance is an infernal air that one breathes, and this air of hell casts out the celestial air of peace, and takes the place of God in the soul. Fuming with this infernal air in the soul, disturbance masters her so much that, with its infernal blow, it makes even the holiest, the purest things appear as the ugliest and most dangerous. It puts everything in disorder, and the soul, tired of this disorder, is soaked with the stink of this air of hell, she is annoyed by everything, and feels boredom for God Himself.

I did feel this air of hell, not inside of me, but around me; yet, it did so much harm to me that I no longer cared that Jesus was not coming – even more, it seemed to me that I didn't even want Him. It is true that the thing was very serious, not a bagatelle: it was that I had been assured that I was not in a good state, therefore the sufferings, the visits of Jesus, were not Will of God, and I was supposed to stop it once and for all. I am not saying everything about it, because I don't think it is necessary; I wrote this only to obey.

Then, the following night I saw water pouring down from heaven like a deluge, such as to cause great damage and bury entire towns; and the impression from that dream was such, that I didn't want to see anything. In the meantime, a dove, hovering around me, told me: "The moving of the leaves, of the plants, the murmuring of the waters, the light that invades the earth, the motion of all nature, everything – everything comes from the fingers of God. Imagine if your state alone should not come from the fingers of God." So, when the confessor came, I told him everything about my state, and he told me that it had been the devil in order to disturb me. I remained a little bit more peaceful, but like someone who has suffered a grave illness.

10/24/18 – Vol. 12 *The soul must invest herself with Jesus to be able to receive Him in the Sacrament.*

I was preparing myself to receive my sweet Jesus in the Sacrament, and I prayed that He Himself would cover my great misery. And Jesus told me: "My daughter, in order to allow the creature to have all the necessary means to receive Me, I wanted to institute this Sacrament on the last day of my Life, so as to line up my whole Life around each Host, as preparation for each creature who would receive Me. The creature could never have received Me, if she had not had a preparing God, Who was taken only by excess of Love for wanting to give Himself

to the creature. And since the creature was unable to receive Me, that same excess of Love led Me to give my whole Life in order to prepare her, so It placed my steps, my works, my Love before her own. And since within Me there was also my Passion, It placed also my pains in order to prepare her. So, invest yourself with Me; cover yourself with each one of my acts, and come."

Afterwards, I lamented to Jesus because He no longer makes Me suffer as He used to; and He added: "My daughter, I look not so much at the suffering, but at the good will of the soul - at the love with which she suffers. Because of it, the tiniest suffering becomes great; trifles take life within the All, and acquire value, and the lack of suffering is even greater than suffering itself. What a sweet violence it is for Me, to see a creature who wants to suffer for love of Me. What do I care if she does not suffer, when I see that not suffering is for her a more transfixing nail than suffering itself? On the other hand, lack of good will, things which are forced and without love, as great as they may be, remain small. I do not look at them; on the contrary, they are a weight for Me."

10/24/22 – Vol. 14 One who lives in the Divine Will places It in current between Heaven and earth, and receives the deposit of Its goods.

My always lovable Jesus continues to speak to me about His Most Holy Will. He seems to me like a true teacher who, while it appears that he has nothing else to teach to his disciple, in reality he is just taking some rest, to be able to enter the field again and give more sublime lessons, such as to capture the attention of the boy and win his love and veneration. So, on coming, He told me: "My daughter, how many prodigies does my Supreme Volition operating in the creature contain! As the soul lets this Holy Will enter into her, and herself into It, and allows It to operate in everything, even in the most tiny things, a current is established between the Will operating within the Divine Persons and Their own Will operating in the creature. Therefore, if They love or want to give love, They find a place in which to put this love, because in one point of the earth there is Their own Will operating in the creature which can receive this love. And rising up into the womb of the Divinity, this Will of Theirs - which is as though divided in two, in the creature and in the Divinity, while It is always one - will bring Them the return of Their Love in a divine manner on the part of the creature. And so the Eternal Love places Itself in current between Heaven and earth, descending and ascending with no obstruction, because there is one who can receive Its deposit. Their own Will operating in the creature will be jealous in holding It in safekeeping.

In the same way, if my Divinity wants to release Its Beauty, Its Truths, Its Power, Its infinite graces, It has a place in which to deposit them: Its own Will operating in the creature. The current is open: my Will will maintain the pace in jealously keeping my Beauty, my Truths, my Power, and in giving Me thanks for my infinite graces. So I will no longer be defrauded in anything; I will be in perfect harmony between my Will operating in the creature and That of Heaven. How many of my things will I make known more! My suffocated Love will be free when I form my deposit, and the currents between Heaven and earth will always be open."



10/24/25 – Vol. 18 *The Divine Will is one single act, immense and eternal, which contains, all together, Creation, Redemption and Sanctification. One who lives in the Divine Will possesses this single act and takes part in all Its works, forming one single act with her God.*

As I was in my usual state, I felt my sweet Jesus move in my interior, in the act of laying Himself within me, as if He were placing Himself in agony. I could hear His rattle of agony, and I too felt I was agonizing together with Him. Then, after I had suffered for a little while together with Jesus, He said to me: "My daughter, thinking about my Passion, compassionating Me in my pains, is very pleasing to Me. I feel I am not alone in my pains, but I have with Me the company of the creature, because of whom I suffer, and whom I love so much; and as I have her with Me, my suffering becomes sweeter for Me. How hard is isolation in suffering! When I see Myself alone, I have no one to whom to entrust my pains, nor anyone to whom to give the fruit which my pains contain; and so I remain as though drowned with pains and love. Therefore, as my love can endure no more, I come to You, to suffer within you, and you with Me, the pains of my Passion, in act, in order to repeat what I did and suffered in my Humanity. To repeat my Passion in act in the creature is different from one who only thinks about and compassionates my pains. The first is an act of my Life, which takes my place in order to repeat my pains, and I feel I am given back the effects and the value of a Divine Life. On the other hand, when one thinks about my pains and compassionates Me, it is the mere company of the creature that I feel. But do you know in whom I can repeat the pains of my Passion in act? In one who has my Will as center of life.

My Will alone is one single act which has no succession of acts. This single act is as though fixed to one point which never moves; and this point is Eternity. And while being one single act, prime act, endless act, Its circumference is so immense that nothing can escape It; It embraces everything and everyone with one single embrace, because everything starts from that prime act, as one single act. So, the Creation, the Redemption and the Sanctification are one single act for the Divinity; and only because it is one single act, it has the power to make all acts its own, as if they were one alone. Now, one who lives in my Will possesses this single act, and it is no wonder that she takes part in the pains of my Passion, as though in act. In this single act she finds, as though in act, her Creator creating the Creation; and forming one single act with her God, she creates together with Him, flowing as one single act in all created things, and forming the glory of Creation for her Creator. Her love shines over all created things; she enjoys and takes pleasure in them; she loves them as things belonging to herself and to her God. In that single act she has a note that echoes the whole of the divine operating; and in her emphasis of love, she says: 'What is yours is mine, and what is mine is yours. Be glory, honor and love to my Creator.' In this single act she finds the Redemption in act; she makes It all her own, she suffers my pains as if they were her own, she flows within everything I did - in my prayers, in my pains, in my words - in everything; she has a note of reparation, of compassion, of love and of substitution for my Life. In this single act she finds everything; she makes everything her own, and places her requital of love everywhere. This is why the living in my Will is the prodigy of prodigies; it is the enchantment of God and of all Heaven, as they see the littleness of the creature flow in all the things of their Creator. Like solar ray, bound to this single act, she diffuses everywhere and in everyone. Therefore I recommend to you: even at the cost of your life, never go out of this single act of my Will, that I may repeat in you, as though in act, the Creation, the Redemption and the Sanctification.

See, also nature contains the similes of this single act. In the atmosphere, the sun has one single act; from the moment it was created by God, it always does one single act. Its light, its heat, are so transfused together as to become inseparable from each other, and, from up high, it remains always in the act of sending light and heat. And while, from up high, it knows how to do but one single act, the circumference of its light which descends down below is so great as to embrace all the earth, and with its embrace it produces innumerable effects, constituting itself life and glory of all created things. By virtue of this single act, it has the virtue of enclosing each plant within itself, and to some it administers development, to some maturation of fruits, to some sweetness, to some fragrance. It can be said that the whole earth begs life from the sun, and that each plant, even the littlest blade of grass, from the sun beseeches its growth and each fruit it must produce. But the sun never changes its action; it glories in doing always one single act.

The human nature also contains the simile of one single act, and this is contained in the beating of the heart. Human life begins with the heartbeat. The heartbeat does always one single act - it can do nothing but beating; however, the virtue of this heartbeat, its effects in the human life, are innumerable. As it palpitates, and at each heartbeat, it makes the blood circulate in the members, up to the outermost parts. And as it palpitates, it gives strength to the feet in order to walk, to the hands in order to work, to the mouth in order to speak, to the mind in order to think; it administers warmth and strength to the whole person. Everything depends on the heartbeat; so much so, that if the heartbeat is a little labored, one loses energy and the will to operate; the intelligence becomes dim, one is full of pains: a general ill-being. And if the heartbeat ceases, life ceases. The power of a single act repeated continuously is great; much more so, for the single act of an Eternal God, who has the virtue of doing everything with one single act. Therefore, neither past, nor present, nor future exist in this act, and one who lives in my Will already finds herself in this single act; and just as the heart does always a heartbeat in the human nature, which constitutes itself life of it, so does my Will palpitate continuously in the depth of the soul - but with one single heartbeat. And as It palpitates, It gives her beauty, sanctity, strength, love, goodness, wisdom. This heartbeat encloses Heaven and earth; it is like blood circulation; like circumference of light, it can be found in the highest points and in the outermost parts. Wherever this single act, this heartbeat of the soul, has full vigor and reigns completely, there is a continuous prodigy - the prodigy which only a God can do; and therefore new heavens, new abysses of graces, surprising truths are discovered in her. But if one asks: 'Where does so much good come from?', she would answer, united with the sun, together with the human heartbeat, and with the single act of the Eternal God: 'I do only one thing - I do always the Will of God and I live in It. This is all my secret and all my fortune.'

Having said this, He disappeared; but later I found myself outside of myself, with little Baby Jesus in my arms. He was very pale, He was shivering all over, His lips were blue, and He was cold and so emaciated as to arouse pity. It seemed to me that He had taken refuge in my arms in order to be defended. I pressed Him to my heart to warm Him; I took His little hands and feet in my hands, and I squeezed them so that He would not shiver; I kissed Him and kissed Him, over and over again; I told Him that I loved Him very, very much. And while I was doing this, the little Baby regained color, He stopped shivering, He was all restored and He clung more tightly to me. But while I thought that He would remain always with me, to my surprise I saw that, very gently, He was going

down from my knees. I cried out, pulling Him by one arm: 'Jesus, where are You going? How can this be - You leave me?' And He: "I must go." And I: 'And when are You coming back?' And Jesus: "In three years from now"; and He took His way to leave. But who can say my sorrow? I repeated to myself, among tears and convulsions: 'I will see Him again in three years from now – oh! God, how shall I go on?' And the pain was so great that I fainted and could not understand anything any more. But while I was languishing, faint, I just barely opened my eyes and I saw that He had turned back and was coming up from my other knee, and, very gently, He crouched down on my lap, and He caressed me with His little hands, He kissed me, and repeated to me: "Calm yourself, calm yourself, for I do not leave you." And as He would say: "I do not leave you", I would feel myself come round and life given back to me. And I found myself inside myself, but with such fear that I felt myself dying.

10/24/26 – Vol. 20 *How there is nothing more holy and bearer of every happiness than the Divine Will. How all the acts of Creation and Redemption have the purpose of establishing the Kingdom of the Supreme Fiat.*

I was doing my usual round in the Divine Volition, and in each thing I placed my "I love You," and I asked that the Kingdom of the Fiat come and be known upon earth. And reaching all the acts that my sweet Jesus did in Redemption, asking, in each act, "Your Kingdom come," I thought to myself: "Before, in going around so much, both in all Creation and in Redemption, I used to place only my 'I love You,' my adoration, my 'thank You.' And now, why can I not do without asking for the Kingdom of the Fiat? I feel I would want to overwhelm everything—the smallest and the greatest thing, Heaven and earth, the very acts of Jesus and Jesus Himself—and force them, so that everything and everyone may say together with me: 'We want the Kingdom of the Supreme Fiat. We want It reigning and dominating in our midst.' More so, since all want It; the very acts of Jesus, His life, His tears, His Blood, His wounds, say from within: 'May our Kingdom come upon earth.' And so I enter into the Act of Jesus, and I repeat along with it: 'May the Kingdom of the Divine Fiat come soon.'"

Now, while I was thinking of this, my beloved Jesus came out from within my interior, and with unspeakable tenderness told me: "My daughter, one who is born in My Will feels Its life flowing within her, and as though naturally, she wants for everyone what she possesses. And since My Will is immense and encloses everything and everyone, one who possesses It goes around through all the things It encloses, to pray It and win It to descend upon earth to form Its Kingdom. However, you must know that in order to have dominion and make them say what you want, in all the things that came out of My Will and enclose It, first you had to know them and then love them, so that love might give you the right to possess them and to make them do and say whatever you want."

"Here is the reason why, before, in going around through all of My works, you would impress your 'I love You,' 'I adore You.' 'I thank You'—it was the knowledges of My works that you were acquiring, and the possession of them that you were taking. Now, after the possession, what greater, holier and more beautiful thing, more bearer of all happinesses to the human generations, can you ask in the midst of My works and together with them, than the coming of the Kingdom of My Will? More so since, in Creation just as in the Kingdom of Redemption, it was the Kingdom of the Fiat that I wanted to establish in the midst of creatures.

"All of My Acts, My very Life, their origin, their substance—deep within them, it was the Fiat that they asked for, and for the Fiat were they made. If you could

see inside each one of My tears, each drop of My Blood, each pain, and all of My works, you would find, within them, the Fiat that they were asking for, and how they were directed toward the Kingdom of My Will. And even though, apparently, they seemed to be directed to redeeming and saving man, that was the way that they were making in order to reach to the Kingdom of My Will.

"This happens also to creatures, when they decide that they want to take possession of a kingdom, of a house, of a land: they do not just find themselves in it and in possession of it immediately, in one instant, but they have to make their way. Who knows how much suffering, fighting and climbing of stairs, in order for them to be in it, and then take possession of it. My daughter, if all the acts and pains that My Humanity suffered did not have the restoration of the Kingdom of My Fiat upon earth as their origin, substance and life, I would have moved away from and lost the purpose of Creation—which cannot be, because once God has set Himself a purpose, He must and can obtain the intent.

"And if in everything you do, suffer and say, you do not ask for My Fiat, and do not have My Will as origin and substance, you move away from and do not fulfill your mission. And it is necessary that you go around time and time again in My Will, in the midst of My works, to ask, all in chorus, for the coming of the Supreme Fiat—so that, together with all Creation and with all My works that I did in Redemption, you may be filled to the brim with all the acts that are needed before the Celestial Father to make known and to impetratae the Kingdom of My Will upon earth.

"Now, you must know that all Creation and all My works done in Redemption are as though tired of waiting, and find themselves in the condition of a noble and rich family, whose children are all of proper stature, good looking, of uncommon intelligence, always well dressed, and with marvelous neatness. They are the ones who make always the best impression among all others.

"Now, after such great fortune, this family has had a misfortune: one of these children, degrading himself, descends from his nobility and goes around always dirty; he does unworthy and vile acts that dishonor the nobility of the family, and as much as they do so that he may appear together with the other brothers, they do not succeed; on the contrary, he keeps getting worse and worse, to the point of becoming the mockery and the laughingstock of all. The whole family has a constant sorrow; and as much as they feel the dishonor of this son, they cannot destroy him and say that he does not belong to them, and that he did not come from that same father to whom they belong.

"Such is the condition in which all Creation and all the works of My Redemption find themselves. They are all a Celestial Family, their origin is Divine Nobility; all of them have the Will of their Celestial Father as their insignia, dominion and life, and therefore they all maintain themselves in their nobility—beautiful, decorous, pure, of enchanting beauty, and worthy of that Will that possesses them. After so much glory and honor for this Celestial Family, they have had the misfortune that one alone—man—who came from their same Father, has degraded himself; and in the midst of such great glory and beauty of theirs, he is always dirty, he does foolish actions—unworthy and vile.

"They cannot deny that he belongs to them, but they do not want him in their midst so dirty and foolish. Therefore, as though tired, they all pray that the Kingdom of My Will may come into the midst of creatures, so that one may be the nobility, the honor and the glory of this family. And in seeing that the little daughter of My Will comes into their midst, and, animating them, asks and makes everyone ask for the coming of the Kingdom of the Supreme Fiat into the midst of creatures, they all feel delighted, because their sorrow is close to ending."

10/24/29 – Vol. 27 *How in the Divine Will the soul has everything in her power, because she finds the fount of the Divine works and can repeat them whenever she wants.*

I was feeling all abandoned in the Divine Fiat, following and offering all of Its acts, both of Creation and of Redemption, and as I reached the Conception of the Word, I said to myself: "How I would like, in the Divine Will, to make the Conception of the Word my own, to be able to offer to the Supreme Being the love, the glory, the satisfaction as if the Word were being conceived once again."

But while I was saying this, sweet Jesus moved in my interior and told me: "My daughter, in My Divine Will the soul has everything in her power; there is nothing that Our Divinity has done, both in Creation and in Redemption, whose fount Our Divine Fiat does not possess. In fact, It disperses nothing of Our Acts, but rather, It is the depositary of everything; and one who possesses Our Divine Volition possesses the fount of My Conception, of My birth, of My tears, of My steps, of My works—of everything. Our Acts are never exhausted, and as she remembers and wants to offer My Conception, My Conception is renewed as if I were being conceived again; I rise again to new birth; My tears, My pains, My steps and works rise again to new life and repeat the great good that I did in Redemption.

"So, one who lives in Our Divine Will is the repeater of Our works, because just as nothing in the Creation has been dispersed of what was created, so is everything of Redemption in act of arising continuously. But who gives Us the spur? Who gives Us the occasion to move Our founts in order to renew Our works? One who lives in Our Will. By virtue of It, the creature takes part in Our creative Strength, therefore she can make everything rise again to new life. With her acts, with her offerings, with her supplications, she moves Our founts continuously, that, moved as though by a pleasant breeze, form the waves, and overflowing with Our Acts, multiply and grow to infinity.

"Our founts are symbolized by the sea: if the wind does not agitate it, if the waves are not formed, the waters do not overflow outside and the cities do not get wet. The same with Our founts of Our so many works: if Our Divine Fiat does not want to move them, or if one who lives in It gives no thought to forming any breeze with her acts, even though they are filled to the brim, they do not overflow outside to multiply their goods for the good of creatures.

"In addition to this, with one who lives in Our Divine Fiat, as she keeps forming her acts, these acts ascend to the beginning from which the creature came out; they do not remain down below, but ascend so very high, to look for the bosom of Him from whom the first act of her existence came out. These acts line up around the beginning, that is God, as Divine acts. In seeing the acts of the creature in His Divine Will, God recognizes them as His Acts, and feels loved and glorified as He wants, with His very Love and with His own Glory."

10/25/99 – Vol. 2 *The echo of the love of God, and the echo of the ingratitude of creatures.*

My most sweet Jesus continues to manifest Himself almost always in the same way. This morning He added: "My daughter, my love toward creatures is so great that it resounds like an echo in the celestial regions, it fills the atmosphere and diffuses over the whole earth. But what is the correspondence that creatures give to this loving echo? Ah, they requite Me with an echo of ingratitude, poisonous, filled with every kind of bitternesses and sins; with an echo almost deadly, fit only for wounding Me. But I will depopulate the face of the earth, so that this echo resounding with poison may not deafen my ears."

And I: 'Ah, Lord, what are You saying?' And Jesus: "I act just like a pitying doctor, who has the extreme remedies for his children, and these children are full of wounds. What does this father and doctor do, who loves his children more than his very life? Will he let these wounds become gangrenous? Will he let them die for fear that by applying fire and knife they may suffer? No – never! Even though he will feel as if those instruments were applied to himself, in spite of this, he grabs the knife, he rips and cuts the flesh, and he applies to it the poison, the fire, to prevent corruption from advancing further. Even though many times it happens that in these operations the poor children die, this was not the will of the father doctor – his will was to see them healed. So I am. I wound in order to heal them, I destroy them in order to resurrect them. If many perish, this is not my Will, it is only the effect of their wickedness and obstinate will - it is the effect of this poisonous echo which they want to keep sending Me to the point of seeing themselves destroyed."

And I: 'Tell me, my only Good, how could I sweeten this poisonous echo for You which afflicts You so much?' And He: "The only means is that you always do all your actions with the sole purpose of pleasing Me, and that you employ all your senses and powers for the purpose of loving Me and of glorifying Me. Let your every thought, word, and everything else, want nothing but the love you have for Me; in this way your echo will rise pleasant to my throne and will sweeten my hearing."

10/25/01 – Vol. 4 *Privation makes one know where things come from, and the preciousness of the object lost.*

I went through various days of fear and doubts about my state, believing that it is all a crafting of my fantasy; and sometimes my mind would become so fixated on this, that I reached the point of lamenting and regretting with Our Lord, saying: 'What pain, what a disgrace mine has been – to be the victim of my fantasy! I believed I was seeing You, but instead, it was all the hallucination of my fantasy. I believed I was fulfilling your Will by remaining in this bed for such a long time, but who knows whether this also has been a fruit of my fantasy. Lord, the mere thought of this gives pain – it frightens. Your Will used to sweeten everything, but this embitters me down to the marrow of my bones. O please! give me the strength to get out of this imaginary state.' And I would get so fixated as to be unable to distract myself; so much so, that I reached the point of thinking that this fantasy would prepare for me a place in hell, though I tried to snap out of it by saying: 'Well then, I will make use of my fantasy to be able to love Him in hell.'

Now, while I was in this fixation, blessed Jesus wanted to increase the pain of my position by moving within my interior, saying: "Do not pay attention to this, otherwise I will leave you, and will show you whether it is I who comes, or it is your fantasy that hallucinates." In spite of this, I did not then get concerned, saying: 'Ah, yes, He will not have the courage to do it – He is so good. Yet, He actually did it.'

It is needless to say what I went through for several days without Jesus – I would be too long; the mere remembering freezes the blood in my veins, therefore I move on. Now, after I said all this to the confessor, it seemed that he became my mediator. As we began to pray together that He would deign to come, I felt I was losing consciousness, and He made Himself seen from very far, almost scowling at me for He did not want to come. I would not dare, but the confessor insisted, uniting the intention that He would share the crucifixion with me. So, to

content the confessor, He drew near and shared with me the pains of the cross. Then, as if He had made peace with me, He told me: "It was necessary that I deprive you of Me, otherwise you would not have convinced yourself whether it is I or your fantasy. Privation is beneficial to make one know where things come from, and the preciousness of the object lost; and to hold it in greater esteem when it is reacquired."

10/25/03 – Vol. 5 *The soul in Grace enamors God.*

As the hour for my usual state came, I was thinking to myself that if the Lord would not come I should try to make an effort [to go out of it], also to see whether at least I could manage to. At first I could manage, but then my adorable Jesus came and showed me that when I would think of remaining in it, He would draw near me and bind me to Himself, in such a way that I would not be able to go out; when, on the other hand, I would think of going out of it, He would move away and leave me free, in such a way that I could do it. So I could not make up my mind, and I said to myself: 'How I wish I could see the confessor so as to ask him what I should do.' Then, a little later, I saw the confessor together with Our lord, and immediately I said: 'Tell me, should I stay – yes or no?' While saying this, I saw in the interior of the confessor that he had withdrawn the obedience he had given me the day before, and so I decided to stay, thinking to myself that if it was true that he had withdrawn the obedience, fine; if then it was my fantasy that made me see it, while it could be false, when the confessor would come things would be taken care of, and I could try another day. So I calmed down.

Then, continuing to make Himself seen, blessed Jesus told me: "My daughter, the beauty of the soul in Grace is so great as to enamor God Himself. The Angels and the Saints are amazed at seeing this prodigious portent of a soul, still terrestrial, possessed by Grace. At the fragrance of her celestial odor, they run around her, and to their highest pleasure they find in her that same Jesus who beatifies them in Heaven, in such a way that it is indifferent for them to be up in Heaven or down near this soul. But who maintains and preserves this portent, giving new shades of beauty, continuously, to the soul who lives in my Will? Who removes any rust and imperfection from her, and administers to her the knowledge of the object she possesses? My Will. Who strengthens her, establishes her and confirms her in Grace? My Will. The living in my Will is the whole point of Sanctity, and gives continuous growth in Grace. However, one who one day does my Will, and another her own, will never be confirmed in Grace; she does nothing but grow and then decrease - and how much evil this brings to the soul! Of how much glory she deprives God and herself! She is the image of one who today is rich and tomorrow poor; she will be confirmed neither in richness nor in poverty, therefore one cannot know where she will end up." Having said this, He disappeared. After a little while, the confessor came, and as I told him what I have written, he assured me that he had truly withdrawn the obedience he had given me.

To obey the confessor, I continue to tell the other meanings I understood on the 24th of this month. So, the lady represented the Church, who is infirm, not in Herself, but in Her members; but even though She is laid low and insulted by enemies, and rendered infirm in Her very members, She never loses Her majesty and venerability. As for the bed She was in, I understood that while the Church seems oppressed, infirm, opposed, She yet rests with a perpetual and eternal rest, and with peace and safety in the paternal bosom of God, like a child on the lap of her mother. I understood that the headboard of the bed that touched the vault was the divine protection that always assists the Church, and that everything

She contains has all come from Heaven: Sacraments, doctrine and other things – everything is celestial, holy and pure, in such a way that between Heaven and the Church there is continuous communication, never interrupted. As for the few religious who offered care and assistance to the lady, I understood that few are those who defend the Church with all of themselves - considering the evils She receives as though given to themselves. The room in which She resided, made of stone, represented the solidity, the firmness, and even the hardness of the Church in surrendering to no one the rights that belong to Her. The dying lady who, with intrepidity and courage, allows herself to be beaten by the enemies, represented the Church which, while She seems to be dying, rises again more intrepid – but how? Through sufferings and shedding of blood – the true spirit of the Church, always ready for mortification, as Jesus Christ was.

10/25/04 – Vol. 6 ‘The Word’ means manifestation, communication, divine union with the human. If the Word had not taken flesh, there would have been no other means to be able to unite God and man.

Continuing in my usual state, after I struggled very much, He came. As soon as I saw Him, I said: ‘The Word was made flesh and dwelt among us.’ And blessed Jesus added: “The Verbum took flesh, but did not remain flesh - He remained as He was; and just as ‘verbum’ means ‘word’ and there is nothing that has more influence than the word, ‘The Word’ means manifestation, communication, divine union with the human. So, if the Word had not taken flesh, there would have been no other means to be able to unite God and man.” Having said this, He disappeared.

10/25/06 – Vol. 7 For one who receives It, Grace is light; for one who does not, It is fire.

Continuing in my usual state, I found myself outside of myself, and there seemed to be people who wanted to crucify me. While they were laying me on the cross, I saw Our Lord within me, and as I laid myself, He laid Himself too. So, in my hands there were His hands, and the nail was piercing my hands and His; whatever I suffered, He would suffer too. The pain that those nails without a point gave us was such that I felt I was dying – but, how sweet to die together with Jesus! I only feared that I would not die.

Now, as they were about to crucify my feet, Jesus escaped me from within, and was now in front of me; my sufferings took as though shapes of light, and placed themselves before the Lord as though in act of adoration. After this, He told me: “My daughter, for one who receives It, Grace is light, It is way, It is nourishment, It is strength, It is relief; but for one who does not receive It, in addition to the fact that he finds no light and feels the ground missing under his feet, remaining on an empty stomach and without strength, Grace converts into fire and chastisement.” While He was saying this, a torrent of light came out of His hand, which descended upon the creatures; this light remained light for some, and for some it turned into fire.

10/25/15 – Vol. 11 When Jesus can say to a soul, “My Life, My Mama.”

Continuing in my usual state, among privations and bitternesses, I was thinking about the Passion of my adorable Jesus, and He kept saying: “My Life! My Life! My Mama! My Mama...!”

Surprised, I said to Him: ‘What does this mean?’ And Jesus: “My daughter, as I feel my thoughts and words being repeated in you, loving with my Love, wanting

with my Will, desiring with my desires, and all the rest, I feel that you attract my Life in you, and repeat my own acts. My satisfaction is such that I keep repeating: 'My Life! My Life!' And as I think about what my Mama suffered, wanting to take all my pains and suffer them in my place, and as you try to imitate her, begging Me to let you suffer the pains that creatures give Me, I keep repeating: 'My Mama! My Mama!'

In the midst of so much bitterness of my Heart because of the many lacerated members of many creatures - which I feel within my Humanity - my only relief is to feel my Life being repeated. In this way, I feel the members of creatures being knitted again within Me."

10/25/28 – Vol. 25 *The soul who lives in the Fiat makes all the Divine works arise and puts them all in the field. Example. The welcomed one of the Celestial Father.*

I feel my little and poor mind as though fixed in the Divine Fiat. I feel all the strength of the sweet enchantment of the light of Its truths, the enchanting scenes of all the prodigies and varieties of beauties It contains; and even if I wanted to think about something else, I lack the time to do it, because the Sea of the Divine Volition murmurs always, and Its murmuring deafens and strikes dumb all other things, and keeps me plunged into Its Sea, to murmur together with It. Oh! Power! oh! sweet enchantment of the Eternal Volition! How admirable and lovable You are! And so I would want everyone to murmur together with me, and I prayed the Sovereign Queen to give me the murmuring of Her love, of Her kisses, so as to give them back to Jesus, because I had received Communion and I felt that, in order to please Jesus, I wanted to give Him the kisses of His Mama.

And my always lovable Jesus, moving and making Himself felt in my interior, told me: "My daughter, everything that the Queen of Heaven did is all in that Divine Fiat that She had the glory, the honor to possess. It can be said that all of Her acts are enveloped within the endless Sea of the Divine Volition, and swim in It like the fish swim in the sea; and the soul who lives in It makes arise not only all the acts of My Celestial Mama, but she makes arise again, and puts in the field, all the works of her Creator. Only one who lives in My Will can sit at the Divine table, can open all His treasures, can enter into the sacrarium of the most intimate secrets of the Divine hiding places, and, as the owner, takes them and gives them back to her Creator.

"And, oh! how many things she puts in motion. She makes them arise, and places all the Divine works in attitude, and now she plays a Divine melody, now she performs a scene, of the most beautiful and touching, now she puts all of His Love in motion, and making it arise again, she forms an enchanting scene, all of love, for Her Creator. So, she is the renewer of all joys and happinesses for Her Creator.

"See, as you wanted to give Me the kisses of the Queen Mama, you put them in motion and they ran to kiss Me. It happens to one who lives in My Divine Will as to someone who entered into a royal palace, and the king who lives in it has music concerts, objects with which to form the most beautiful scenes, and works of art of varied beauty. Now, the person who enters, sits at the music concert and plays. Attracted by that sound, the king runs and goes to listen to the sonata. Then, seeing that the king enjoys it, that person moves on and puts the objects in motion, putting the scene in action. The king remains enraptured, and even though he knows that those are his own things, yet, it was that person who put them in motion in order to give him pleasure.

"So it is for one who lives in My Divine Fiat. She enters into the Royal Palace of her Celestial Father, and finding many varied beauties, she puts them in motion, to gladden, delight and love He who let her in. And since there is no good that My Eternal Volition does not possess, there is no joy, love, glory that the soul cannot give to her Creator. And, oh! how pleasing she is to Us, as We see this fortunate creature in Our Royal Palace of Our Divine Volition, who wants to take everything, wants to put everything in motion, wants to touch everything.

"It seems that she is not content if she does not take everything in order to give Us everything, to make feast for Us and renew for Us Our Joys and Happinesses. And We, in seeing her, welcome her, and We Ourselves say to her: 'Dearest daughter, hurry, hurry, play for Us a little Divine sonata of Ours, repeat for Us a touching scene of love, renew for Us Our Happiness.'

"And she renews for Us now the joys of Creation, now that of the Sovereign Queen, now that of Redemption. And she always ends with her, and Our, pleasing refrain: 'Your Will be known and reign on earth as It does in Heaven.'"

10/25/37 – Vol. 35 *The Sovereign Queen is the Heiress of the Divine Will, and therefore the Heiress of the Divine Life. How She made herself a precious pledge in the Creative Hands of God. The Great Good contained in one Act in My Fiat.*

I was doing my round in the Acts of the Divine Will and, arriving at the Conception of the Blessed Virgin, I stopped to offer to God the Power and the Love that the Divine Persons had in Conceiving this Celestial Lady, in order to obtain the Coming of Their Kingdom on earth. My sweet Jesus, surprising me, said: "My daughter, as this Holy Virgin was Conceived, Our Feast with mankind started again. In fact, since the first instant of her Conception she inherited Our Divine Will, which soon began Its Divine Crafting within Her Beautiful Soul. In each of Her Heartbeats, Thoughts and Breaths, Our Will formed, with Its Creative Power, enchanting Prodigies of Sanctity, Beauty and Grace, to the extent that We Ourselves—Actors and Spectators together with Our Divine Will—remained enraptured. In Our emphasis of Love We said: 'How Beautiful the creature is, when together with Our Will! She gives us ease to form Our Most Beautiful Works, and she gives life to Our Life within herself!'

"Our Love rejoiced and celebrated, because Our Divine Heiress—the Heiress of Our Will and of Our very Life, had come into the light of time. And since, by virtue of Our Will Operating in Her, She was all Ours—exclusively Ours; looking at Her We felt Our Breathing, Our Heartbeat, Our ever burning, ever Loving Love, and Our Motions in Hers. Our Beauty shone through the movements of Her pupils, of Her little hands, and in the sweet enchantment of Her enrapturing Voice. She kept us so busy and so in feasting, that not even for one instant could We remove Our Gaze from her. So, She belonged to Us—completely Our own—and Our Will was already hers—by Right. We Recognized in this Holy Creature Our Divine Heiress, and by possessing Our Will She already possessed all.

"This Holy Virgin had Her own humanity, in which She bound the whole human family, as limbs to the body. So, in seeing in Her the whole of humankind, as She was Conceived, for Love of Her We gave the first kiss of Peace to all humanity, making it heir of Our Divine Heiress—with the exclusion of some ungrateful who would not want to receive it. See then, how certain it is that the Kingdom of Our Will must come upon earth: there is already a Creature who inherited It, and since this Creature belongs to the human race, all creatures acquired the right of being able to possess It.

"This Celestial Sovereign, taken by Love, made Herself into a pledge in Our Creative Hands, so that all could receive the Kingdom. This pledge, possessing the Life of My Will, contained an Infinite Value; therefore She could commit Herself for all. What a sweet dear pledge this Holy Creature was, in Our Hands! By making Her Life and Her Acts flow into Our Divine Volition, She formed Divine Coins to be able to pay Us for those who were to inherit Our Divine Fiat. And then My Humanity came—united to the Eternal Word. With My Life, sufferings and Death, I paid a sufficient price to buy back Our Divine Will and give It to the creatures as their Inheritance. One act, one breath, one movement in My Will contains such Value as to be able to buy Heaven and earth—anything that one may desire. Therefore, may My Will, and My Will only, be your Life and your All."

Then, I continued to sink inside the Divine Volition... What an enrapturing Strength It possesses! Its Sweetness—the attractions of Its Enchantments—are such that one would not want to lose even a breath. My sweet Jesus added: "My daughter, the Prodigies of My Will are Unheard-of. Its Power is so Great that, as the creature operates in My Will, It calls into action all that she has done before, uniting it together, and then offering again to each act, Its Merit, Goodness and Power, as if the creature were doing it again—enriching it with so much Grace and Beauty as to form the enchantment of all Heaven. Then, as Celestial Dew, It Invests all the Saints, giving them the New Glory and Happiness that the work of the creature in My Will contains. It pours this dew upon all the pilgrim souls, so that they may feel Its Power and Grace in their own acts. How many souls, burned by passions, sin and brutal pleasures, feel the freshness of this Divine Dew and remain Transformed in Good.

"One Act in My Will overwhelms Heaven and earth, and if It cannot find souls disposed to receive such a Good, It puts Itself on the lookout; spying the circumstances, the opportunities and the disillusionments of life; ready to Invest them, embalm them and give them the Good It possesses. The Acts in My Will are never lazy. They are Full of Light, Love, Sanctity and Divine Sweetness; they feel the need to give Light to those who live in darkness; to give Love to those who are cold; to give Sanctity to those who live in sin; to give Divine Sweetness to those who feel embittered. These acts, true children of My Divine Fiat, never stop. They keep wandering, even for centuries, if necessary, in order to give the Good they possess. And since they are animated and armed by Its Power, they can say: 'We can do everything, because an Omnipotent Divine Will gave us Life.'"

10/26/11 – Vol. 10 *How Jesus needs to pour His love out, and He can make His outpourings of Love only with one who loves Him and is all love for Him.*

He continues to make Himself seen, but wanting to hide within me so as not to see the evils of creatures. I seemed to find myself outside of myself, and I saw venerable men, all dismayed, speaking about the war, and with great fear. Then the Queen Mama made Herself seen, and I: 'My beautiful Mama, what will happen with the war?'

And She: "My daughter, pray! Oh, how many troubles! Pray, pray, my daughter."

I was dismayed and I prayed to good Jesus; but it seems that Jesus does not want to pay attention to me. Even more, it seems that He does not even want me to talk about this. It seems He only wants refreshment – and only the refreshment of love. Instead of pouring bitternesses, He pours sweetesses; and if I say, 'You are full of bitternesses, and You pour sweetesses into me?', Jesus says: "My

daughter, I can pour out bitternesses with everyone, but the outpourings of love, the sweetnesses, I can pour only into one who loves Me and who is all love for Me. Don't you know that love too is a necessity for Me, and that I need it more than anything?"

10/26/26 – Vol. 20 *How in all the acts that Jesus did, His purpose was the Kingdom of the Divine Fiat. Adam feels the honor he had lost being returned to him.*

As I continued to unite myself with the acts that Jesus did in Redemption, my always lovable Jesus told me: "My daughter, see how all the acts I did in redeeming man, and even the miracles I performed during My Public Life, had no other purpose but to call back the Kingdom of the Supreme Fiat into the midst of creatures; and in the act of doing them, I asked My Celestial Father to make It known and to restore It in the midst of the human generations. If I gave sight to the blind, My first act was to put to flight the darkness of the human will—the primary cause of the blindness of the soul and of the body, so that the light of My Will might illuminate the souls of many blind, and they might obtain the sight to look at My Will in order to love It, and their bodies also might be exempt from losing the sight.

"If I gave hearing to the deaf, first I asked My Father that they might acquire the hearing to hear the voices, the knowledges, the prodigies of My Divine Will, so that It might enter into their hearts as the way in order to dominate them, and there might be no more deaf in the world—either in the soul or in the body. Also in the dead I resurrected, I asked that souls might rise again in My Eternal Will—even those that were putrefied, and made more than cadavers by the human will. And when I took the ropes to drive the profaners out of the temple, it was the human will that I was driving out, so that Mine might enter, reigning and dominating, and they might be truly rich in their souls and no longer subject to natural poverty. And even when, triumphant, I entered into Jerusalem, in the midst of the triumph of the crowds, surrounded with honor and glory, it was the triumph of My Will that I established in the midst of the peoples.

"There was no act I did while being on earth in which I did not place My Will as Prime Act to be established once again in the midst of creatures, because that was the thing I most cared for. If it were not so, or if I did not do so—if in everything I worked and suffered I did not have the Kingdom of the Supreme Fiat as Prime Act to be restored in the midst of creatures—My coming upon earth would have brought a half good to the generations—not a complete one, and the glory of My Celestial Father would not have been completely reintegrated by Me. In fact, since My Will is the origin of every good and the only purpose of Creation and Redemption, It is therefore the ultimate fulfillment of all Our works. Without It, Our most beautiful works remain within a frame and without completion, because It alone is the crown of Our works and the seal that Our work is complete. Therefore, for the honor and glory of the very work of Redemption, It was to have, as Prime Act, the purpose of the Kingdom of My Will."

After this, I was beginning my round in the Divine Will, and going into the terrestrial Eden, in which Adam had done the first act of withdrawal of his will from the Divine, I said to my sweet Jesus: "My Love, I want to annihilate my will in Yours, that it may never have life, so that Your Will may have life in everything and forever, in order to repair for the first act that Adam did, and return to Your Supreme Volition all the glory as if Adam had never withdrawn from It. Oh! how I wish to give back to him the honor he lost because he did his own will and rejected Yours.

"And I intend to do this act for as many times as all creatures have done their own will—the cause of all evils, and have rejected Yours—the origin and fount of all goods. Therefore I pray You that the Kingdom of the Supreme Fiat may come soon, so that everyone, from Adam up to all the creatures who have done their own will, may receive the honor and the glory that they lost, and Your Will may receive triumph, glory and Its fulfillment."

Now, while I was saying this, my highest Good, Jesus, was moved and touched, and making my first father Adam present to me, let him himself tell me, with emphasis of love, all special: "Blessed daughter, finally my Lord God, after so many centuries, has delivered to the light of the day she who was to think about giving me back the honor and the glory that I lost, alas, by doing my will. How I feel my happiness redoubled.

"Until now, no one has ever thought of giving me back that honor that I lost. Therefore I thank God profoundly for having delivered you to the light, and I thank you, the daughter dearest to me, for taking on the commitment of giving back to God the glory as if His Will had never been offended by me, and to me the great honor that the Kingdom of the Supreme Fiat be established once again in the midst of the human generations. It is right that I give you the place that had been destined to me, as the first creature that came out of the hands of our Creator."

After this, my lovable Jesus, clasping me to Himself, told me: "My daughter, not only Adam, but the whole of Heaven awaits your acts in My Will, in order to receive the honor that their human will has taken away from them. You must know that I have placed more grace in you than I placed in Adam, so that My Will might possess you and dominate you with triumph, and yours might feel honored never to have life, and to give the place to My Will. In him I did not place My Humanity as his help and strength, and as cortège of My Will, because I did not have It then. But I have placed It in you, to provide you with all the necessary helps so that your will might remain at its place, and Mine might reign and, together with you, might follow your rounds in My Eternal Volition in order to establish Its Kingdom."

On hearing this, surprised, I said: "My Jesus, what are You saying? It seems to me that You want to tempt me and make fun of me. How is it possible that You have placed more grace in me than in Adam?"

And Jesus: "Certainly, certainly, My daughter. I had to make it so that your will might be sustained by another Divine Humanity, so that it would not stagger, but remain firm in My Will. Therefore, I am not making fun of you, but I am telling you this, so that you correspond to Me and be attentive."

10/26/31 – Vol. 29 *The good acts done in the Divine Will change into light. Admirable effects of the abandonment in the arms of Jesus. One who lets herself be dominated by the Divine Will becomes people of His Kingdom.*

I am always in the arms of the Divine Will, that forms Its day of light in my little soul; and even though some cloud shows up in this day, the power of Its light fixes on it, and the cloud, seeing itself fixed upon, flees, it dissolves, and it seems to say: "It shows that there is no place for me in this day that the Divine Will forms in the creature."

And the Divine Will seems to answer to it: "Wherever I am present, there is no place for anyone, because I want to make of the creature a single act of My Will, that does not admit anything at all that does not belong to Me."

Oh! Divine Will, how admirable, powerful and lovable You are—and highly jealous wherever You reign. O please! always put to flight for me my miseries, the weaknesses, the clouds of my will, so that my day may be always perennial, and the heaven of my little soul may be always serene.

But while I was thinking of this, my lovable Jesus told me: "My daughter, good is light, and if this good is done in My Divine Will, as many rays are formed for as many good acts as are done; and My Fiat fixes these rays of light in the circumference of Its eternal Light. So, these acts take their place within Our Acts, and do double office: of praise, of adorations, of perennial love, toward Our adorable Majesty; and of defense, of mercy, of help, of light, toward the mankind, according to the circumstances in which It finds itself. On the other hand, if the good acts are not done in My Will and with Its Power, though they are light, they do not have the strength to extend in order to fix themselves in the circumference of Our Light, and they remain without supports and like broken rays, and therefore they do not have perennial life; and since the fount of the Light is missing, there is the danger that, little by little, they may be extinguished."

After this, continuing my abandonment in the Divine Volition, I was feeling all afflicted because of the privation of my sweet Jesus. His privation is like a hammer that always pounds to exacerbate the pain more; and only then does it cease to pound, when the Divine Host comes out of His hiding place to make His little visit to His beloved creature. His sweet presence, His lovable manners, makes joy rise again from the very pain, and the hammer ceases its cruel crafting; but as soon as the Celestial Visitor withdraws, it begins to pound again, and my poor soul feels itself all eyes, all ears—who knows, it might see Him and hear Him again; and it anxiously waits and waits for He who, having wounded me, alone has the power to heal the wound He has given me—alas! too painful.

But while I was pouring out my sorrow, my sweet Jesus came back, and embracing my poor soul, told me: "Daughter, I am here, abandon yourself in My Arms, and rest in Me. Your abandonment in Me calls for My abandonment in you, and forms My sweet rest in your soul. Abandonment in Me forms the sweet and powerful chain that binds Me so much to the soul, that I cannot unbind Myself from her, to the point of rendering Me her dear and sweet Prisoner. Abandonment in Me gives birth to true trust, and she has trust in Me, and I have trust in her; I have trust in her love that will never fail; I have trust in her sacrifices, for she will never refuse Me anything of what I want; and I have all the trust that I can accomplish My Designs. Abandonment in Me says that she gives Me freedom, and I am free to do what I want; and I, entrusting Myself to her, manifest to her My most intimate Secrets. Therefore, My daughter, I want you all abandoned in My Arms, and the more abandoned you are in Me, the more you will feel My abandonment in you."

And I: "My Love, how can I abandon myself in You if You escape from me?"

And Jesus added: "Then is the abandonment perfect when, seeing Me escape, you abandon yourself more. This gives Me no field to be able to escape; on the contrary, it binds Me more."

Then He added: "My daughter, life, sanctity, consists in two acts: God giving His Will, and the creature receiving It; and after she has formed within herself the life of that Act of Divine Will that she has received, giving It back again as act of her will, to then receive It again. Giving and receiving, receiving and giving—everything is in this. God could not give more than His continued Act of His Will to the creature; the creature could not give more to God—for as much as it is possible for a creature—than His Divine Will, received into herself as formation of Divine

Life. In this way—giving and receiving, receiving and giving—My Divine Fiat takes dominion and forms Its Kingdom in her; and the whole interior of the creature forms as though the people of the Kingdom of the Divine Will: the intelligence, faithful people that glories in being directed by the Sovereign Commander of the Divine Fiat; and the crowd of the thoughts that press themselves around, and aspire to know always more, and to love the great King who sits, as though on a throne, in the center of the intelligence of the creature. The desires, the affections, the heartbeats that are unleashed from the heart, increase the number for the people of My Kingdom; and—oh! how they throng around Its Throne; they all stand at attention to receive the Divine Orders and even lay down their life in order to execute them.

"What an obedient, orderly people is the people of the Kingdom of My Fiat. There are no contentions, no disagreements, but this whole crowd of people of the interior of this fortunate creature wants one thing alone, and like a fierce army, it posts itself in the fortresses of the Kingdom of My Divine Will. Then, when the interior of the creature becomes all My people, it bursts out of the interior and increases the people of the words, the people of the works, of the steps. It can be said that each act formed by this celestial people contains the password, written in characters of gold: 'Will of God.' And when this crowd of people moves to exercise each its own office, they put at the front the flag with the motto 'Fiat,' followed by the words, written with vivid light: 'We belong to the great King of the Supreme Fiat.' See then, each creature who lets herself be dominated by My Will forms a people for the Kingdom of God."

10/26/38 – Vol. 36 *The effects of disturbance. The little ill one in the Divine Will. One who Lives in the Divine Will forms the support for her Creator, so the Holy Trinity secures Its interests.*

My poor being feels the extreme need to Live in the Divine Will. The bitterness and the pains that invade me are such that I feel as if they wanted to tear out the Divine Fiat from inside of me. I feel, more than ever, the desire to Live in It. But with all the efforts I make to Live abandoned in Its arms, I still can't do without feeling embittered, stunned, disturbed by the many troubles and hard pains that surround me, so much that I can't take it anymore. My Jesus, Celestial Mother, help me. Can't you see that I am about to succumb? If You don't hold me in Your arms, if You don't continue to inundate me with the waves of Your Divine Volition, I tremble and fear. What will happen to me? Please, don't leave me! Don't abandon me to myself in such a hard state.

But as I was thinking this, my always Adorable Jesus ran to sustain me in His arms, and all Goodness told me: "My good daughter, do not fear, Courage; I won't leave you. I cannot leave you. The chains of My Love tie Me to you and make us inseparable; but then, why do you fear to be leaving My Will? Just as to enter It, it took a firm resolute act of wanting to Live in It, in the same way, to get out of It, it would take another firm and resolute act; and you didn't do this, neither will My daughter ever do it, will you?

"All I want is that you do not let yourself be surprised by any disturbance. It pales you, it makes you lose freshness, it debilitates your strength, it makes you lose the Liveliness of the Light of the Fiat; so My Love remains repressed, attention loses its pace, and although you are in My Will, you stay there as if inside a house in which you don't bother doing your duties—to decorate it, put it in order and give it all the sumptuousness that befits it. So, being troubled like this in My Will, you don't pay attention to receiving My Creative and Operating

Act; you are as if idle. But, Courage then; since your pains are because of Me, We keep you in Our Will as the little ill one. I am the first who suffers with you, since your pains are Mine and I suffer more than you; I am like your Nurse; I assist you, I make your bed out of My arms, and I place My Pains around you to strengthen you. Our Mother and Queen runs to put you on Her lap, to protect her little ill daughter. Since one who operated in My Will brought Glory and Joy to all Heaven, all the Angels and Saints run around Our little infirm one to assist her and serve her needs, in Our Will. But they cannot enter into strange things that do not belong to Us. Even the pains must be Our Pains, otherwise they can't find the way to enter them. Therefore, Courage, all that I want is that you be at Peace. How many times I too, under the press of hard Pains, became infirm, and the Angels ran to sustain me. Even My Heavenly Father, in seeing Me in Excruciating Pains, ran to Me and took Me in His arms to strengthen My groaning Humanity. And how many times My Mother fell ill in My Will, in seeing the sufferings of Her Son—to the point of feeling as though dying—and I ran to sustain her, holding her to My Heart, not letting Her succumb. All I want is Courage and Peace. Don't trouble yourself too much, and I'll take care of everything."

Then He added: "My daughter, you don't know yet all the Good the creature receives by Living in My Will, and the Great Glory she gives to her Creator. Every act she does in It is a leaning of God on the creature, leaning His Power of Love and of Sanctity. The more acts she repeats the more We trust her and the more We can lean on what is Ours, since Our Will is there, giving capacity and Strength to the creature to receive what We want to give. But if We don't find Our Will and her acts repeated in It, We don't know where to lean; she doesn't have Strength, capacity, or the space in which to receive Our Gifts and Graces, so that I can trust her. Poor creature, without Our Will. She, the True Citadel, without doors and without sentries to defend it—exposed to all the dangers. If We want to give, it would be like exposing Our Gifts and Our very Life to uselessness and to the danger of receiving offenses and ingratitude, so that they make Us turn Gifts and Graces into chastisements.

"Therefore, you must know that when the creature does Our Will, We settle Our Interests. We never Operate to Our disadvantage: first We secure the interests—Our Glory—and then We Operate; otherwise it would be as if We didn't have Heart for Our Sanctity, or as if We did not appreciate Our Gifts or what We do, or as if We didn't know Ourselves—Our Power and Our Ability. Who would ever start an enterprise without first securing his interests? Nobody. It may happen that, by disgrace, his enterprise suffers some losses, but by having thought of securing his interests first, he won't have to leave his situation—he can maintain his status. But if he hadn't put his interests in a safe place, he could reduce himself to starvation. This is why We want the creature in Our Will: because We want to secure Our Concerns—what We give of Love, Sanctity, Goodness, and all the Rest. Our Divine Will takes charge of having them returned to Us in as many Divine Acts—We gave Divine Love, she gives Us Divine Love back. Our Will Transforms the creature into Our Sanctity and Goodness, and makes her give Us back Holy and Good Acts. Therefore, even her breath, her motion and her steps are Pure and Holy. We feel in her acts their similarity with Ours, because they are rendered so by Our Will. So when We receive from the creature what is Ours, made Divine by Our Fiat, Our Interest is settled; Our Love celebrates, Our Glory Triumphs, and We prepare New Surprises of Love, Gifts, Graces. When Our Interest is returned, We don't mind about anything. We Abound, so much that the Heavens Overflow."

10/27/03 – Vol. 5 *The divine way of operating is only love for the Father and for men.*

As I was in my usual state, I saw my adorable Jesus for just a little, saying to me: "My daughter, to accept mortifications and sufferings as penance and as chastisement is praiseworthy, it is good, but it has no connection with the divine way of operating. In fact, I did much, I suffered much, but the way I had in all this was only love for the Father and for men. So, it shows immediately whether a creature has the way of operating and suffering in a divine manner - if it is love alone that pushes her to do it and to suffer. If she has other ways, good as they may be, they are always the ways of creatures, and therefore she will find in them the merit that a creature can acquire, not the merit that the Creator can acquire, because there is no union of ways. But if she has my way, the fire of love will destroy any disparity and inequality, and will form one single thing between my work and that of the creature."

10/27/04 – Vol. 6 *Luisa remains without suffering to form a little void for Justice, so that It may chastise the people.*

While in my usual state, I was very agitated, not only because of the almost total privation of my only and sole Good, but also because, finding myself outside of myself, I saw how people were going to kill one another like many dogs, as if Italy was going to be involved in a war with other nations. I saw many soldiers departing, crowds upon crowds, and as those would be claimed victims, yet more would be called. Who can say how oppressed I felt, more so, since I felt almost without sufferings. So I lamented, saying to myself: "Why live? Jesus does not come, suffering is lacking; my dearest and most inseparable companions, Jesus and suffering, have left me – and yet I live? I thought that without both of them I would not be able to live, so inseparable were they from me; and yet, I still live? Oh, God, what a change, what a painful point, what an unspeakable torment, what an unheard-of cruelty! You have left other souls without You, but never without suffering; to no one have You given this affront, so ignominious. Only for me, for me alone was this slap prepared, so terrible; I alone deserved this chastisement, so unbearable. But, just chastisement for my sins – or rather, I deserved something worse!" At that moment He came like a flash, telling me imposingly: "What is the matter with you, speaking like this? My Will is enough for you in everything. It would be a chastisement if I put you out of the divine sphere and I caused the food of my Will to be lacking to you, which I want you to cherish and esteem above everything. Besides, it is necessary that you remain without suffering for some time in order to form a little void for Justice, so that It may chastise the people."

10/27/21 – Vol. 13 *The Divine Will must be like the soul to the body.*

I was saying to my always lovable Jesus: 'It has been a long time since You placed me inside of You. I would feel safer, and I could share more in your Divinity, as if the earth did not belong to me, and Heaven were my dwelling. How many tears did I not have to shed, when your Volition would put me out! The mere sensing the air of the earth was an unbearable weight for me. But your Will would win, and I, bowing my forehead, would resign myself. Now I feel that You are always inside of me; and when I become delirious for seeing You, by just moving in my interior, or but putting out an arm, You calm me and give me life. Tell me, what is the reason?'

And Jesus: "My daughter, it is fair after I carried you in my interior for my whole Life, that your duty be to carry Me in your interior for all of your life. If I placed you in my interior, it was in order to perfume your soul, and to extend a new heaven within you, so as to render it a worthy residence for my Person. It is true that you felt safer and that joys poured down upon you; but the earth is not a place of delights - its inheritance is pain, and the cross is the bread of the strong. More so, since I had to establish the center of my Will in you, and therefore it was necessary that my Will lived in you and served you as the soul to the body. My Will could never descend into a soul in a singular way and outside of the ordinary, if she did not have her distinct prerogatives. The same with my Mama: I, Eternal Word, could not have descended in Her, if She did not have Her distinct prerogatives and the Divine breath had not breathed into Her, as into a new Creation, to the point of rendering Her admirable to all, and superior to all created things. The same with you: first my Humanity wanted to have Its stable dwelling in you in order to prepare you; and now It is giving you the Life of my Will, like the soul to the body.

You must know that my Will must be like the soul to the body. See, this happens also within Us, the Three Divine Persons. Our Love is great, infinite and eternal, but if We did not have a Will that animates and gives life to this Love, Our Love would be without life, without works. Our Wisdom seems incredible, Our Power can crush everything in one minute, and in another minute It can redo everything. But if We did not have a Will that wanted to manifest the mastery of Our Wisdom, as It manifested it in the Creation, in which It ordered and harmonized everything, and with Its Power It made it fixed in such way that it cannot move one bit - both Wisdom and Power would have had nothing to do; and so with all the rest of Our attributes.

Now, in the same way I want my Will to be like the soul to the body. The body without the soul is lifeless; even though it contains all the senses, it cannot see, nor speak, hear, work - it is almost a useless thing, and maybe even unbearable. But if the body is animated, how many things can it not do? Yet, oh! how many render themselves useless and unbearable because they are not animated by my Will! They are like those electric systems without light; like those machines without motion, covered with rust and dust, and almost impotent to motion. Ah, how pitiful they are! Each thing which is not animated by my Will is a life of sanctity that is missing. This is why I want to be in you like the soul to the body; and my Will will make new surprises of creations - It will give new Life to my Love, It will do new works, It will manifest the mastery of my Wisdom, It will give new motion to my Power. Therefore, be attentive and let Me do, so that I may accomplish my great design - that the creature be animated by my Will."

10/27/22 – Vol. 14 *The Divine Will: Inheritance of Jesus for the creatures. The two generations.*

I was thinking to myself about all that has been written in these past days, and I thought to myself: 'How is it possible that my sweet Jesus has waited for so long to make known all that His Humanity operated in the Divine Will for love of the creatures?' But while I was thinking of this, my always lovable Jesus, making Himself seen with His Heart opened, told me: "Daughter of my Will, why concern yourself? This happened also in Creation. How long did I not keep It in my womb actually formed? And when I pleased, I delivered It. And even Redemption, how long did I not keep It within Me? I could say from eternity; yet, I waited much time before descending from Heaven and bringing It to fulfillment. This is my usual way: first I fecundate my Works, I form them within Me, and at the appropriate

time I deliver them. Even more, you must know that my Humanity contained two generations within Itself: the children of darkness and the children of Light. I came to rescue the first ones, and so I gave out my Blood in order to save them.

My Humanity was holy, and nothing did It inherit of the miseries of the first man; and although It was similar in natural features, It was untouchable by the slightest spot which could veil my Sanctity. My only inheritance was the Will of my Father, in which I was to carry out all of my human acts, to form in Me the generation of the children of Light. You see, I was allowed to form this generation in the very womb of the Will of my Celestial Father, and I spared no strains, nor acts, nor pains, nor prayers; on the contrary, it was at the top of all the things I did and suffered, in such a way that I conceived it in Me, I fecundated it and I formed it. They were the ones, the children of Light, whom the Divine Father had entrusted to Me with so much love; they were my favorite inheritance, which was given to Me in the Most Holy Supreme Will.

Now, after I have made known the goods of Redemption and how I want everyone to be saved, giving to all the means which are needed, I move on to make known that there is another generation in Me, which I must deliver: my children who will live in the Divine Will; and that in my own Heart I keep all the graces ready - all my interior acts done in the sphere of Eternal Will for them - waiting for the kiss of their acts, for their union, in order to give them the inheritance of the Supreme Will. Just as I received It, I want to give It to them, so that I may deliver the second generation of the children of Light. If my Humanity did not give this inheritance which It possessed - that is, the Divine Will, the sole and only thing I loved and which gave Me all that is good - my descent upon earth would have been incomplete, nor could I say that I have given everything; on the contrary, I would have reserved for Me the greatest thing, the most noble and divine part. See then, how necessary it is that my Will be known in all of Its relations, prodigies, effects and value, what I did in this Will for the creatures, and what they must do. This knowledge will be a powerful magnet in order to attract the creatures and make them receive the inheritance of my Will, and so as to make the generation of the children of Light enter the field - the Children of my Will. Be attentive, my daughter; you will be my spokesperson - the Trumpet, to call them and gather this generation, so favored and longed for by Me."

Then, after having withdrawn, He came back again, all afflicted, in such a way as to move to pity. And as He threw Himself into my arms as though to find rest, in seeing Him, I told Him: 'What is it, Jesus, why so afflicted?' And Jesus: "Ah, my daughter, you know nothing of what they want to do! They want to wager on Rome; the foreigners and even the Italians want to wager on it. The evils they will do are so great and so many that if the earth unleashed fire and burned it to ashes, it would be a lesser evil than what they will do. See, people pop out from everywhere to pour into it and storm it; and what is more is that they are clothed as lambs, while they are rapacious wolves wanting to devour the prey. What diabolical unions they clutch together, to have more strength and to storm it! Pray, pray; this is the last precipice of these times, into which the creature wants to hurl herself."

10/27/29 – Vol. 27 Why the Kingdom of the Divine Will could not come before the coming of Our Lord upon earth. The graft of Jesus Christ and the graft of Adam.

I was doing my round in the Creation, and I was following all the acts done by the Divine Fiat, from Eden up to the descent of the Divine Word upon earth.

But while I was doing this, I thought to myself: "And why did the Kingdom of the Divine Will not come upon earth before the Son of God came from Heaven to earth?"

And my sweet Jesus, taking the occasion from what I was thinking... or rather, it seems to me that when He wants to speak to me, He gives me the reflections, He makes doubts and difficulties arise in me, and the desire to know many things about His Kingdom; while, when He does not want to speak to me, my mind is silent, I am unable to reflect upon anything, and I go through the acts of the Divine Will within Its light.

So, my lovable Jesus, coming out from within my interior, told me: "My daughter, the Kingdom of My Divine Will could not come upon earth before My coming to it, because there was no humanity that possessed, as much as it is possible for a creature, the fullness of My Divine Fiat, and not possessing it, there was no right, either according to the Divine Order or according to the human order. Heaven was closed; the two wills, human and Divine, were as though scowling at each other; man felt himself in the impossibility of asking for a good so great, so much so, that he would not even think about it. By right of justice, God was in the impossibility of giving it.

"Before My coming upon earth, God and the creature were with each other like the earth and the sun: the earth does not possess the seed with which, by pulverizing it, it may form the shoot in order to form the plant of that seed; the sun, not finding the shoot, cannot communicate the effects it possesses so as to be able to form, with its vivifying virtue, the development and the formation of that plant. So, earth and sun are as though foreign to each other; it can be said, if they had reason, that they would as though scowl at each other, for the earth cannot produce and receive that good, and the sun cannot give it.

"Such was the state of humanity without the seed of My Fiat, and if there is no seed it is useless to hope for the plant. Now, with My coming upon earth, the Divine Word clothed Himself with human flesh and, by this, He formed the graft with the tree of humanity. My Humanity lent Itself as seed to the Eternal Word, and My Divine Will formed the new graft with My human will. From this, since I was the head of all human generations, began the right on both sides, human and Divine—for them, to be able to receive the Kingdom of My Divine Will; for God, to be able to give It.

"Now, when a graft is made, it does not immediately assimilate the strength of the new humors, but it keeps assimilating the new humors of that graft little by little; therefore, at the very beginning it gives few fruits, but as it keeps forming, the fruits increase, they are bigger and more tasty, until the whole tree is formed, loaded with branches and fruits. Such is the graft made by Me with the tree of humanity. About two thousand years have passed, and humanity has not received all the humors of My graft; but there is reason to hope, because the seed, the graft, is there, and therefore the creature can ask for it. God finds Himself in the possibility of giving it, because there is My Humanity that, possessing My Divine Will by nature by virtue of the Word made flesh, has given back the rights to man and to God. Therefore, everything I did in Redemption is nothing other than preparation, watering, cultivation, to give development to this celestial graft made by Me between the two wills, the human and the Divine.

"So, how could the Kingdom of My Divine Will come before My coming upon earth if the graft was missing, as well as the principle of Its life, Its operating in act in the soul, and Its first act in the act of the human work in order to extend Its Kingdom in each of their acts? It is true that My Divine Fiat, with Its power

and immensity, extended Its empire everywhere, but in the human will It was not present as principle of life, but only by power and immensity. It was in the condition in which sun and earth find themselves: the sun invests the earth with its light, and it also gives its effects, but the earth does not become sun and the sun does not become earth, because sun and earth do not fuse together, in such a way as to form life one within the other, and therefore they are always foreign bodies that do not look alike; and as much as the sun illuminates it, warms it, communicates its admirable effects, since it does not communicate its life nor does the earth surrender its rights of life in the sun, the earth will always be earth and the sun will always be sun.

"Such is the state My Divine Will was and is in: until man surrenders his will in Mine, Mine cannot cast Its principle of life in the human will, the fusion of One with the other cannot take place, the creature will always be creature without the Likeness and the Life of her Creator in the depth of her soul, that only My Divine Fiat can form. Therefore, there will always be dissimilarity, distance, even though My Divine Volition illuminates it and communicates to it Its admirable effects out of Its goodness and liberality, and by the effect of the power and immensity that It possesses by Its own nature. More so since, by sinning, by doing his human will, Adam not only formed the wood worm in the root of the tree of humanity, but he added the graft to it—a graft that communicated all the bad humors that in the course of the centuries the graft of Adam would produce in the tree of humanity.

"At the beginning, a graft can produce neither great goods nor great evils, but only the beginning of evil or of good. In fact, Adam did not do the many evils of the human generations, but made only the graft, and was yet the cause of torrents of evils; more so, since he did not have immediately the opposite graft of My coming upon earth, but centuries upon centuries were to pass, therefore the bad humors kept growing and the evils multiplied, and so the Kingdom of My Will could not even be thought of. But when I came upon earth, with My Conception I formed the opposite graft with the tree of humanity, and the evils began to stop, the bad humors to be destroyed; so, there is all the hope that the Kingdom of My Divine Will be formed in the midst of the human generations.

"The many truths I have manifested to you about My Divine Fiat are sips of life, some of which water, some cultivate, some increase the humors for the tree of humanity grafted by Me. Therefore, if the life of My Divine Fiat has entered into the tree of My Humanity and has formed the graft, there is all the reason to hope that My Kingdom will have Its scepter, Its just dominion and Its command in the midst of creatures. Therefore, pray and do not doubt."

10/27/35 – Vol. 33 *How the Divine Will descends into the human act and creates Its Palpitating Life in it. How It forestalls Purgatory for one who Lives in His Will.*

I feel in me the Power of the Supreme Volition, but so much, that It wants that I undergo in my little acts the Power of Its Divine Act. But while It wants it, It wants to be called by the creature. It does not want to be an intruder, nor to enter by force, but It wants that she know It. And the human volition, giving the kiss to the Divine Volition, cedes the place to Its Operation, and she places herself in cortège to the Divine Act, feeling herself honored that a Divine Volition has Operated in her act.

My mind lost itself, and O! how many things it understood, but incapable of being able to repeat them with words. And my beloved Jesus, all Goodness, told me: "My blessed daughter, you have not yet understood what My Will Operating

in the human act of the creature means. It descends into the human act with Its Creative Power, with Its Majesty, with Its Light, and with Its Luxury of Innumerable Graces. And pouring Itself out again into the human act, It makes use of Its Power and It Creates Its Act in it, and the human act remains as material that It has made use of in order to Create Its Act. And to Create means that It Creates as many Acts for however many Acts It wants to Create, and sometimes It Creates as many for however many creatures are disposed who can receive Its Act in which are contained Unheard-of Prodigies of Grace, of Light, of Love. It contains the Palpitating and Creating Life of a Divine Volition.

"This is the reason why, having to do an Act so Great, It does not want to do it if the creature does not know it and she herself does not yearn and want it. She calls It to undergo in her act Its Creative Will of a Volition so Holy and Powerful. What difference, My daughter, between one who operates good, prays, because she feels the duty of doing it, or that necessity imposes itself, or else she suffers because she cannot free herself. For however good, they are always human acts without the virtue of multiplying themselves however much they want; they do not possess the Fullness of Goods, nor of Sanctity, nor of Love, and at times they are mixed with the most vile passions, because the Creative Strength of the One who Creates Good, and knows how to and can undo Itself from everything that does not pertain to Its Sanctity, is lacking. In fact, the soul who lets My Divine Will Operate in her act, gives the field to the continuous Creation, and O! how It feels Glorified, Loved, because It can Create what It wants in her act. It feels the Sovereignty, Its Dominion, the Royalty recognized, Loved and respected. Therefore, the Heavens are shaken and everyone is attentive and in the act of profound adoration when they see My Divine Will Creating in the act of the creature.

"O! if creatures would know what it means to Live in My Divine Volition, they would compete to Live in It, and It would be populated with children of My Will. And since in Mine the human will feels incapable of operating, it would do nothing other than undergo the continuity of Acts of Divine Volition. And it is the continuation of Acts of a Good that forms the Order, the Harmony, the Diversity of the Beauties that forms the enchantment and the formation of the Life and of the Good that one wants to acquire. Is not Our own Life perhaps continuous repetition? We always Love, We repeat the conservation of the universe, and with this We maintain the Order, the Harmony, the life of the universe. O! if We did not always repeat, even for an instant, one would see chaos in all things. Therefore always in My Will repeat your continuous little refrains, always undergoing My Will in your acts, such that It would repeat in you Its Creating Act, so It will be able to form not only the act, but the Fullness of Its Life."

After this, I thought about everything that regards the Divine Will, and I said to myself: "Is it possible that the creature can arrive at so much?"

And my sweet Jesus, repeating His say, told me: "My daughter, you must know that no sooner does the creature truly decide to want to Live in My Divine Will, and at whatever cost to never do her own, than My Fiat, with an Indescribable Love, forms the seed of Its Life in the depth of the soul. This has such Power, such Sanctity, that It does not grow if It does not first place the soul in order, freeing her from her weaknesses, miseries and stains if there are any. One can say that It forms Purgatory in advance, purging her from everything that could impede that a Life of Divine Will would form in her, because My Will and sins cannot exist, nor be together. At the most some apparent weakness could be possible, that with Its Light and Heat becomes immediately Purified. It always has the Purificative Act in Its Hands, such that there cannot be one hindrance in the soul that could impede It not only of growing, but of developing Its Acts in the acts of the creature.

"Therefore, the first thing that My Will does is to remove Purgatory beforehand, making it done in advance in order to be freer to make her Live in My Will, and to form Its Life as pleases It more. So if the creature were to die after one decided and wanted act of Living in My Volition, she will take flight toward Heaven. Rather My Will Itself will carry her in Its Arms of Light as Triumph, as Its Birth, and as Its dear child. And if this could not be, one could not be able to say: 'Your Will be done on earth as It is in Heaven.' It would be a way of speaking, not a reality. Because It Reigns in Heaven, there are neither sins nor fear of Purgatory. It knows how to get rid of everything, because It wants to be alone in Its place, Ruling and Dominating."

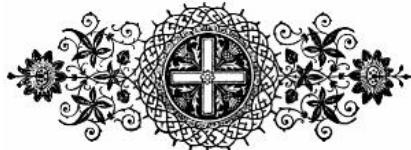
10/28/99 – Vol. 2 Who am I, and who are you?

This morning my lovable Jesus came surrounded by a light, and looking at me, as though penetrating me everywhere, so much so, that I felt annihilated, He told me: 'Who am I, and who are you?"

These words penetrated me deep into the marrow of my bones, and I could see the infinite distance that exists between the Infinite and the finite, between the All and the nothing. Not only this, but I could also see the malice of this nothing, and how it had covered itself with mud. It seemed to me like a fish that swims in the water; so was my soul swimming in rot, amid worms and many other things, which are fit only for striking horror to the sight. Oh! God, what an abominable sight! My soul would have wanted to flee before the sight of God trice Holy, but with two more words He binds me; and these are: "What is my Love for you? And what is your return for Me?"

Now, while at the first words I would have wanted to flee, frightened, from His presence, at these second words - "what is my Love for you?" - I found myself sunken, bound by His Love from all sides, in such a way that my existence was a product of His Love. So, if this Love would cease, I would no longer exist. It seemed to me that the beats of my heart, my intelligence, and even my breath, were a product of His Love. I was swimming in Him, and even if I wanted to flee, it seemed impossible for me to do it, because His Love surrounded me everywhere. My love, then, seemed like a little drop of water thrown into the sea, which disappears and can no longer be distinguished. How many things I understood – but if I wanted to tell them I would be too long.

Then Jesus disappeared, and I was left all confused. I saw myself all sin, and in my interior I kept imploring forgiveness and mercy. After a little while my only Good came back; I felt all soaked with bitterness and sorrow for my sins, and He told me: "My daughter, when a soul is convinced that she has done evil in offending Me, she already performs the office of Magdalene, who bathed my feet with her tears, anointed them with balm, and dried them with her hair. When the soul begins to look within herself at the evil she has done, and she feels sorrow for it, she prepares a bath for my wounds. In seeing her evil, she receives bitterness and feels sorrow for it, and by this she comes to anoint my wounds with a most exquisite balm. From this knowledge, the soul would want to make a reparation, and in seeing her past ingratitude, she feels love toward a God so good arise within her, and she would want to lay down her life to prove her love; and this is the hair which, like many gold chains, binds her to my love."



10/28/06 – Vol. 7 *Everything which is light comes from God.*

Having received Communion, I found myself within a great light – it was Jesus Himself, and He said to me: "My daughter, everything which is light is all Mine – not of the creature. It happens as to a person who is invested by the rays of the Sun: if he wanted to attribute the light which he enjoys to himself, he would be foolish and brainless. However, there is this: that that person, instead of enjoying the light of the Sun, could say, 'I want to walk in the shade', and withdraw from the light; while the soul, in withdrawing from my light, becomes darkness, and darkness can produce nothing but evil."

10/28/15 – Vol. 11 *The life on earth of Jesus has been a continuous sowing, so that it may be harvested by creatures and produce fruit in them.*

This morning, my always adorable Jesus came and told me: "My daughter, my Life on earth was nothing other than sown seeds, which my children will harvest, provided that they will remain on the same land in which I sowed these seeds. Depending on their act of harvesting, my seeds will produce their fruit. Now, these seeds are my works, my words, my thoughts, even my breaths, etc. So, if the soul picks them all, making them her own, she will be enriched in such a way as to purchase the Kingdom of Heaven. But if she doesn't, these seeds will serve as her condemnation."

10/28/28 – Vol. 25 *How all that has been done by God has not been taken by the creature. Works of Jesus. The Feast of Christ the King, prelude of the Kingdom of the Divine Will.*

I was continuing my round in the Divine Volition, to follow all of Its acts; and my sweet Jesus, making Himself felt in my interior, told me: "My daughter, all that has been done by Our Divinity, as much in Creation as in Redemption and Sanctification, has not all been absorbed by the creature, but is all in My Divine Will, in waiting, to give itself to creatures. If you could see everything in My Divine Fiat, you would find an army of Acts of Ours, that came out of Us to be given to creatures; but because Our Will does not reign, they have neither the space in which to put them, nor the capacity to receive them. And this Divine militia has been waiting for as long as twenty centuries to place itself in office of exercise, so as to bring to creatures the gifts, the clothings, the joys and the Divine weapons that each of Our Acts possesses, in order to form together with them one single Divine army—a celestial militia.

"Now, so that the Kingdom of Our Divine Will may reign in the midst of creatures, it is necessary that the creature absorb into herself all of these Acts of the Divinity done for love of them—and absorb them so much into herself, as to enclose within herself everything that My Fiat possesses, interiorizing them and consummating them within herself. So, My Divine Will, consummated within the creature, will make this whole Divine army reenter into her. All of Our Acts that came out of Us for love of them, in Creation, Redemption and Sanctification, will reenter into creatures, and My Divine Will, reentered and consummated within them, will feel triumphant and will reign, dominant, together with Our Divine army.

"This is why I do nothing but make you sip, continuously, everything that was done by Us and that is done in Creation, Redemption and Sanctification—so as to be able to say once again, as I did on the Cross: 'I have consummated everything—I have nothing left to do in order to redeem man.'

"So shall My Will repeat: 'I have consummated it in this creature, in a way that all Our Acts have been enclosed in her—I have nothing left to add. I have consummated everything, so that man might be restored and the Kingdom of My Divine Will may have Its life and Its regime on earth as It does in Heaven.'

"Oh! if you knew how many works I am doing in the depth of your soul in order to form this first Kingdom to My Divine Will.... In fact, once I have done the first, from one creature It will pass on to the next, in such a way that My Kingdom will be populated more than all others. Therefore, My Love in forming this Kingdom of Mine is so great, that in the soul in whom My Divine Volition must reign, I want to enclose everything that I Myself did in Redemption, what the Sovereign Queen did, adding what all the Saints have done and do. Nothing must be lacking in her of all Our works; and in order to do this, I put the whole of Our Power, Wisdom and Love in motion."

After this, I was thinking about today's feast—that is, the Feast of Christ the King; and my sweet Jesus, moving in my interior, told me: "My daughter, the Church does nothing but intuitively grasp what She must know on My Divine Will and how Its Kingdom must come. Therefore, this Feast is the prelude of the Kingdom of My Divine Fiat. Indeed, the Church is doing nothing other than honoring My Humanity with those titles that, by right, are due to It; and when She has given Me all the honors that befit Me, She will move on to honor and to institute the Feast to the Kingdom of My Divine Will, by which My Humanity was animated.

"The Church proceeds step by step, and now She institutes the Feast to My Heart, now She consecrates the century, in all solemnity, to Christ the Redeemer, and now She moves on, with greater solemnity, to institute the Feast to Christ the King. Christ the King means that He must have His Kingdom, He must have peoples worthy of such a King. And who will ever be able to form for Me this Kingdom if not My Will? Then, yes, will I be able to say: 'I have My people—My Fiat has formed it for Me.'

"Oh! if the leaders of the Church knew what I have manifested to you about My Divine Will, what I want to do, Its great prodigies, My yearnings, My sorrowful heartbeats, My anguishing sighs, for I want My Will to reign, to make everyone happy, to restore the human family—they would feel that in this Feast of Christ the King is nothing other than the secret echo of My Heart that, echoing in them, without their knowing it, has them institute for Me the Feast of Christ the King in order to call their attention and reflection: Christ the King.... And His true people—where are they?

"And they would say: 'Let us hasten to make His Divine Will known; let us let It reign, that we may give a people to Christ the King, whom we have called so. Otherwise, we have honored Him with words, but not with facts.'"

10/29/99 – Vol. 2 *The formation of the interior dwelling for Jesus.*

My adorable Jesus continues to come, but this morning, as soon as He came, He took me in His arms and carried me outside of myself. Being in those arms, I comprehended many things, and especially that in order to be in the arms of Our Lord freely, and even to enter into His Heart with all ease and to go out of It as the soul best pleases, and not to be a weight or a bother for blessed Jesus, it was absolutely necessary to strip oneself of everything. Therefore, with all my heart, I said to Him: 'My dear and only Good, what I ask of You for me is that You strip me of everything, because I see well that in order to be clothed again by You and live in You, and for You to live again in me, it is necessary for me to have not even a

shadow of that which does not belong to You.' And He, all benignity, told me: "My daughter, the main thing so that I may enter into a soul and form my dwelling is total detachment from everything. Without this, not only can I not dwell in her, but not even any of the virtues can form its residence in the soul.

After this, once the soul has made everything go out of herself, then do I enter, and united with the will of the soul, we build a house. The foundations of it are based on humility, and the deeper they are, the higher and stronger the walls will be. These walls will be built with the stones of mortification, cemented with the purest gold of charity. After the walls have been built, I, like a most excelling painter, plaster it and form the most excelling paintings - not with lime and water, but with the merits of my Passion, represented by the lime, and with the colors of my Blood, represented by the water. This serves to protect it well from rains, from snows, and from any shock. Then come the doors, and in order for them to be solid like wood and not subject to wood worms, silence is necessary which forms the death of the exterior senses. In order to keep this house, a guardian is necessary to watch over it everywhere, inside and out. This is the holy fear of God which guards it against any inconvenience, wind or anything else that may threaten it. This fear will be the safeguard of this house, which will cause one to operate, not out of fear of penalty, but out of fear of offending the master of this house. This holy fear must do nothing but do everything to please God, with no other intention.

Then, this house must be adorned and filled with treasures. These treasures must be nothing but holy desires and tears. These were the treasures of the Old Testament, and in them they found their salvation; in the fulfillment of their vows, their consolation; in sufferings, strength. In sum, they placed all their fortune in their desire for the future Redeemer, and in this desire they operated as athletes. A soul without desire operates almost as dead; everything is boredom, bother, rancor - even virtues themselves; there is nothing that she likes, and she walks almost crawling on the path of good. All the opposite for the soul who desires: nothing is a weight for her, everything is joy; she flies, and finds her tastes in the very pains. This, because there was an anticipated desire, and the things which are first desired, are then loved; and as one loves them, one finds the most pleasant delights in them. Therefore, this desire must be entertained even before this house is built. The ornaments of this house will be the most precious stones, the most expensive pearls and gems of this Life of mine, always founded upon suffering - and pure suffering. And since the One who dwells in it is the giver of every good, He places in it the endowment of all virtues, He perfumes it with the most gentle odors, He makes lovely flowers give off their fragrance, He makes a celestial melody, among the most pleasant, resound. He makes one breathe an air of Paradise."

I forgot to say that one must see whether there is domestic peace, and this must be nothing but the recollection and silence of the interior senses.

After this, I continued to be in the arms of Our Lord, and I was all stripped. In the meantime, I saw the confessor there present, and Jesus told me (but it seemed to me that He wanted to play with me to see what I would say): "My daughter, you have stripped yourself of everything, and you know that when one is stripped, someone else is needed who takes care of clothing him, of nourishing him, and who gives him a place where he can stay. Where do you want to stay - in the arms of the confessor, or in Mine?" And as He was saying this, He did the act of placing me in the arms of the confessor. I began to insist that I did not want to go, and He insisted that He wanted it. After a little bit of arguing, He told me: "Do not fear, I keep you in My arms." And so we remained at peace.

10/29/00 – Vol. 4 *The most essential and necessary thing in a soul is charity.*

After going through a few days of privation and of silence, this morning, as blessed Jesus came, I said: 'It shows that my state is no longer your Will.' And He: 'Yes, yes... rise and come into my arms.' At these words, I forgot about the painful state of the past days and I ran into His arms, and since I could see His Side open, I said: 'My beloved, You have not admitted me to suckle from your Side for some time. I pray You to admit me today.' And Jesus: "My beloved, please drink as much as you like, and satiate yourself." Who can say my contentment, and with what avidity I placed my mouth to drink at that divine fount? After I drank to my fill, to the point of having no more room to contain even just one more drop, I detached myself, and Jesus told me: "Have you satiated yourself? If you haven't, feel free to keep drinking." And I: 'Satiated, no, because the more one drinks at this fount, the more one's thirst increases; but since I am very limited, I am incapable of containing more.'

After this, I saw other people with Jesus, and He said: "The most essential and necessary thing in a soul is charity. If there is no charity, it happens as to those families or kingdoms which have no rulers: everything is upset, the most beautiful things remain obscured, one can see no harmony - some want to do one thing, some another. The same happens in the soul in which charity does not reign: everything is in disorder, the most beautiful virtues do not harmonize among themselves. This is why charity is called queen – because she has regime and order, and she disposes everything."

10/29/03 – Vol. 5 *When the soul has the character of the purpose of Creation impressed within herself, Jesus repays her with part of the celestial happiness.*

This morning my adorable Jesus made Himself seen in my interior as if He had incarnated Himself in my very person; and looking at me, He said: "My daughter, when I see the character of the purpose of Creation impressed in the soul, feeling satisfied with her because I see so well accomplished the work created by Me, I feel a duty - or rather, not a duty", He immediately added, "because in Me there are no duties, but my duty is a more intense love to repay her, advancing for her part of the celestial happiness - that is, manifesting to her intellect the knowledge of the Divinity; attracting her with the food of eternal truths; amusing her sight with my beauty, making the sweetness of my voice resound to her hearing; to her mouth, my kisses; to her heart, my embraces and all my tendernesses. And this corresponds to the purpose for which I created her, which is: to know Me, to love Me, to serve Me." And He disappeared.

So, finding myself outside of myself, I saw the confessor and I told him what blessed Jesus had told me. I asked him whether it was according to the truth, and he said to me: "Yes." Not only this, but he added that the divine speaking could be recognized well, because when God speaks and the soul relates it, one who listens not only sees the truths of the words, but feels a movement in his interior, which only the Divine Spirit possesses.

10/29/04 – Vol. 6 *The chain of graces is linked to persevering works. All evils are enclosed in lack of perseverance.*

After I struggled very much, blessed Jesus came for just a little and told me: "My daughter, when the soul disposes herself to do some good, be it even saying one Hail Mary, grace concurs in doing that good. So, if the soul is not

persevering in doing that good, it shows with clarity that she has no esteem or consideration for the gift received, and she makes fun of grace itself. How many evils are enclosed in this way of operating – today yes, tomorrow no; ‘I like it - I do it’; ‘it takes a sacrifice to do that good - I don’t feel like doing it’. It happens as to that person who, having received a gift from a gentleman, today receives it, but tomorrow sends it back. That gentleman, because of his goodness, sends it once again, but after he has kept it for some time, tired of keeping that gift with himself, he rejects it again. Now, what will that gentleman say? ‘It shows that he has no esteem for my gift. Should he become poor or die, I don’t want to have anything to do with him any more.’

Everything – everything is linked to the way of operating with perseverance; the chain of my graces is linked to persevering works. So, if the soul makes some escapes, she breaks this chain – and who can assure her that it will be linked again? My designs are accomplished only in one who attaches his works to perseverance. Perfection, sanctity, everything – everything goes along united with it; but if the soul is intermittent, her operating without perseverance, like an intermittent fever, renders the divine designs vain, dissolves her perfection and makes her sanctity fail.”

10/29/07 – Vol. 8 *True love and sacrifice.*

As I was in my usual state, I found myself outside of myself, and I saw baby Jesus who, placing Himself on my bed, beat my whole body with His hands, giving me also some kicks. After He beat me well and trampled me, He disappeared. As I returned into myself, I could not understand the reason for this beating; but I was content, remembering that I had drawn closer to Jesus to be beaten more. Then, while feeling all beaten up, I was surprised again by blessed Jesus who, removing the crown of thorns from His head, Himself, drove it into mine, but with such force that all the thorns were driven into me. Then, placing Himself in my interior, almost in the act of moving forward, He told me: “My daughter, how are you doing? Let us go higher, let us go higher in chastising the world.”

I felt frightened on hearing that I was uniting my will to His in going higher with chastisements. And He added: “That which I tell you, you must not forget. Remember that some time ago I showed you the present chastisements, as well as those which I was to send; and you, presenting yourself before my justice, pleaded so much for mankind, offering yourself to suffer anything, that it was conceded to you, as alms, that instead of doing ‘ten’, out of regard for you it would do ‘five’. This is why this morning I beat you – to be able to give you your intent: that, though having to do ten, I do five.”

Then He added: “My daughter, love is that which ennobles the soul and gives her possession of all my riches, because true love tolerates no division of any kind, even though one may be inferior to the other. ‘What is mine is yours’: this is the language of two beings who really love each other, because true love is transformation. So, the beauty of one removes the ugliness of the other, and renders him beautiful; if one is poor, I make him rich; if ignorant, I make him learned; if wretched, I make him noble. One is the heartbeat, one the breath, one the will in two beings that love each other; and if any other heartbeat or breath wanted to enter into them, they feel suffocated, breathless and torn, and they become ill. So, true love is health and sanctity, and one breathes a balsamic and fragrant air, which is the breath and the life of love itself. But it is in sacrifice that this love is more ennobled, more strengthened, more confirmed and expanded. So, love is the flame, sacrifice is the wood. Where there is more wood, the flames are higher, and the fire is always greater.

What is sacrifice? It is to empty oneself out in the love and in the being of the beloved; and the more one sacrifices himself, the more he is consumed in the being of the beloved, losing his own, and acquiring all the features and the nobility of the Divine Being. See, it is so also in the natural world, though very imperfect: who acquires a name, nobility, heroism? – a soldier who sacrifices himself, who exposes himself in battle, who lays down his life for love of the king, or another who stands arms akimbo? Certainly the first one. The same for a servant: who can hope to sit at the table of his master? – the faithful servant who sacrifices himself, who lays down his life, who has greater care for the interests of his master than for his own, out of love for his master; or the servant who, though he fulfills his duty, when he can shun the sacrifice, shuns it? Certainly the first one. The same for a son with his father, for a friend with his friend, and so with all the rest. Therefore, love ennobles and unites, and forms one single thing; sacrifice is the wood to make the fire of love grow; obedience, then, orders everything.”

10/29/10 – Vol. 9 *The three weapons to defeat disturbance.*

As I was in my usual state, it seemed that Jesus made Himself seen for a little, and I said to Him: ‘Life of my life, my dear Jesus, during these past days I have been disturbed, and You, who have been so jealous of my peace, have not had a single word for me in these past days to give me that peace which You so much want.’ And He: ‘Ah, my daughter, I was scourging and destroying cities and burying human lives – this is why I have not come. On this day of respite – for then I will take up the scourge in my hand once again – immediately I have come to see you again. You must know that if I did not reward the things done with purity of intention, the upright works, and everything that is done for love of Me, I would fail a duty of justice, and all of my other attributes would remain obscured. Therefore, these are the three most powerful weapons to destroy this poisonous and infernal slobber of disturbance.

So, if the necessity to chastise should force Me not to come for a few days, and this air of hell wanted to invest you, put these three weapons against it: purity of intention, work of victim - upright and good in itself, and sacrificing yourself for Me with the sole purpose of loving Me, and you will defeat any disturbance and will cast it away into the deepest hell. And with your indifference you will turn the key so that it may no longer be able to get out and molest you.”

10/29/14 – Vol. 11 *Every act in the Divine Will is an act of the Divine Will: complete and perfect.*

I was lamenting with blessed Jesus because of His privations, and my poor, oppressed heart was in delirium. Speaking nonsense, I told Him: ‘My love, how is it? Did You forget that I don’t know how to be without You – nor can I? Either with You on earth, or with You in Heaven. Do You perhaps want me to remind You of this? Do You want to be silent, asleep, troubled? Then do so – as long as You remain always with me. But I feel that You put me out of your Heart... Ah, did You have the heart to do this?’

But as I was saying this and other nonsense, my sweet Jesus moved in my interior and told me: “My daughter, calm down; I am here. To say that I put you out of my Heart is an insult that you make to Me, when I keep you in the depth of my Heart - so tightly that all of my Being flows in you, and yours in Me. Therefore, be attentive so that nothing of my Being which flows within you may escape you, and that each one of your acts may be united with my Will, since my Will contains completely accomplished acts. One single act of my Will is enough to create a

thousand worlds, all perfect and complete. I do not need subsequent acts - one is enough for all. Therefore, in doing the simplest act united with my Will, you will give Me a complete act - that is, an act of love, of praise, of thanksgiving, of reparation. In sum, you will enclose Me completely in this act; or better still, you will enclose Me and give Myself to Me.

Ah, yes - only these acts united with my Will can stand before Me and be worthy of Me, since perfect and complete acts are needed for a perfect Being who does not know how to do incomplete acts, in order to give Him honor and satisfaction. Only in my Will will the creature find these perfect and complete acts. Outside of my Will, no matter how good her acts might be, they will always be imperfect and incomplete, since the creature needs subsequent acts in order to perfect and complete a work - if she manages at all. Therefore, all that the creature does outside of my Will is looked on by me as a trifle. So, may my Will be your life, your rule, your all. In this way, enclosing my Will, you will be in Me and I in you; and you'll be careful not to say ever again that I put you out of my Heart."

10/29/21 – Vol. 13 Meaning and effects of the three hours of imprisonment of Jesus.

I spent last night in vigil. My mind would often fly to my Jesus, who was bound in prison... I wanted to cling to those knees which staggered for the painful and cruel position in which the enemies had tied Him. I wanted to clean Him of the spit with which He was smeared... But while I was thinking of this, my sweet Jesus, my Life, made Himself seen as though within thick darkness, through which I could barely see His adorable Person; and sighing, He told me: "Daughter, the enemies left Me alone in prison, horribly bound and in the dark. Everything around Me was thick darkness. Oh, how this darkness afflicted Me! My clothes were wet from the filthy waters of the stream. I could smell the stench of the prison and of the spit with which I was smeared. My hair was disheveled, without a pitying hand which would remove it from my eyes and from my mouth. My hands were bound by chains, and the darkness did not allow Me to see my state - alas, too painful and humiliating. Oh, how many things did my state, so painful, tell in this prison!"

I remained in prison for three hours. With this I wanted to rehabilitate the three ages of the world: that of the law of nature, that of written law, and that of the law of Grace. I wanted to release all, reuniting them all together, and give them freedom as children of Mine. By being there three hours I wanted to rehabilitate the three ages of man: childhood, youth and old age. I wanted to rehabilitate him when he sins out of passion, out of his will, and out of obstinacy. Oh, how the obscurity I saw around Me made Me feel the thick darkness which sin produces in man! Oh, how I cried over him, saying: 'Oh! man, your sins have thrown Me into this thick darkness, and I suffer it to give you light! Your evils have smeared Me like this, and their darkness is such that I cannot even see them! Look at Me - I am the image of your sins. If you want to know them, look at them in Me!'

However, know that on the last hour I spent in prison the dawn broke, and a few glimmers of light entered through the fissures. Oh, how my Heart breathed in being able to see my painful state! This signified man when, tired from the night of sin, receives grace, which surrounds him like dawn, sending him glimmers of light in order to call him back. So, my Heart heaved a sigh of relief; and in this dawn I saw you, my beloved prisoner, whom my Love was going to bind in this state, and you would not leave Me alone in the darkness of the prison. Waiting for the dawn at my feet, and following my sighs, you would cry with Me over the night of man. This relieved Me, and I offered my imprisonment to give you the grace to follow Me.

But this prison and this darkness contained another meaning. This was my long staying in the prison of the Tabernacles; the loneliness in which I am left, such that many times I have no one to whom to say a word, and send a gaze of Love. Other times, I feel in the Holy Host the impressions of unworthy touches, the stench of rotten and muddy hands; and there is no one who touches Me with pure hands and perfumes Me with his Love. And how many times human ingratitude leaves Me in darkness, without even the miserable light of a lamp! Therefore, my imprisonment continues, and will still continue. And since both of us are prisoners - you, prisoner in bed, only for Love of Me; I, prisoner for you - with my Love I want to bind all creatures, with the chains that keep Me bound. In this way, we will keep each other company, and you will help Me to extend the chains in order to bind all hearts to my Love."

After this, I thought to myself: 'How few are the things that are known about Jesus, while He has done so much! Why did they speak so little about all that my Jesus did and suffered?' And Jesus, coming back, added: "My daughter, everyone is stingy with Me, even the good. How much stinginess they have toward Me, how many restrictions; how many things they do not manifest, of that which I tell them and which they comprehend about Me! And you, how many times are you not stingy with Me? Each time you either do not write what I tell you, or do not manifest it, is an act of stinginess toward Me, because each additional knowledge that one acquires about Me is one more glory, one more Love that I receive from creatures. Therefore, be attentive and more generous with Me, and I will be more generous with you."

10/29/26 – Vol. 20 *How in all created things God centralized His Love toward man. Outpouring of love in creating him, and how the Fiat made him live in the reflections of his Creator.*

I was continuing my round in all Creation, in order to follow each act of the Supreme Will in each created thing; and my always lovable Jesus came out from within my interior to accompany me through the whole space of the vault of the heavens. And as we reached each created thing, Jesus gave starts of joy and of love. Then, pausing, He told me: "My daughter, I created the heavens and I centralized My Love for man in the heavens; and in order to give him greater delight, I studded them with stars. I did not love the heavens, but man in the heavens, and for him I created them. How strong and great was My Love in extending this azure vault above the head of man, adorned with most resplendent stars, like a pavilion for him, such that neither kings nor emperors can have one like it.

"But I did not content Myself with centralizing My Love for man in the heavens, that were to serve him as pure delight. Wanting to delight in love with him, I wanted to create the sun, centralizing so much love for man in the sun. I loved man in the sun—not the sun, and therefore I placed in it love of necessity, because the sun was necessary for the earth, having to serve the plants and the well being of man; love of light, that was to illuminate him; love of fire, that was to warm him; and all the effects that this sphere produces, that are innumerable—a continuous miracle placed in the vault of the heavens, that descends with its light for the good of all. I centralized so many specialties of love toward man in the sun, for as many goods and effects as it produces. Oh! if the creature at least paid attention to My Love, that the sun brings to her, how happy I would feel, and repaid of the great love I placed in this Divine relater of Mine, and bearer of My Love and of My Light.

While My Supreme Will operated, constituting Itself life of each created thing in order to give Itself as life to the human generations also through them, My Love, making its way in My Eternal Fiat, centralized Itself, to love man. So, in each created thing—in the wind, in the sea, in the little flower, in the little bird that sings—in everything, I centralized My Love, so that all things might bring him love. But in order to hear, comprehend and receive this My language of love, man was supposed to love Me; otherwise all Creation would remain as though mute and lifeless for him.

"Now, after I created everything, I formed the nature of man with My own creative hands; and as I formed the bones, extended the nerves, formed the heart, so did I centralize My Love. And after I clothed him with flesh, forming as though the most beautiful statue that no other artisan could ever make, I looked at him, and I loved him so much that, unable to contain My Love, it overflowed; and breathing on him, I infused life in him.

"But We were not content. In an excess of love, the Sacrosanct Trinity wanted to endow him, giving him intellect, memory and will; and according to his capacity of creature, We enriched him with all the particles of Our Divine Being. The whole of the Divinity was intent on loving man and on pouring Itself into him. From the very first instant of his life, he felt all the strength of Our Love, and from the depth of his heart, he expressed, with his own voice, love for his Creator.

"Oh! how happy We felt in hearing Our work, the statue made by Us, speaking, loving Us—and with perfect love. It was the reflection of Our Love that came out of him. This love had not been contaminated by his will, and therefore his love was perfect, because he possessed the fullness of Our Love. Until then, of all the things created by Us, not one thing had said to Us that it loved Us. Now, in hearing that man loved Us, Our joy, Our contentment, was so great, that as the fulfillment of Our feast, We constituted him king of all the universe, and the most beautiful jewel of Our creative hands. How beautiful man was in the first times of his creation. He was Our reflection, and these reflections gave him so much beauty as to enrapture Our Love, and render him perfect in all of his acts: perfect was the glory he gave to his Creator; perfect his adoration, his love, his works. His voice was so harmonious as to resound in the whole Creation, because he possessed the Divine harmony, and the harmony of that Fiat that had given him life.

"Everything was order in him, because Our Will brought him the order of his Creator; It rendered him happy, and made him grow in Our Likeness, and according to Our words: 'Let Us make man in Our Image and Likeness.' Each one of his acts, done in the Unity of the Light of the Supreme Fiat, was a tint of Divine Beauty that he acquired. Each word of his was one more harmonious note that resounded. Everything was love in him; in everything, he sang the praises of Our Glory, of Our Power and infinite Wisdom; and everything—heavens, sun and earth—brought him the joys, the happiness and the love of He who had created him.

"If you could form a statue the way you liked the best, and then you poured all of yourself into it, giving it all the vital humors, and with the empire of your love you gave life to it—how much would you not love it? And how much would you not want it to love you? What would your jealousy of love be, so that the whole of it would remain at your disposal, and such that you would not tolerate even one heartbeat that would not be done for you? Ah! in your statue you would look at yourself, and therefore, at every little thing not done for you, you would feel a tearing made to your very self.

"So I am. Everything that the creature does not do for Me are tearings that I feel; more so, since the earth that sustains her is Mine; the sun that illuminates her and warms her is Mine; the water that she drinks, the food that she takes are Mine. Everything is Mine—she lives at My expense; and while I give her everything, she—the beautiful statue—is not for Me. What must My sorrow be then, and the affront and the offense that this statue gives Me? Think about it yourself, My daughter.

"Now, you must know that My Will alone can give Me back My statue—beautiful, just as I made it, because My Will is the preserver of all Our works, and the bearer of all Our reflections, in such a way that the soul lives of Our reflections, that, if she loves, administer to her the perfection of Our Love; if she works, the perfection of Our works. In sum, everything she does is perfect in her, and this perfection gives her so many tints of different beauties, as to enamor the Maker who formed her. This is why I love so much that the Supreme Fiat be known and form Its Kingdom in the midst of the human generations—to establish the order between Creator and creature, and to return to place Our goods in common with her. And Our Will alone has this power; without It, there cannot be much good, nor can Our statue return to Us, as beautiful as it came out of Our creative hands."

10/30/99 – Vol. 2 *Threat of chastisements for Rome.*

This morning my benign Jesus came all afflicted, and the first words He spoke to me were: "Poor Rome, how you will be destroyed! In looking at you, I cry over you!" And He was saying this with such tenderness as to arouse compassion. But I could not understand whether it was only about the people, or also the buildings.

Since I had the obedience not to conform to Justice, but to pray, I said to Him: 'My beloved Jesus, when it is about chastisements, one must no longer argue, but only pray.' And so I began to pray, to kiss His wounds, and to make acts of reparation. And while I was doing this, every now and then He would say to me: "My daughter, do not use violence on Me. By doing this, you want to use violence on Me by force; therefore, calm yourself."

And I: 'Lord, it is obedience that wants it so – it is not I that do this.' He added: "The river of iniquities is so great as to reach the point of preventing the redemption of souls, and prayer alone, and these wounds of mine, can prevent this raging river from absorbing them all into itself."

10/30/02 – Vol. 4 *Jesus Christ came to join God and man once again.*

This morning, as I was in a sea of worries and of tears because of the total abandonment of my highest Good, while feeling consumed by the pain, I felt my mind being estranged, and I saw blessed Jesus sustaining my forehead with His hand; and something like a light which contained many words of truths inside. I can barely remember this – that is: when our humanity untied the bond of obedience which God had placed between Himself and the creature, a bond which, alone, united God and man, it became dispersed; and Jesus Christ, taking on human nature and making Himself our head, came to reunite the dispersed humanity, and with His obedience to the Volition of the Father, He came to join God and man once again. But this indissoluble union is strengthened further according to our obedience to the Divine Volition." After this, I no longer saw my dear Jesus, and that light withdrew together with Him.

10/30/03 – Vol. 5 *Teachings about peace.*

This morning, since my adorable Jesus was not coming, I was thinking in my interior: 'Who knows whether it is true that it was our Lord who was coming, or rather, it was the enemy to deceive me. How could Jesus Christ leave me in such an ugly way, without pity?' Now, while I was thinking of this, He made Himself seen for a few instants, and raising His right hand, pressing His thumb on my mouth, told me: "Be quiet, be quiet. And besides, would it be nice if someone who has seen the sun, only because he does not see it, says that what he had seen was not sun? Would it not be more true and reasonable if he said that the sun has hidden?" And He disappeared.

I could not see Him, but I felt that with His hands He was retouching me all over, and rubbing my mouth, my mind, etc.; and He made me all shining. Since I could not see Him, my mind continued to raise doubts, and He, making Himself seen again, added: "You still don't want to stop it? You want to make my work in you disappear, because by doubting, you are not at peace, and since I am the fount of peace, as the one who guides you does not see you at peace, you will cause him to doubt that it is not the King of Peace who dwells in you. Ah, you do not want to be attentive! It is true that I Myself do everything in the soul, in such a way that without Me she would do nothing, but it is also true that I always leave a thread of will to the soul, so that she too may be able to say: 'I do everything of my own will.' So, by being restless, you break this thread of union with Me, and you bind my arms, in such a way that I am unable to operate in you, waiting for you to put yourself at peace again in order to take the thread of your will again and continue my work."

10/30/16 – Vol. 11 *Threats of scourges, especially for Italy.*

I was lamenting to my always lovable Jesus for in these past days He would hardly come, or I would just barely perceive His shadow, and then He would disappear. And blessed Jesus told me: "My daughter, how quickly you forget that on those days in which I do not come so much and I escape you, it is for nothing else but to give one more winding to the scourges. Things will rage more and more. Ah, man has reached such perversity that it is not enough to touch his flesh to make him surrender, but I have to come to the point of pulverizing him! Therefore one nation will invade another, and they will lacerate each other, blood will flow like water in the towns. Even more, in certain nations they will become the enemies of themselves and they will fight one another, they will kill one another, they will do crazy things. Ah, how much man grieves Me! – I Myself cry over him." At the words of Jesus I burst into crying, and I prayed Him to spare poor Italy; but Jesus continued: "Italy, Italy... ah! If you knew how much evil she is up to, how many plots against my Church! The blood she is causing to be shed in battle is not enough for her – she is thirsty for more blood, but wants the blood of my children - the blood of the primate. She wants to stain herself with such crimes as to draw upon herself the revenge of Heaven and of other nations." I remained terrorized. I fear greatly, but I hope that the Lord will placate Himself.

10/30/22 – Vol. 14 *The prodigies of the creature operating in the Divine Will.*

Continuing in my usual state, my always adorable Jesus came, and plunging me into the immense Light of His Most Holy Will, told me: "My daughter, look at the prodigies of the creature operating in my Will. As she enters into my Will and thinks, prays, works..., she rises with Me. And since I am voice without word, my

voice is formed and reaches each heart according to its own needs, and in many different ways and languages which are in the creatures, in such a way that all can understand Me. I am work without hands, and therefore I am work of each one; I am step without feet, in such a way that wherever I go I find Myself in act. In the same way, the soul, by operating in my Will, becomes voice without word, work without hands, step without feet, and I feel her flowing in my voice, in my works and in my steps - I feel her everywhere. And as I feel her always together with Me, I no longer feel lonely; and since I love the company of the creature very much, taken by love for her, I divinize her, I enrich her, and I give her such graces as to astonish Heaven and earth."

10/30/23 – Vol. 16 *One who lives in the Divine Will is nourished by the flames of Jesus and filtered through the Light of the Divine Will, in order to be deified in God.*

I live always embittered and with my heart petrified by the pain of the privation of my sweet Jesus. I feel without Life, because the One who is true Life is not with me. Oh, how often I repeated: 'Tell me, O my only and highest Good, where did You direct your steps, so that, in following them, I may find You?' Ah, from afar I kiss those hands which, with so much love, embraced me and pressed me to your Heart. I adore and kiss that Face which showed itself to me with so much grace and beauty, and which now hides and is far away from me... Tell me, where are You? Which way should I take in order to reach You? Tell me, what should I do? Where did I offend You, that You run away from me? Yet, You told me that You would never leave me; and now You leave me? Ah, Jesus, Jesus, come back to the one who cannot live without You, to your little daughter, to your little exiled...!'

But who can tell all my laments and the nonsense I said? Then, in the meantime, I felt like losing my senses, and I could see a dove, all on fire, which was agonizing, and a person near it, who, from his burning breath, was feeding the dove with his flames in order to nourish it, preventing it from taking any other food, holding it tightly and so close to his mouth, that it could do nothing but breathe and swallow the flames which came from him. The poor dove agonized and turned into those flames with which it was nourished. I was surprised in seeing this, and my Jesus, moving in my interior, told me: "My daughter, why do you fear that I may leave you? In order to leave you, I should leave Myself, which I cannot do. As much power as I have, I do not have the power to separate from Myself. The same is for one who does my Will. Since she becomes inseparable from Me, I lack the power to separate from her; not only this, but I keep nourishing her with my own flames. Have you not seen that dove, all on fire? It was the image of your soul, and the one who was feeding it with his breath was I, who so much delight in nourishing one who lives in my Will, only with the flames unleashed by my Heart, and through breath.

Don't you know that one who lives in my Will must be filtered through the most pure Light of It? And to be filtered is more than to be put under a press, because even though the press crushes all to pieces, it lets everything out, both seeds and skin, which settle at the bottom and leave always something cloudy. On the other hand, when something is filtered, and especially if it is filtered through the thick Light of my Will, there is no danger that it might deposit something cloudy; rather, everything is clear, similar to the clearness of the Light through which it has been filtered. And this is a great honor for the soul who lives in my Will – that whether she thinks, speaks, loves, etc., my Will takes the commitment

to filter whatever she does through Its most pure Light. And this is necessary, so that in everything she does, there may be no distinction from what We do, but all things may hold hands and share their likeness."

Now, as He was saying this, I found myself outside of myself, within a garden; and, tired, I sat down under a tree to rest. But the rays of the sun darted through me in such a way that I felt I was burning. I wanted to go under a thicker tree, which would produce more shade, so as not to be hurt by the sun; but a voice (it seems to me that it was my beloved Jesus) prevented me from doing so, saying: "One who lives in my Will must be fully exposed to the rays of the burning and Eternal Sun, in order to live of Light, to see nothing but Light, and to touch nothing but Light. This leads to the deification of the soul. Only then can one say that the soul lives in my Will, when she remains all deified in God."

Even more, come out from under the tree and stroll in this Celestial Eden of my Will, so that, gazing at you thoroughly, the Sun may convert you into Light, and may give you the final touch of your deification in God."

I began to stroll; but as I was doing this, obedience called me back into myself.

10/30/24 – Vol. 17 *Why the angels are angels, and how they maintain themselves in the Prime Act in which they were created.*

I feel I cannot entrust my sorrowful secrets to the pen, nor express on paper what I feel within my martyred heart. Ah, yes, there is no martyrdom which can compare to the martyrdom of the privation of my sweet Jesus! The martyr is wounded and killed in his body, while the martyrdom of His privation wounds the soul, it lacerates her in her most intimate fibers. And what is worse, is that it kills her without making her die, to strike her continuously on the iron anvil of pain and of love. And as I pass over the pains I feel in my interior - because these are things which I cannot say - like one of the poorest beggars I would like to beg everyone – the Angels, the Saints, my Queen Mama, the whole of creation – for a word, a little prayer to Jesus for me, so that, prayed by all, He may be moved to compassion for the little daughter of His Will, and let her come back from the hard exile in which I find myself.

Then, I was thinking to myself about what had passed through my mind – that is, it seemed to me as if I had my Angel near me, instead of Jesus; and I said to myself: 'And why the Angel and not Jesus?'

At that moment I felt Him move in my interior, saying to me: "My daughter, do you want to know why the Angels are such? Because they maintained themselves beautiful and pure, just as they came out of my hands; because they have always remained still in that first act in which they were created. Therefore, being in that prime act of their existence, they remain in that single Act of my Will, which, not knowing succession of acts, does not change, nor decrease or increase, and contains within Itself all possible imaginable goods. And the Angels, maintaining themselves in that single Act of my Will through which I delivered them to the light, remain immutable, beautiful and pure. They have lost nothing of their primary existence, and all their happiness is in willingly maintaining themselves in that single Act of my Will. They find everything in the circuit of my Will; nor do they want, in order to be happy, anything other than what my Will administers to them.

But do you know why there are different choirs of Angels, one superior to the other? There are some which are closer to my Throne - do you know why? Because my Will manifested Itself in Its Act - to some with one single extension of knowledges and qualities, to some with two, to some with three, to some

with four; and so on, up to nine choirs. And in each additional thing of the Act which my Will manifested, some became superior to others, and the first ones, more than the others, became able and more worthy to be close to my Throne. Therefore, the more my Will manifests Itself in them, and they remain in It, the more they are raised, embellished, made happy and superior to others. See, then, how everything is in my Will. And from the ability of the Angels to maintain themselves, without ever leaving, in that same Will from which they came, and from the greater or lesser knowledge of the divine science of my Supreme Will, come the different Choirs of Angels, their distinct beauties, the different offices, and the whole celestial Hierarchy.

If you knew what it means to have a greater knowledge of my Will, to do one more act in It, to maintain oneself and to act in that Will of Mine which is known, the level at which the creature is constituted, and the office, the beauty, the superiority of each creature – oh, how much more would you appreciate the different knowledges which I manifested to you about my Will! One more knowledge about my Will raises the soul to such sublime height, that the very Angels remain stupefied and enraptured, and they profess Me, incessantly: 'Holy, Holy, Holy'.

My Will manifests Itself and calls things from nothing, forming beings. It manifests Itself and embellishes; It manifests Itself and raises one higher; It manifests Itself and expands the Divine Life in the creature; It manifests Itself and forms in her new and unheard-of portents. Therefore, from the many things I manifested to you about my Will, you can understand what I want to do with you and how much I love you, and how your life must be a chain of continuous acts done in my Will. If the creature, just like the Angel, never left that prime Act through which my Will delivered her to the light - what order, what portents would not be seen upon earth? Therefore, my daughter, never go out of your origin, in which my Will created you, and may your prime act be always my Will."

After this, with my thought, I placed myself near my Jesus in the Garden of Gethsemani, and I prayed Him to let me penetrate into that Love with which He so much loved me. And my Jesus, moving again in the depth of my interior, told me: "My daughter, enter into my Love, and never leave It; run after It, or stop in my own Love in order to comprehend well how much I loved the creature. Everything in Me is Love toward her. In creating this creature, the Divinity intended to love her always; so, in everything, inside and outside of her, It was to run toward her with a continuous and incessant new act of Love. Therefore I can say that in every thought, gaze, word, breath, heartbeat, and in all the rest of the creature, runs an Act of Eternal Love. But if the Divinity intended to love this creature, always and in everything, it was because It wanted to receive, in everything, the return of the new and incessant love of the creature; It wanted to give love in order to receive love; It wanted to love to be loved in return. But it was not so. Not only did the creature not want to maintain this alternation of love or to respond to the echo of the love of her Creator, but she rejected this Love, she denied It, and offended It. At this affront, the Divinity did not stop, but continued Its new and incessant love toward the creature; and since the creature would not receive it, It filled Heaven and earth with it, waiting for one who would take this Love, so as to receive Love in return. In fact, when God decides and proposes, all adverse events do not change Him; rather, He remains immutable in His Immutability.

And so this is why, moving on to another excess of my love, I, Word of the Father, came upon earth; and taking on a Humanity, I gathered within Myself all this Love which filled Heaven and earth, in order to return the Divinity with as

much Love – for as much as It had given and was to give to the creatures; and I constituted Myself love of each thought, of each gaze, of each word, heartbeat, movement and step of each creature. Therefore my Humanity was worked by the hands of the Eternal Love of my Celestial Father, down to Its most little fiber, in order to give Me the capacity to enclose all the love that the Divinity wanted to give to the creatures, to give to my Humanity the love of all, and to constitute Me love of each act of creature. So, each one of your thoughts is crowned by incessant acts of love; there is nothing, inside and outside of you, which is not surrounded by my repeated acts of love.

This is why in this Garden my Humanity moans, pants, agonizes, feels crushed under the weight of so much love – because I love and I am not loved in return. The pains of love are the most bitter ones, the most cruel; they are pains without pity, more painful than my very Passion! Oh, if they loved Me, the weight of so much love would become light! When It is returned, Love remains quenched and satisfied in the very love of the one who loves; but when It is not returned, It becomes crazy, delirious, and It feels the Love It unleashed as being returned with an act of death. See then, how much more bitter and painful was the Passion of my Love; because if in the Passion they gave only one death, in the Passion of Love the ungrateful creatures made Me suffer as many deaths for as many acts of love as came from Me, for which I received no return. Therefore, come, my daughter, to give Me the return of so much Love in my Will, and you will find all this Love as though in Act. Make It your own, and together with Me, constitute yourself love of each act of creature, to give Me the return of the love of all."

10/30/27 – Vol. 23 *How the Divine Love gushed out in Creation. Liberality and magnificence of God in creating the machine of the universe, especially in creating His beloved jewel, with no one's merit. Decision of the Divine Will of wanting to come to reign in the midst of creatures. Its balsamic air, Its enchanting and enrapturing beauty. What the knowledges about It will do.*

I was feeling all abandoned in the Divine Fiat, and I felt my poor mind as though soaked with the light of Its sanctity, beauty and indescribable happiness. To possess the fount of all goods, to enjoy the expanse of the infinite seas of all joys, to possess all the attractions of inexhaustible beauties, of Divine Beauties, to the point of enamoring God Himself, and to live in the Divine Volition by letting It reign in one's soul, is all the same.

Will of God, how lovable, adorable, desirable You are—more than my very life. Your reigning is reign of light, that has the power of emptying me of what does not belong to its light; it is reign of sanctity, that transforms me, not in the sanctity of the Saints, but in the sanctity of my Creator; it is reign of happiness and of joy, that puts to flight, away from me, all bitternesses, troubles and bothers. But how can the creatures ever dispose themselves, and merit receiving a Kingdom so great?

Now, while I was thinking about this and my mind was swimming in the expanse of the Sea of the Divine Fiat, my lovable Jesus came out from within my interior, and pressing me to Himself, all tenderness, told me: "My little daughter, you must know that Our Love gushed out in Creation, and overflowing outside of Ourselves—without anyone having merited such a great good, not even with a single word—Our highest Goodness and Liberality with no limits created the whole machine of the universe with such great magnificence, order and harmony, for love of the one who did not yet exist.

"After this, Our Love gushed out more strongly, and We created he for whom all things had been created. And since, in operating, We operate always with unreachable magnanimity, and while We are not depleted, We give everything, so that nothing of magnanimity, of greatness and of all goods may be lacking to Our work—in creating man, with no merit at all on his part, as dowry, foundation and substance of all goods, joys and happinesses, we gave him Our Will as his Kingdom, so that he might lack nothing, having a Divine Will at his disposal and, with It, Our Supreme Being.

"What honor would Ours have been if the work of Creation had been poor, meager in light, without the multiplicity of so many created things, without order and without harmony, and Our dear jewel, Our dear son, which is man, without the fullness of the goods of He who had created him? It would not have been honor for the One who possesses everything and can do everything, to do an incomplete work. More so since, in gushing out so very strongly, as more than mighty waves, Our Love wanted to give—to show off as much as it could, to the point of filling Our beloved jewel with all possible and imaginable goods, and forming seas around him, placed in him by His Creator, that would overflow from him himself. And if man lost this, it is he who rejected, of his own will, the Kingdom of My Will, his dowry and the substance of his happiness.

"Now, as in Creation, My Love is gushing out strongly, and it is decided that the Kingdom of My Will wants Its life in the midst of creatures. Therefore, showing off with all magnificence, without looking at their merits, with insuperable magnanimity It wants to give Its Kingdom again. Only, It wants creatures to know this, and to know Its goods, so that, by knowing them, they might long for and want the Kingdom of sanctity, of light and of happiness. And just as one will rejected It, so may another one call It, long for It, press It to come to reign in the midst of creatures.

"Here is, then, the necessity of the knowledges about It: if a good is not known, it is neither wanted nor loved. Therefore, the knowledges will be the messengers, the heralds, that will announce My Kingdom. My knowledges about My Fiat will take the attitude now of suns, now of thunders, now of bolts of light, now of mighty winds, that will call the attention of the learned and of the ignorant, of the good and also of the evil, falling into their hearts like lightnings, and knocking them down with irresistible strength, to make them rise again in the good of the knowledges acquired.

"They will form the true renewal of the world; they will assume all attitudes in order to attract and win the creatures, taking the attitude now of peacemakers, who want the kiss of the creatures to give them their own, so as to forget about all the past and remember only to love each other and make each other happy; now of warriors, sure of their victory, to render sure the conquest they want to make of those who come to know them; now of incessant prayers, that will cease to supplicate only when creatures, conquered by the knowledges of My Divine Will, will say: 'You have won—we are now prey to Your Kingdom'; now of king, dominating and inspiring love, such that they will lower their foreheads to let themselves be dominated. What will My Will not do? It will place the whole of Its power in attitude in order to come to reign in the midst of creatures.

"My Will possesses an enrapturing beauty that, if it makes itself seen with clarity even just once, enraptures, embellishes, casting its waves of beauties over the soul, in such a way that they will not easily be able to forget a beauty so rare, and will remain as though in the maze of Its beauty, unable to get out. It possesses an enchanting power, and the soul remains fixed within Its sweet enchantment.

It possesses a balsamic air, such that, as it is breathed, they will feel enter into themselves, the air of peace, of sanctity, of Divine harmony, of happiness, of the light that purifies everything, of the love that burns everything, of the power that conquers everything, in such a way that this air will bring the celestial balm to all the evils produced by the bad, morbid and deadly air of the human will.

"See, also in the human life, air acts in a surprising way. If the air is pure, good, healthy, fragrant, the respiration is free, the blood circulation is regular, and creatures grow strong, nourished, rosy and healthy. But if the air is bad, stinking and infected, the respiration is hampered, the blood circulation is irregular; and not receiving the life of the pure air, creatures are weak, pale, gaunt and sickly. The air is the life of creatures—they cannot live without it; but there is a great difference between good and bad air.

"So it is with the air of the soul. The air of My Will maintains life pure, healthy, holy, beautiful and strong, as it came out from the womb of its Creator. The deadly air of the human will deforms the poor creature, it makes her descend from her origin, and she grows as sick, weak, such as to arouse pity."

Then, with a more tender emphasis, He added: "Oh! My Will, how lovable, admirable, powerful You are! Your beauty enamors the Heavens and maintains the enchantment that enraptures the whole Celestial Court, in such a way that they are happy not to be able to remove their gazes from You. O please! with Your enchanting beauty that enraptures everything, enrapture the earth; and with Your sweet enchantment, enchant all creatures, so that one may be the Will of all, one the Sanctity, one the Life, one Your Kingdom, one Your Fiat on earth as It is in Heaven."

10/30/29 – Vol. 27 *One who lives in the Divine Will can go around in all the works of God, and acquires the Divine rights.*

The sweet enchantment of the Omnipotent Fiat keeps me as though eclipsed in It with Its light, and I can see nothing but all of Its acts, to place my "I love You" as a seal upon each one of Its acts in order to ask for the Kingdom of Its Divine Will in the midst of creatures. Now, before my mind I saw a great wheel of light that filled the whole earth; and while the center of the wheel was all one light, many rays were sticking out around it for as many acts as the Divine Fiat had done, and I moved from one ray to another to place on them the seal of my "I love You," to then leave it in each ray asking It continuously for the Kingdom of Its Divine Will.

Now, while I was doing this, my always lovable Jesus, coming out of my interior, told me: "My daughter, with one who lives in My Divine Will and forms her acts in It, these acts remain as the work of the creature, binding God to give her the rights of a Kingdom so holy, and therefore the rights to make It known and to make It reign upon earth. In fact, the soul who lives in My Fiat reacquires all the acts of It done for love of creatures. God renders her the conqueror not only of His Will, but of all Creation; there is not one act of It in which the creature does not place her act, be it even one 'I love You,' one 'I adore You,' etc. So, having placed something of her own, everything remains bound, and My Fiat feels happy because finally It has found the fortunate creature to whom It can give what It wanted to give with so much love from the very beginning of the creation of all the universe.

"Therefore, by living in My Divine Will, the creature enters into the Divine order, she becomes the proprietor of Its works, and, by right, she can give and ask for others what is her own. And since she lives in It, her rights are Divine,

and she asks by a right that is Divine, not human. Each of her acts is a call that she makes to her Creator, and with His very Divine empire, she says to Him: 'Give me the Kingdom of Your Divine Will, that I may give It to creatures, so that It may reign in their midst, and all of them may love You with Divine Love, and be all reordered in You.'

"Now, you must know that every time you go around in My Will to put something of your own, it is one more Divine right that you acquire to ask for a Kingdom so holy. This is why, as you go around in It, all the works of Creation come forward before you, and all those of Redemption line up around you, waiting for you, so as to receive, each one of them, your act, to give you the requital of the act of Our works; and you keep tracing them one by one, to recognize them, embrace them, to place your little 'I love You,' and your kiss of love to make a purchase of them.

"In Our Fiat there is neither 'yours' nor 'mine' between Creator and creature, but everything is communion, and therefore, by right, she can ask for whatever she wants. Oh! how afflicted and sorrowful I would feel amid so many pains and Acts of Mine done while I was on earth, if the little daughter of My Divine Will did not even recognize them and did not try to place around My Act the cortege of her love and of her act. How could I give you the right if you did not recognize them? And even less could you make them your own. Recognizing Our works is not only a right that We give, but possession. Therefore, if you want My Divine Will to reign, always go around in Our Fiat, recognize all Our works, from the littlest to the greatest, place your little act in each one of them, and everything will be granted to you."

10/30/32 – Vol. 31 One who Lives in Our Divine Will emits three acts: Concurring, Assisting, and Receiving. All the Divine Qualities continually call one who Lives in Its Will in order to form her and raise her similar to them.

The Sea of the Divine Volition continues to murmur in my soul. O! how sweet, penetrating, and overwhelming is Its Murmur; it overwhelms me so much that I murmur together with It as if this Divine Sea were mine. And fused together, I don't know how to do anything other than what the Supreme Will Itself does.

But while I murmured Love, Adoration, Joy, Happiness, Beauty, that entered into me as so many veins, my sweet Jesus, visiting His little daughter, told me: "My blessed daughter, your littleness in the Interminable Sea of Our Volition is Our Greatest Joy. You must know that one who Lives in It emits Concurrent, Assisting and Receiving acts. In the first place she Concurs with the same acts of her Creator, the Will of one being the will of the other. There is nothing this Divine Will does in which It does not place the creature together to Concur in Its Work. And this is why My Volition is no longer alone, It feels the Inseparability of one who Lives in It. In her acts It feels a finite will in the Infinite, that loves together and Concurs in the Multiplicity and Incessant Operation of Our Works.

"So, one who Lives in Our Will breaks Our solitude, and as natural We feel her current in Our Divine Sea; and with a continuous repouring of her littleness into Us, she acquires the Rights of Our Volition to do what It does. Ah! you do not understand what is Our Contentment, Our Joy, in feeling the creature concurrent together in order to do nothing else but what We do. From the Concurrent Act arises the Assisting Act; it concurs and assists. There is nothing that We do that she does not know and assist in. How can We hide Ourselves from one who already is with Us, concurring and having her place in Our Volition?

"But will she only concur and assist? Ah! no, another Act arises, and it is that of Receiving as hers and as Ours, the Infinity of Our Love and of Our Works, so much so that her littleness has no place to put a Love and Work so Great, and therefore she leaves it in Our Volition with all the deposit of the Goods that she has Received; and she does this by Right, because she has of Its Own. You must know that everything that is done in Our Will is so Great, that the creature is incapable of being able to possess it and to restrict it in herself. Therefore she feels the need to make use of the same Will in which she has worked in order to keep the deposit. Even more, because everything that the creature has done in Our Volition, even the little 'I love You,' the little offerings of her actions, her littleness at the mercy of Our Will, are nothing other than Posts that she takes in Our Will. And however many more Posts she takes, so many more Rights she acquires, and she feels in herself the Divine Strength that continuously Enraptures her, gives her the flight in order to let her life be formed completely in the Divine Will, and since this way of Living must be for all creatures, this was the Purpose of Our Creation. But to Our greatest bitterness We see that almost all live in the depths of their human wills.

"Now, one who Lives in the Height of Our Volition, sees the great evil of the one who lives in the depths, and having at her disposition Our Receiving Act, that is to say the Infinity of Our Love and the Multiplicity of Our Works, she puts them at Our disposition and that of the creatures so that We are reciprocated with the love of everyone, and they receive Graces, Light, and Love, for how much it is within the competence of their littleness. So between Heaven and earth We hold the Intermediary near Us and near creatures, who with the Power of Our Divine Fiat wants to bind Heaven and earth—and how not to content one who Lives in Our Will? It would be as if We wanted to displease Ourselves."

So I continued my abandonment in the Supreme Volition, and O! how happy I felt in thinking that in the Fiat I concurred in everything that the Supreme Being did. My will fused in Theirs was the Great Secret, and Portentous Prodigy, that my littleness was taken as in the snare of doing and Concurring in all that the Divine Majesty does. Nor could I set myself aside, nor could They undo Themselves from me, because it was Their own Will that had taken me into Their Midst, that was so Immense, that I didn't find the way in order to go out. And anywhere I might be able to go, I found the Operating Divine Will, that enclosed me in Its own Work to Concur, nor was I an intruder. It Itself had extended Its arms to me in order to hold me as Its Conquest, even more because on both sides there was Greatest Happiness—I to remain, and the Divine Volition to holding my littleness bound to Itself.

Therefore, I do not know how to clearly say how I wandered in this Interminable Light, and while I was completely surprised, my dear Life, my Sovereign Jesus, added: "My little daughter of My Volition, Living in My Will is a continuous Call that We make to the creature in Our Divine Qualities. Our Being is always Operating, and Our Attributes are always in motion, but since Our Volition is what forms the Work and the Motion inside of Our Being, one who Lives in It feels that Our Volition calls her now into Our Power, now into Our Wisdom, now into Our Love, now into the Mercy, now into the Justice, Goodness and Divine Beauty. In sum, all Our Attributes, with powerful Voices, call the creature to be inside of them, so that she forms and grows according to their Qualities.

"They would feel dishonored, if they could not give to one who Lives with that same Volition of which they are animated. She would not conform to them, nor would she enjoy their Prerogatives. That they tolerate littleness, this doesn't

bother them, because one knows that the finite can never reach the Infinite, but that the littleness, indeed the littleness, gives them more honor because all the beauty and good that they see in her is all their work. However, that she is dissimilar from them, this—never. Here is the reason for the whispering and continuous shouting that one who Lives in Our Will hears. They are the continuous Calls that Our Supreme Being, by means of Its Qualities, makes to Its beloved creature. Before the creature did not want, or know how, to be, and this can not be, because Our Will being One, It has such virtue of Union, and of Inseparability, that everything that freely enters into It, loses the virtue of separating, and Our Highest Goodness feels the need of Love to keep with Itself what is Its Own, and forms a particle of Its own Will. This is why Our Divine Qualities demand she who is animated by their same Will in their Motion and Works, in order to Live together. They would feel a rip and a broken will if they did not have her with them. Was it not a rip that the first man made from within Our Will by withdrawing himself from It? And this rip was so grave, that it overturned the whole Order of Creation for him, and he arrived at rejecting his Creator with all the tide of His Divine Graces.

"Therefore, one who Lives in Our Volition is the Repairer of this rip so sorrowful that costs Us so much. And Our Divine Being arms all Our Attributes around Us and around her, so that the same trick is not repeated, and Living together with Us, we are Happy—she and Us. And if you wanted to doubt what I say, it is a sign that you have not understood well how much I Love the creature; and in order to have her with Me and completely Mine, My Love makes Me arrive at Excesses, Delirium, and Follies. After all, I have all the Rights to Love her because she is Mine and made by Me. And if you are Mine, I am yours, and therefore, you also have the Rights to Love Me. And if you might not love Me, you would lack a Most Sacred Duty toward Who has given you being and Loves you so much. Therefore, let Us Love each other always and a great deal, and Love will not remain quiet, but will make New Discoveries of Love arise."

10/30/33 – Vol. 32 *The Divine Will, Guide of the soul, and she, collector of the Works of her Creator. How one who Lives in the Divine Will receives the Transmission of what has been done first in God, and then communicated to her.*

I was doing my round in the Creation, and it seemed to me that all created things want the great honor of being offered as homage and glory to their Creator, and I passed from one thing to another. And I felt myself so rich, because I had so many things to give to He who Loves me so much, and that while He had done everything for me, I could give everything to God, in order to be able to say to Him: "I love You by means of Your Works, that are pregnant with Your Love, and they teach me to Love You."

But while I did this, my highest Good Jesus, surprising me, all Goodness told me: "How Beautiful it is to find Our daughter in the midst of Our Works. We feel that she wants to compete with Us. We, in order to Love her, have Created everything for her, and We have given her everything so that she could possess them, she could enjoy them, and they would be the narrators of Our Power and the bearers of Our Love. And therefore in every created thing, she feels Our Love that embraces her, that kisses her, and that molding her tells her strongly and tenderly 'I Love you.' She feels Our Embraces of Love that We make her from Our Divine Bosom, and in the midst of so much Love, she loses herself and is confounded. And in order to compete with Us, she takes Our same way that We took in Creating so many things in order to descend to her, and placing herself

on the way in each created thing, she feels what We did for her and how We Love her. And she repeats to Us what We did for her, she repeats to Us Our Loving embraces, Our ardent kisses, Our Outpourings of Love, and O! Our Contentment in seeing that the creature rises to Us and brings Us what with so much Love We gave her and We give her. Our Will acts as Guide and brings her even to Us in order to make the Exchange of what We have given her, such that one who Lives in Our Will is the Collector of all Our Works, and she brings them to Us, into Our Womb, in order to tell Us: 'I Love You with Your own Love, I Glorify You by means of Your Power. You have given me everything, and I give You everything.'

So I continued my round in the Divine Will, and arriving in Eden I thought to myself: "O! how I would want the Love, the Adoration, of innocent Adam in order to be able to also Love my God with the same Love with which the first creature Created by Him Loved Him."

And my sweet Jesus, surprising me, told me: "My blessed daughter, for one who Lives in My Divine Will, she finds in It what she wants because of everything that she does in It, nothing escapes outside, but everything remains inside together with It, inseparable from It, rather they form Its same Life. Therefore, of everything that Adam did in My Divine Will, he could not bring anything with himself, at the most only the happy memory of how he had Loved, of the Seas of Love that inundated him, of the Pure Joys that he had enjoyed, and of what he had done in Our Fiat, memory that served to embitter him even more.

"One Act done in Our Will, one Love, one Adoration formed in It, is so Great that the creature does not have the capacity or the place in which to put it. Therefore only in My Will can these Acts be done and possessed. So one who enters into It finds in act everything that innocent Adam did in It: his Love, his tendernesses of son toward his Celestial Father, the Divine Paternity that overshadowed His son from all sides in order to Love him—she makes everything hers, and she Loves, adores, and repeats what innocent Adam did. My Divine Will does not change or alter. What It was, so It is and will be. Provided the creature enters into It and Lives together with It, It places no limits, nor sets restrictions, rather It says: 'Take what you want; Love Me as you want.'

"In My Fiat what is Mine is yours, only outside of It do divisions, separations, distances start, and the beginning of life 'yours' and 'Mine.' Rather, you must know that everything that the creature should do in Our Will, is First done in God. And she, in the act of doing them, receives the Transmission of the Love and of the Divine Acts into her, and continues to do what was done in Our Supreme Being. How Beautiful are these Lives that receive the Transmission of what was First done in Us. They are Our Most Beautiful Works. The magnificent things of Creation, the sky, the sun, remain behind them. They surpass everything; they are Absolute Sanctities determined by Us, that can not escape Us. We give them so much of Ours, that We drown them with Our Goods in a way that she does not find the void to think if she must correspond or not, because the Current of Divine Light and Love keeps her besieged and as Fused in her Creator. And We give her such Knowledge about things, that serves her free will so that nothing she does is forced, but of spontaneous and resolute will. Therefore these Celestial creatures are Our Occupation, Our continuous Labor; we keep each other always occupied, since Our Will does not know how to be idle, because It is Life, Labor, and Perennial Motion. Therefore one who Lives in It always has something to do, and she always gives her Creator something to do."

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10/30/38 – Vol. 36 *How We Redouble Our Love to the creature who Loves in Our Will. Astonishment of Heaven. How the creature acquires the right to Judge.*

My little walk in the Divine Will continues, even though it seems that I do it with difficulty, step after step. But my Jesus seems to be satisfied, as long as I don't deviate, getting out of His Fiat. I can say that I am really ill, because of the many painful incidents of my poor existence—this is why He is Happy with the little I do. However, He never stops pushing me and attracting me, telling me New Surprises about His Will, to make me restart my flight. So, visiting my little soul, He told me: "My blessed daughter of My Will, how I yearn for the soul to Live in Our Divine Will. I am so pleased when she repeats her acts in It that I go on preparing New Gifts, Graces, Love and Knowledge, to make her know My Will more and more, and to make her appreciate and esteem the Celestial Residence in which she had the Great Honor to reside. Therefore, if she Loves I Redouble My Love for her; and if she returns to Love Me I always come back with New Love, to surprise her; so much so, that the creature feels inundated and, confused. She repeats: 'Is it possible that a God Loves me so much?' And as she says so, taken by the ardor of My Love, she returns to Love Me and I, again, surprise her with My Love. It is like a contest of Love—the human smallness that harmonizes with the Love of her Creator. And she doesn't Love Me only for herself. Her Love is such that she Loves Me for everyone and everything. Then, what does My Fiat do?

"By Its Power and Immensity, It puts wings on this Love We gave to the creature, making it soar everywhere. We feel that she Loves Us in each step, motion, thought, word and heartbeat of all the creatures. She Loves Us in the sun, wind, air and sea; there is nothing in which she doesn't Love Us. O! how Happy and Glorified We feel that the creature Loves Us in all and everywhere. For this, not only do We Love her, but We Love all creatures with New Love. At an Act of Love in My Will, such Great Prodigies happen that the Heavens compete to be spectators and enjoy the New Surprises of Our Love. Our very Divinity waits with Unspeakable Joy for the creature to enter into Our Will to Love Us—to be able to show off Our Love—to feel Loved by all. We unleash Our Love, to become her Life, and not only Our Love: as the creature goes repeating her acts in Our Fiat, We unleash New Power, Goodness and Wisdom, so that she will feel animated by New Power, Goodness and Wisdom. All will take part in It, and We will have the Joy of seeing the human creatures (generations) being Invested by Our New Power, Goodness and Wisdom. What wouldn't We make of this creature who Lives in Our Will?

"We even reach the extent of giving her the right to Judge together with Us, and if We see that she suffers because the sinner is under a rigorous Judgment, to soothe her pain We mitigate Our Just chastisements. She makes Us give the kiss of Forgiveness, and to make her Happy We say to her: 'Poor daughter, you are right. You are Ours and belong also to them. You feel in you the bonds of the human family, therefore you would want that We Forgive everybody. We'll do as much as We can to please you, unless he despises or refuses Our Forgiveness.' This creature in Our Will is the New Esther wanting to rescue her peoples. O! how Happy We are to keep her always with Us in Our Will because, through her, We feel more inclined to use Mercy, to concede Graces, to Forgive the most obstinate sinners, and to lessen the pains of the purging souls. Poor daughter! She has a thought for everyone, and a pain similar to Ours, seeing the human family swimming in Our Will without recognizing It—living in the middle of enemies in the most wretched misery."

Then He added: "My daughter, you must know that as the creature recognizes Our Will, she loves It, wanting to make her life in It. So she pours into her God, and God pours into her. With this pouring from both sides, God makes the creature His own, making her take part in all His Acts, Resting in her, feeding her, making her grow more and more in His Acts—and the creature makes God her own, feeling Him everywhere, taking her sweet rest in the One she loves and Who forms her Life. God is All for her. Further, as the creature does her act in Our Fiat, We feel her bond with all created beings. In that act she wants to give Us everyone and everything; it seems she makes all beings visit Us, so all may recognize Us, Love Us and fulfill their duties towards their Creator. She makes up for all, Loves for everyone and everything. Nothing can miss in one act done in Our Will, otherwise We cannot say it is Our Act. Our Will, for decorum and honor, offers to the creature all that she should give Us and do to Us; It offers all the other creatures and the whole of Creation, as if it was her right.

"If We didn't find in Our Will, in which the creature operates, all the Glory, Honor and the return We deserve for having given Life to all, and for having Created many things to maintain these Lives, where could We find it? Our Will is diffused in all, It is love and Support for all; and Our Greatest Glory is that the creature who Lives in Our Will gives It the opportunity to make her do what each creature should do to give of glory and compensation for having been Created. We knew that the creature was limited. Her littleness couldn't give Us either Complete Love or Complete Glory; therefore, We exposed Our Divine Being—the Power of Our Will—in order to receive what was due to Us. The creature Living in Our Will was to be a guarantee of Love and Glory from all, through her. Therefore, these are the Rights We demand: that she Live in It. We demand Rights of Creation, of Redemption, Rights of Power, Justice, Immensity, so that, at least, what she can't do by herself, she does united with Our Will. Then We can say: 'The creature Loves Us—she Glorifies Us as We want and deserve.' Therefore, if you want to give Us all, and Love Us for all, Live always in My Will—so We'll find everything and Our Rights will be satisfied."

10/31/00 – Vol. 4 *The Celestial Mother helps Luisa to disarm Justice. The most salutary and efficacious medicine in the saddest encounters of life is resignation.*

As I was in my usual state, I felt myself outside of myself and I found the Queen Mama. As She saw me, She began to speak about Justice, and how It is about to clash with all Its fury against the people. She said many things about this, but I don't have the words to express them. In the meantime I could see the whole of heaven filled with points of swords against the world. Then She added: "My daughter, you have disarmed divine Justice many times, contenting yourself with receiving Its blows upon yourself. Now that you see It at the summit of Its fury, do not lose heart, but be courageous; with heart full of holy fortitude, enter into this Justice and disarm It. Do not be afraid of the swords, of the fire, or of anything you may encounter; in order to obtain the intent, if you see yourself wounded, beaten, burned, rejected, do not draw back, but rather, let this be a spur for you to move on. See, so that you may do this, I Myself have come to your help by bringing you a garment; as your soul wears it, you will acquire courage and fortitude so as to fear nothing." Having said this, from within Her mantle She pulled out a garment woven with gold, streaked with various colors, and She clothed my soul. Then She gave me Her Son, telling me: "And now, as a pledge of my love, I place my dearest Son in your custody, that you may keep Him, love

Him and content Him in everything. Try to act in my stead, so that, as He finds all His contentment in you, the discontent that all the others give Him may not cause Him too much pain."

Who can say how happy and strengthened I was, clothed with that garment and with the loving pledge in my arms? Greater happiness I could certainly not desire. Then the Queen Mama disappeared, and I remained with my sweet Jesus. We went round the earth a little bit, and among the many encounters, we met a soul who was prey to despair. Having compassion for her, we drew near her, and Jesus wanted me to speak to her, to make her comprehend the evil she was doing. Through a light which Jesus Himself infused in me, I said to her: 'The most salutary and efficacious medicine in the saddest encounters of life is resignation. By despairing, instead of taking the medicine, you are taking the poison with which to kill your soul. Don't you know that the most appropriate remedy for all evils, the main thing that renders us noble, divinizes us, makes us similar to Our Lord, and has the virtue of converting the very bitternesses into sweetness, is resignation? What was the life of Jesus upon earth if not continuing the Will of the Father? And while He was on earth, He was united with the Father in Heaven. The same for a resigned soul: while living on earth, her heart and will are united with God in Heaven. Can there be anything more dear and desirable than this?' As though stirred, that soul began to calm herself, and Jesus and I, together, withdrew. May everything be for the glory of God, and may He be always blessed.

10/31/06 – Vol. 7 *How for each suffering, the soul acquires one more kingdom within herself.*

Continuing in my usual state, blessed Jesus came in passing, and told me only this: "My daughter, each suffering that the soul suffers is one more dominion that she acquires over herself. In fact, patience in suffering is regime, and by ruling herself, the more she suffers, the more dominion she acquires. She does nothing but expand and enlarge her kingdom of Heaven, acquiring immense riches for eternal life. So, for each additional pain you suffer, consider that you acquire one more kingdom in your soul – a kingdom of grace, which corresponds to a kingdom of virtue and of glory."

10/31/37 – Vol. 35 *How an Act of Divine Will contains such Power and Love that, if God didn't make a miracle, the creature would not be able to contain this Infinite Act. The passport.*

My poor mind continues to cross the Sea of the Divine Volition... It seems to me that It wants to say always New Things about what It is able to do and wants to do within the creature in whom It Reigns. And since my sweet Jesus takes great delight in speaking about His Will, as soon as He sees a creature disposed to listen to His story, He assumes the Primary Role of Narrator in order to make It known and Loved.

Therefore, repeating His little visit, He told me: "My daughter, if I wanted to speak to you always about My Fiat, I would have always New Things to tell you, because Its Story is Eternal—it never ends—either in what It is Itself, or in what It can do in the creature.

"You must know that one Act of My Will in the creature contains such Power, Grace, Love and Sanctity that, if My Will did not Operate a Prodigy, the creature would not be able to contain It, because it is an Infinite Act, and what is limited cannot embrace It all. Listen to where My Love reaches: as the creature disposes herself, calling My Will in her act, My Divine Will Operates. In Operating, It calls

Its Infinity, Its Eternal Life, Its Power, Imposes Itself over all; Its Immensity which calls and embraces everyone and everything.... Nobody can be put aside in Its Operation. Then, once It has enclosed all, My Will forms Its Work.

"See then, what an Act in My Will is: an Infinite Act, Eternal, armed with Divine Power; Immense, so that nobody can say, 'I wasn't there, in that Act.' These Acts cannot be without producing a Great Divine Glory for Our Supreme Majesty, as well as an Immense Good for the creatures. These Acts done together with the creature Operate as a God does, binding God and the creature together: God, to give, the creature, to receive. They are like pretexts for Our Love, that tell Us: 'The creature gave Us a place in her act; she gave Us the freedom to do whatever We want.' So, Our Love imposes Itself on Us in order to make Us give what We are, and to Honor Ourselves as well as Our own Operating Will. Our Love reaches such Pretexts and Fidgets of Love that It would never want Us to stop giving—placing before Us Our Endless Immensity, Our Omnipotent Power, Our Wisdom, that disposes all.

"These Acts are Divine; they are able to form the passport for other creatures, to let them enter the Kingdom of Our Will. They will give a Child to Our Kingdom, so that the more Acts will be performed in Our Volition, the more populated Our Kingdom will be, and all the Good will overflow to those who have been the first to give life to My Will in their acts. You must know that the first passports were formed by Me, and by My Celestial Mother, for the first Children of My Will. These passports carry My Signature, written with My Blood and with the sufferings of the Most Holy Virgin. All other passports still need My Signature; otherwise they would not be recognized.

"Therefore, one who Lives in My Will has My Life as principle, My Love as heartbeat, My Works and steps as endowment, and My very Will as Word. I feel Myself in this creature, and O, how much I Love her and feel Loved by My same Love! And the soul feels such joy and contentment that she Loves Me no longer with her little love, but with My Eternal Love. She hugs Me with My Works; she runs after Me with My Steps; she feels that I am her Life—she finds all in Me, and I in her. Therefore, be attentive, daughter, if you want to be happy, and make Me Happy as well."

After this, I felt a little suffering, and I was coughing loudly. At every fit of coughing I asked that the Divine Will might come to Reign upon earth. And my sweet Jesus, all Tenderness, squeezed me tightly in His arms, telling me: "My daughter, I knew that you would have asked for My Will at every fit of your coughing, and I felt My Heart being wounded—bursting of Love. I felt as if I were receiving, in your coughing, My Immensity, that wrapped Me and asked Me for My Will; for My Power and Infinity, that made everybody ask for My Will to Reign; to the extent that I Myself was forced to say: 'My Will, come to Reign. Do not delay any longer!' I feel such violence that I just do and say what the creature does and says.

"I want you to ask for My Will in your sufferings, in the food you eat, in the water you drink, in the work you do—in sleep. I want you to commit your breath and heartbeat to ask that My Will may come and Reign. In this way, everything will be an opportunity for you to ask for My Will—even the sun that fills your eyes, the wind that blows upon you, the sky that lays over your head.... Everything must be an occasion for you to ask me for My Will to Reign in the midst of the creatures. By doing this, you will place many pledges in My Hands—the first of which being the whole of your being, so that you won't even move without asking for My Will to be known and desired by all."

October 1914 – Vol. 11 *Value and effects of the Hour of the Passion.*

I was writing the Hours of the Passion and I thought to myself: 'How many sacrifices in order to write these blessed Hours of the Passion, especially to put on paper certain interior acts which had passed only between me and Jesus! What reward will He give to me?' Letting me hear His tender and sweet voice, Jesus told me: "My daughter, as a reward for having written the Hours of my Passion, for each word you have written, I will give you a kiss - a soul." And I: 'My love, this is for me; and what will you give to those who will do them?' And Jesus: "If they do them together with Me and with my own Will, I will give them a soul for each word they will recite, because the greater or lesser effectiveness of these Hour of my Passion is in the greater or lesser union that they have with Me. In doing them with my Will, the creature hides inside my Volition; and since it is my Volition that is acting, I can produce all the goods I want, even through one single word. This, for each time you will do them."

Another time I was lamenting with Jesus because, after so many sacrifices to write these Hours of the Passion, very few were the souls who were doing them. And He: "My daughter, do not lament. Even if there was only one, you should be happy. Wouldn't I have suffered all my Passion even to save only one soul? The same for you. One should never omit good only because few benefit from it; all the harm is for those who do not take advantage of it. Just as my Passion made my Humanity acquire the merit as if all were being saved, although not all are saved (since my Will was to save everyone, and I received merit according to what I wanted, not according to the profit which creatures would have drawn), the same is for you: you will be rewarded depending on whether your will identified itself with Mine, wanting to benefit all. All the evil remains to those who, although being able to, do not do it.

These Hours are the most precious of all, because they are nothing other than the repetition of what I did in the course of my mortal Life, and what I continue to do in the Most Blessed Sacrament. When I hear these Hours of my Passion, I hear my own voice, my own prayers. In that soul I see my Will - that is, wanting good for everyone and wanting to repair for all - and I feel moved to dwell in her, in order to do whatever she does within her. Oh, how I would love that even one single soul for each town did these Hours of my Passion! I would hear Myself in every town, and my Justice, greatly indignant during these times, would remain partly appeased."

I add that one day I was doing the Hour in which the celestial Mama gave burial to Jesus, and I followed her closely to keep her company in her bitter desolation in order to offer her my compassion. I didn't usually do this Hour - only sometimes; so I was debating on whether I had to do it or not. Blessed Jesus, all love, and as if He was begging me, told me: "My daughter, I don't want you to neglect it. You will do it for love of Me, and in honor of my Mama. Know that each time you do it, my Mama feels as if she were personally repeating her life upon earth, and therefore repeating that glory and love which she gave Me on earth. I too feel as if my Mama were on earth again - her Maternal tenderness, her Love and all the glory that she gave Me. So, I will consider you as a Mother."

Then, He hugged me and I heard Him saying to me, very quietly: "My Mama, Mama"; and He whispered to me all that sweet Mama did and suffered in this Hour; and I followed her. Since then, I never skipped it again, helped by His Grace.

Fiat!

[1] from eternity

[2] Jesus' Most Holy Humanity

[3] Divine Will's little Paradise formed in the soul

Prayer of Consecration to the Holy Divine Will

O Adorable and Divine Will, here I am, before the Immensity of Your Light, that Your Eternal Goodness may Open to me the Doors, and make me enter into It, to Form my Life all in You, Divine Will.

Therefore, prostrate before Your Light, I, the littlest among all creatures, Come, O Adorable Will, into the little group of the First Children of Your Supreme Fiat. Prostrate in my nothingness, I Beseech and Implore Your Endless Light, that It may want to Invest me and Eclipse everything that does not belong to You, in such a way that I may do nothing other than Look, Comprehend, and Live in You, Divine Will.

It will be my Life, the Center of my intelligence, the Enrapturer of my heart and of my whole being. In this heart the human will shall no longer have life; I will banish it forever, and will form the New Eden of Peace, of Happiness, and of Love. With It I shall always be Happy; I shall have a Unique Strength, and a Sanctity that Sanctifies Everything and Brings Everything to God.

Here prostrate, I Invoke the Help of the Sacrosanct Trinity, that They Admit me to Live in the Cloister of the Divine Will, so as to Restore in me the Original Order of Creation, just as the creature was Created. Celestial Mother, Sovereign Queen of the Divine Fiat, take me by the hand and Enclose me in the Light of the Divine Will. You will be my Guide, my tender Mother; You will Guard Your child, and will Teach me to Live and to Maintain myself in the Order and in the Bounds of the Divine Will. Celestial Sovereign, to Your Heart I Entrust my whole being; I will be the tiny little child of the Divine Will. You will Teach me the Divine Will, and I will be Attentive in Listening to You. You will lay Your Blue Mantle over me, so that the infernal serpent may not dare to penetrate into this Sacred Eden to entice me and make me fall into the maze of the human will.

Heart of my Highest Good, Jesus, You will Give me Your Flames, that they may Burn me, Consume me, and Nourish me, to Form in me the Life of the Supreme Will.

Saint Joseph, You will be my Protector, the Custodian of my heart, and will keep the keys of my will in Your hands. You will keep my heart Jealously, and will Never give it to me again, that I may be sure Never to go out of the Will of God.

Guardian Angel, Guard me, Defend me, Help me in Everything, so that my Eden may Grow Flourishing and be the Call of the whole world into the Will of God.

Celestial Court, come to my Help, and I Promise You to Live Always in the Divine Will.

Amen.

Prayer For the Glorification of the Servant of God

O August and Most Holy Trinity,
Father, Son and Holy Spirit,
we Praise and Thank You for the Gift of the
Holiness of Your faithful servant

Luisa Piccarreta.

She lived, O Father, in Your Divine Will,
becoming under the Action of the Holy Spirit,
in Conformity with Your Son,
Obedient even to the Death on the Cross,
Victim and Host pleasing to You,

thus Cooperating in the Work of Redemption of mankind.

Her Virtues of Obedience, Humility, Supreme Love
for Christ and the Church, lead us to ask You
for the Gift of her Glorification on earth,
so that Your Glory may Shine before all,

and Your Kingdom of Truth, Justice and Love, may spread

all over the world in the particular charisma of the

Fiat Voluntas Tua sicut in Caelo et in terra.

We appeal to her merits to obtain from You,
Most Holy Trinity

the particular Grace for which we pray to You
with the intention to fulfill Your Divine Will.

Amen.

Three Glory Be...

Our Father...

Queen of all Saints, pray for us.

+Archbishop Givoan Battista Pichierri
Trani, October 29, 2005

