

VOLUME 15

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Fiat

November 28, 1922¹

The Divine Will is beginning, means and end of every virtue, and must be crown of everything and fulfillment of the glory of God on the part of the creature.

I was praying, fusing all of myself in the Most Holy Will of God, and with some doubts in my mind concerning all that my sweet Jesus keeps telling me about this Most Holy Volition. And He, clasping me to Himself, with a light which He cast into my mind, told me: “My daughter, my Will is beginning, means and end of every virtue; without the seed of my Will, it cannot be given the name of true virtue. It is like the seed for the plant: after it has sunk its roots into the ground, the deeper they are, the higher the tree becomes, which the seed contains. So, first there is the seed; this forms the roots; the roots have the strength to make the plant sprout from under the earth; and as the roots sink into it, the branches are formed, which keep growing so high as to form a beautiful crown. And this will form the glory of the tree which, unloading abundant fruits, will form the profit and the glory of the one who sowed the seed.

This is the image of my Church. The seed is my Will, in which She was born and raised. But in order for the tree to grow, it takes time; and in order for some trees to give fruit, it takes the length of centuries - the more precious the plant is, the longer it takes. The same for the tree of my Will which, being the most precious, the most noble and divine, the highest, needed time in order to grow and make its fruits known. So, the Church has known the seed, and there is no sanctity without it; then She has known the branches, but it is always around this tree that She has been turning. Now She must know the fruits in order to nourish Herself and to enjoy them; and this will be all my glory and my crown, as well as of all virtues and of the entire Church.

Now, what is your wonder, if instead of manifesting the fruits of my Will before, I have manifested them to you after so many centuries? If the tree had not yet formed, how could I make the fruits known? All things go this way: if someone is to be made a king, the king is not crowned before the kingdom, the army, the ministers and the royal palace are formed - he is crowned at the very end. And if anyone wanted to crown the king without forming the kingdom, the army, etc., that would be a king for mockery. Now, my Will was to be crown of everything and fulfillment of my glory on the part of the creature, because only in my Will can she say: ‘I have accomplished everything’. And I, finding in her, accomplished, everything I want, not only do I make her know the fruits, but I nourish her and I make her reach such height as to surpass everyone. This is why I love so much and I have so much interest that the fruits, the effects, the immense goods contained in my Will, and the great good that the soul receives by living in It, be known. If they are not known, how can they be desired? Much less can anyone be nourished by them. And if I did not make known the living in my Will – what it means, the values it contains - the crown would be missing to Creation and to the virtues, and my work would be a work without crown. See, then, how necessary it is that everything I have told you about my Will be manifested and known; and also the reason for which I push you so much, and how I always make you go outside the order of others; and if these, as well as the graces given to them, I make known after their death, with you, instead, I allow that what I have

¹ In the manuscript of Volume 15, the following chapters are not included: November 28, 1922; December 1, 1922; December 2, 1922; December 16, 1922; January 2, 1923; January 5, 1923. Luisa wrote them in a different notebook, as she had received from the confessor, Fr. Francesco De Benedictis, the order to write a separate volume about the Divine Will. This order was withdrawn by the same confessor after the chapter dated January 5, 1923.

told you about my Will be known while you are still living. If It is not known, It will not be appreciated, nor loved. Knowledge will be like manure for the tree, which will make the fruits season; and once they are well matured, the creatures will nourish themselves from them. What will be my contentment and yours?”

December 1, 1922²

Jesus did and suffered everything in the Divine Will. What true reigning is.

I was thinking about the Passion of my sweet Jesus, and I felt those pains so close to me, as if He were suffering them at that very moment; and looking at me, He told me: “My daughter, I suffered all pains in my Will, and as I suffered them, they opened many ways in my Will to reach each creature. Had I not suffered in my Will, which envelops everything, my pains would not have reached you and each one; they would have remained with my Humanity. Even more, because I suffered them in my Will, not only did they open many ways in order to go to them, but they opened as many other ways in order to let creatures enter into Me, unite themselves with those pains, and give Me, each one of them, the pains which, with their offenses, they would give Me throughout the course of all centuries. And while I was under the storm of the blows, my Will brought Me each creature to strike Me. So, it was not just those who scourged Me, but the creatures from all times, who, with their offenses, would concur to my barbarous scourging. The same with all other pains: my Will brought Me everyone; no one was absent from roll call, everyone was present to Me - no one escaped Me. This is why my pains were – oh! how much harder, more manifold, than those that could be seen. Therefore, if you want your offerings of my pains, your compassion and reparation, your little pains, not only to reach Me, but to follow the same ways as mine, let everything enter into my Will, and all generations will receive the effects.

And not only my pains, but also my words - because they were spoken in my Will - reached everyone. As for example, when Pilate asked Me whether I was a king, I answered: ‘My Kingdom is not of this world, for if It were of this world, millions of legions of Angels would defend Me’. And Pilate, in seeing Me so poor, humiliated, despised, was surprised, and said with greater emphasis: ‘What? You are a king?’ And I, with firmness, answered him and all those who are in his position: ‘I am King, and I have come into the world to teach the truth. And the truth is that it is not the positions, the kingdoms, the dignities or the right of command that make man reign, that ennoble him, that raise him above all. On the contrary, these things are slaveries, miseries, which make him serve vile passions and unjust men, while he too commits many unjust acts that disenoble him, cast him into mud, and draw the hatred of his subordinates upon him. So, riches are slaveries, positions are swords, by which many are killed or wounded. True reigning is virtue, the stripping of everything, to sacrifice oneself for all, to submit oneself to all. This is the true reigning that binds all, and makes one loved by all. Therefore, my Kingdom will have no end, while yours is near to perishing.’ And, in my Will, I made these words reach the ear of all those who are in positions of authority, to let them know the great danger they are in, and to put on guard those who aspire to positions, to dignities, to command.”

December 2, 1922³

Jesus places three pillars in the soul of Luisa on which He can lean.

I was feeling very afflicted because of the privation of my adorable Jesus – and if He makes Himself seen, He is all taciturn. Then, this morning, He made Himself seen in my interior, between

² See note 1.

³ See note 1.

two pillars. He was forming a third one between these two, and He would lean now on one, now on the other, and now on the pillar in the middle, which He was raising. Surprised, I said to Him: ‘My Love and my Life, when did You put these pillars in my interior? Now You are more comfortable – if You are tired, You can lean on them.’ And He, without paying attention to me, continued to raise the pillar and kept silent. And I: ‘But, tell me, why don’t You speak to me? What’s wrong, where have I offended You? Is it perhaps my reluctance in not wanting to make known the truths You tell me that makes You keep silent in order to punish me? But I promised You that I would not do it any more, and, remember, we remained at peace.’

And Jesus, looking at me and heaving a strong sigh, told me: “My daughter, I am working, enlarging, preparing, and when I work I do not feel like speaking – first I want to operate and then speak. To your reluctances I pay no heed, because the power of my Will that acts in you is so great, that it crushes you if you do not do what I want; so much so, that after a reluctance of yours you are forced to run into my arms to tell Me: ‘Jesus, I pray You to make me do what You want. You want it – I want it’; and you do not let Me go unless you see that your will and Mine are one. Therefore, my silence is work, and so that the work I am doing in you may be more beautiful, more safe, more stable, I put it between two pillars, stronger and higher, of which one is my Humanity and the other is my Mama, and on which alone can I lean. But two props are not enough for Me – I want a third one; but if I Myself do not form it, how can I have it? Here, then, the necessity of my work. You will lend Me the materials, which are all your acts done in my Will; the more you do, the more materials you will lend Me, and I will work hard in forming it, and then I will rest and speak to you. Everything I did and that which my dear Mama did, will be connected together in this third pillar, my only purpose - that it may be worked with an Eternal Will which alone can serve Me as prop, and that this Will may be known. I will put so much grace in it, that it will not only give Me rest, but will serve Me as pulpit, as voice, to teach in the most attractive, penetrating and convincing manners what it means to live in my Will, that I may no longer be in the midst of my children like an exiled one, but my Will may reign in them as on Its own throne. Therefore, let Me do, and follow Me.”

Then, afterwards, He came back again, and continued to make Himself seen in my interior, all intent on working; and we would look at each other in silence. I raised my eyes, and I saw the head of Our Lord placed at the top of one pillar, and that of the Celestial Queen at the top of the other – both crowned. The third pillar, which He was forming, was prepared for my head to be placed on top of it; and the crown that was to crown it – half of it came out from the crown of Our Lord, and half from that of the Most Holy Virgin; and uniting together, these two halves formed one single crown. I remained amazed and enchanted, and my sweet Jesus told me: “My daughter, did you see how much I have to work to form the third prop for Myself, and how you must hasten the materials in order to let Me work, and what height it must reach in order to accomplish the work of my Will in you, and what crown must surround your forehead? Therefore, do not lose a minute of time, and let your flight in my Will be continuous.”

December 8, 1922

On the Immaculate Conception.

I write to obey, and I offer everything to my sweet Jesus, uniting myself to the sacrifice of His obedience in order to obtain the grace and the strength to do it as He wants. And now, oh! my Jesus, give me your holy hand and the light of your Intelligence, and write together with me.

I was thinking about the great portent of the immaculate conception of my Queen and Celestial Mama, and in my interior I heard, being said to me: “My daughter, the immaculate conception of my beloved Mama was prodigious and all marvelous; so much so, that Heaven and

earth were stupefied and made feast. All Three Divine Persons competed among Themselves: the Father poured out an immense sea of power; I, the Son, poured out an infinite sea of wisdom, and the Holy Spirit, an immense sea of eternal love, which, merging into one, formed one single sea; and in the middle of this sea the conception of this Virgin was formed, elect among the elect. So, the Divinity administered the substance of this conception, and this sea was not only the center of life of this admirable and singular creature, but it remained around Her - not only to keep Her defended from anything that might shadow Her, but to give Her, in each instant, new beauties, new graces, power, wisdom, love, privileges, etc. So, Her little nature was conceived in the center of this sea, and was formed and grew under the influence of these divine waves; so much so, that as soon as this noble and singular creature was formed, the Divinity did not want to wait as usual with the other creatures - It wanted Her embraces, the requital of Her love, Her kisses, and to enjoy Her innocent smiles. Therefore, as soon as Her conception was formed, I gave Her the use of reason, I endowed Her with all sciences, I made known to Her Our joys and Our sorrows with regard to Creation. And even from the maternal womb, She would come to Heaven, at the foot of Our Throne, to give Us Her embraces, the requital of Her love, Her tender kisses; and throwing Herself into Our arms, She would smile at Us with such delight of gratitude and thanksgiving as to snatch Our smiles. Oh! how beautiful it was to see this innocent and privileged creature, enriched with all the divine qualities, coming into Our midst, all love, all trust, without fear. In fact, sin alone is what puts distance between Creator and creature, breaking love, dispersing trust, and striking fear. So, She would come into Our midst as Queen who, with Her love, given by Us, dominated Us, enraptured Us, put Us in feast, and captivated yet more love. And We let Her do it, delighting in the love that She captivated from Us, and constituting Her Queen of Heaven and earth.

Heaven and earth exulted and made feast together with Us, having their Queen after so many centuries. The sun smiled in its light, and held itself fortunate in having to serve its Queen by giving Her light. The heavens, the stars, and the whole universe smiled with joy and made feast, because they were to gladden their Queen, showing Her the harmony of the spheres and of their beauty. The plants smiled, which were to nourish their Queen; and the earth too smiled and felt ennobled in having to provide the dwelling and let itself be trodden by the steps of its Empress. Only hell cried, and felt itself losing strength because of the dominion of this Sovereign Lady.

But do you know what was the first act that this Celestial Creature did when She found Herself before Our throne for the first time? She recognized that all the evil of man had been the split between his will and that of his Creator; She trembled, and with no delay She bound Her will to the foot of my throne, without even wanting to know it. And my Will bound Itself to Her and constituted Itself the center of Her life, so much so, that all currents, all relations, all communications opened between Her and Us, and there was no secret which We did not entrust to Her. This, indeed, was the most beautiful, the greatest, the most heroic act that She did - to lay down Her will at Our feet; an act which made Us, as though enraptured, constitute Her Queen of all. Do you see, then, what it means to bind oneself to my Will and to not know one's own?

The second act was to offer Herself to any sacrifice for love of Us. The third, to render Us the honor and the glory of the whole Creation, which man had taken away from Us by doing his own will. And even from the maternal womb She cried for love of Us, in seeing Us offended; and She cried with sorrow over guilty man. Oh! how these innocent tears moved Us, and hastened the longed-for Redemption! This Queen dominated Us, bound Us, and snatched infinite graces from Us. She made Us incline so much toward mankind, that We could not resist, nor did We know how to resist Her repeated petitions. But whence came to Her so much power, and such great ascendancy over the very Divinity? Ah! you have understood: it was the power of Our Will acting in Her, which, while dominating Her, rendered Her dominator of God Himself. And then, how could We resist so

innocent a creature, possessed by the power and sanctity of Our Will? It would be as though resisting Ourselves. We could see Our divine qualities in Her. Like waves, the reverberations of Our sanctity, the reverberations of the divine manners, of Our love, of Our power, etc., poured out upon Her; as well as Our Will, which was Her center, drawing all the reverberations of Our divine qualities, and making Itself crown and defense of the Divinity dwelling within Her. If this Immaculate Virgin had not had the Divine Will as center of life, all the other prerogatives and privileges with which We so enriched Her would have been, in comparison, an absolute nothing. This is what confirmed and preserved for Her so many privileges; even more, It multiplied new ones at each instant.

Here, then, is the reason why We constituted Her Queen of all; because when We operate, We do it with reason, wisdom and justice: She never gave life to Her human will, but Our Will was always intact in Her. How could We say to another creature: ‘You are Queen of the heavens, of the sun, of the stars, etc.’, if instead of having Our Will as dominion, she were dominated by her human will? All the elements, the heavens, the sun, the earth, would have withdrawn from the regime and dominion of this creature. All would have cried out in their mute language: ‘We do not want her, we are superior to her, because we have never withdrawn from your Eternal Volition - as You created us, so we are’. So would the sun have cried out with its light, the stars with their twinkling, the sea with its waves, and everything else. On the contrary, as soon as they all felt the dominion of this excelling Virgin who, almost as their sister, never wanted to know Her own will, but only that of God, not only did they make feast, but they felt honored to have their Queen, and they ran around Her to form Her cortege and to pay obsequies to Her – the moon, by placing itself as footstool at Her feet; the stars as crown, the sun as diadem, the Angels as servants, and men as though in waiting. Everyone – everyone paid Her honor and rendered their obsequies to Her. There is no honor and glory which cannot be given to Our Will - whether acting within Us, in Its own center, or dwelling in the creature.

But do you know what was the first act that this noble Queen did when, coming out of the maternal womb, She opened Her eyes to the light of this low world? As She was born, the Angels sang lullabies to the Celestial Baby, and She remained enraptured; Her beautiful soul went out of Her little body, accompanied by angelic cohorts, and went around Heaven and earth, gathering all the love that God had spread throughout the whole Creation; and penetrating into the Empyreum, She came to the foot of Our throne, offered Us the requital of the love of all Creation, and pronounced Her first ‘*thank You*’ in the name of all. Oh! how happy We felt in hearing the ‘*thank You*’ of this Little Baby Queen. And We confirmed in Her all the graces, all the gifts, such as to make Her surpass all other creatures together. Then, throwing Herself into Our arms, She delighted with Us, swimming in the sea of all contentments, remaining embellished with new beauty, with new light and with new love. She pleaded once again for mankind, praying Us, with tears, to let the Eternal Word descend in order to save Her brothers. But as She was doing this, Our Will let Her know that She should descend to the earth, and immediately She left Our contentments and joys, and departed, in order to do... what? Our Will. What powerful magnet Our Will was, dwelling on earth in this newborn Queen! No longer did the earth appear alien to Us; We no longer felt like striking it, making use of Our justice. We had the power of Our Will which, in this innocent child, restrained Our arms, smiled at Us from the earth, and turned justice into graces and sweet smile; so much so, that unable to resist this sweet enchantment, the Eternal Word hastened His course. Oh! prodigy of my Divine Will - to You everything is due, through You everything is accomplished, and there is no greater prodigy than my Will dwelling in the creature.”

December 16, 1922⁴

On the conception of the Eternal Word.

I was thinking about the act in which the Eternal Word descended from Heaven and was conceived in the womb of the Immaculate Queen; and from within my interior, my always lovable Jesus put out one arm, surrounding my neck, and in my interior told me: “My beloved daughter, if the conception of my Celestial Mama was prodigious, and She was conceived in the sea which came out of the Three Divine Persons, my conception was not in the sea that came out of Us, but in the great Sea which resided within Us - Our very Divinity - which descended into the virginal womb of this Virgin, and I was conceived. It is true that it is said that the Word was conceived, but my Celestial Father and the Holy Spirit were inseparable from Me. It is true that I had the acting role, but They were concurring.

Imagine two reflectors, each one reflecting the same subject into the other. These subjects are three: the one in the middle takes on the operating, suffering, supplicating role; the other two are with it, concur with it, and are spectators. So, I could say that one of the two reflectors was the Sacrosanct Trinity, and the other was my dear Mama. During the brief course of Her life, by living always in my Will, She prepared for Me in Her virginal womb the little divine ground in which I, Eternal Word, was to clothe Myself with human flesh, since I would never have descended into a human ground. And as the Trinity was reflected in Her, I was conceived. So, while that same Trinity remained in Heaven, I was conceived in the womb of this noble Queen.

All other things, as great, noble, sublime and prodigious as they may be - even the very conception of the Virgin Queen – they all remain behind. There is nothing, neither love nor greatness nor power, that can compare to my conception. Here it is not about forming a life, but about enclosing the Life that gives life to all; not about expanding Myself, but about restricting Myself so as to let Myself be conceived; and not in order to receive, but to give - the One who created everything enclosing Himself within a created and tiny little Humanity. These are works only of a God, and of a God who loves, and who, at any cost, wants to bind the creature with His love in order to be loved.

But this is nothing yet. Do you know where all my love, all my power and wisdom blazed forth? As soon as the divine power formed this tiny little Humanity, so little as to be comparable to the size of a hazelnut, but with the members all proportioned and formed, and the Word was conceived in It, the immensity of my Will, enclosing all creatures, past, present and future, conceived all lives of creatures in It; and as mine grew, so did they grow within Me. So, while in appearance I seemed to be alone, when observed under the microscope of my Will, all creatures could be seen, conceived in Me. It happened with Me as when one sees crystal clear waters: while they appear to be clear, when they are observed under a microscope, how many microbes cannot be seen? My conception was such and so great that the wheel of Eternity remained stunned and ecstatic in seeing the innumerable excesses of my love, and all prodigies united together. The whole mass of the Universe was shaken in seeing the One who gives life to everything restrict Himself, make Himself small, enclose everything, in order to do... what? To take the lives of all, and make all be reborn.”

December 21, 1922

Privation of Jesus and pains of the soul.

I felt all afflicted because of the privation of my adorable Jesus; or rather, I felt tortured. My poor heart agonized and struggled between life and death; and while it seemed to be dying, a

⁴ See note 1.

mysterious force made it rise again, to continue its most bitter agony. Oh! privation of my Jesus, how ruthless and cruel you are! Even death would be an absolute nothing compared to you. After all, death does nothing other than bring one to eternal life, while the privation of Jesus makes life itself run away.

But all this was nothing yet. My poor soul, wanting my Life, my All, left my body in order to find Him at least outside of myself - but in vain. Rather, I found myself within an immensity, whose depth, magnitude and height seemed to have no limit. I fixed my gazes everywhere within that great void - who knows, I might see Him at least from afar, so as to take flight and throw myself into His arms. But it was all in vain. I feared I might fall into that great empty space - and without Jesus, where would I end up? What would happen to me? I trembled, I shouted, I cried, but there was no pity. I would have wanted to go back into my body, but a mysterious force prevented me from doing so. My state was horrible, because my soul, being outside of myself, flung herself toward her God as though toward her center, faster than a stone that, when it is thrown up high, falls back again to the center of the earth. It is not the stone's nature to remain suspended, but it looks for the earth as support and rest. In the same way, it is not the soul's nature to go out of herself and not fling herself into the center from which she came. This pain strikes such fright, fears and heartbreak, that I could call it pain of hell. Poor souls without God, how - how can they endure? What pain must the loss of God be for them? Ah! my Jesus, do not permit that anyone - anyone may lose You.

Now, as I was in this state so painful, I found myself inside myself, and my sweet Jesus, stretching out one arm, surrounded my neck. Then He made Himself seen holding a little girl in His arms - but of an extreme littleness. The little girl was agonizing, and as she seemed to be dying, Jesus now breathed on her, now gave her a little sip, now squeezed her to His Heart. And the tiny little one would return to her agony again, but she would neither die, nor come out of that mortal state. However, Jesus was all attention; He watched over her, assisted her, sustained her; He would miss not one movement of this dying little girl. I felt all the pains of that poor little one as though reverberating in the depth of my heart; and Jesus, looking at me, told me: "My daughter, this tiny little girl is your soul. Do you see how much I love you - with how much care I assist you? I keep you alive with sips of my Will. My Volition makes you smaller, It makes you die and rise again. But, do not fear, I will never leave you - my arms will always hold you tightly to my breast."

January 2, 1923⁵

Prodigies of the Divine Fiat in the void of the soul.

I was praying and abandoning all of myself in the arms of the Most Holy Will of God; and my always lovable Jesus, coming out from my interior and taking my hand, told me: "My daughter, come with Me and look at the great void that exists between Heaven and earth. Before my Fiat was pronounced, this great void was horrible to the sight. Everything was disorder; no separation of land, of water, or of mountains could be seen - it was one heap that struck fright. As soon as my Fiat was pronounced, all things rolled about, bumping against one another, and each of them took its place, remaining all ordered with the imprint of my Eternal Fiat; nor can they move if my Fiat does not want it. The earth no longer struck fright; on the contrary, to see the vastness of the seas, their waters no longer muddy but crystal clear, their sweet murmuring, as if the waters were voices speaking softly and quietly among themselves, their roaring waves which sometimes rise so high as to make mountains of water appear, which then fall back again into the same sea - how much beauty does this not contain? How much order - and how much attention does it not earn from creatures? And then, the earth, all green and flowery - how much variety of beauty does it not contain? But this was

⁵ See note 1.

nothing yet - the void was not completely filled; and just as my Fiat hovered over the earth and separated things and ordered the earth, in the same way, hovering up high, It stretched out the heavens, It adorned them with stars, and in order to fill the void of darkness, It created the sun which, dispelling darkness, filled this great void with light and made all the beauty of all Creation stand out. So, who was the cause of so much good? My omnipotent Fiat. However, this Fiat wanted a void in order to create this machine of the universe.

Now, my daughter, do you see this great void in which I created so many things? Yet, the void of the soul is even greater. The former was to serve as the dwelling place of man; the void of the soul was to serve as the dwelling place of a God. I was not to pronounce my Fiat for six days, as in creating the universe, but for as many days as the life of man contains - and so many times for as many as, putting his own will aside, he would let Mine operate. Therefore, since my Fiat was to do more things than It did in Creation, more space was needed. But do you know who gives Me free field in order to fill this great void of the soul? One who lives in my Will. My Fiats are pronounced repeatedly; each thought is accompanied by the power of my Fiat, and – oh! how many stars adorn the heaven of the intelligence of the soul. Her actions are followed by my Fiat, and – oh! how many suns rise within her. Her words, invested by my Fiat, are sweeter than the murmuring of the waters of the sea, in which the sea of my graces flows in order to fill this great void, and my Fiat delights in forming waves that reach beyond Heaven, and descend again, more loaded, to expand the sea of the soul. My Fiat blows upon her heart, and of her heartbeats It makes fires of love. My Fiat leaves nothing out; It invests each affection, the tendencies, the desires, and forms in them the most beautiful flowerings.

How many things does my Fiat not operate in this great void of the soul who lives in my Will! Oh! how the whole machine of the universe is left behind. The Heavens are astounded; trembling, they watch the omnipotent Fiat operating in the will of the creature, and they feel twice as happy every time this Fiat acts and renews Its creative power. So, they are all attentive around Me, to see when my Fiat is pronounced, in order to collect their double glory and happiness. Oh! if all knew the power of my Fiat and the great good It contains, they would all give themselves prey to my omnipotent Will. Yet, there is much to weep about. How many souls, with these great voids within, are worse than the great void of the universe before my Fiat was pronounced! Since my Fiat does not hover within them, everything is disorder, the darkness is so thick as to strike horror and fright. There is one heap, all mixed together - nothing is in place. The work of Creation is upset in them, because my Fiat alone is order - the human will is disorder.

Therefore, my daughter, if you want order within yourself, let my Fiat be the life of everything in you, and you will give Me the great contentment that my Fiat may be able to unfold, putting out the prodigies and the goods It contains.”

January 5, 1923⁶

Jesus prays that His Will be one with the will of the soul. The Divine Will must be like the air that one breathes. Attentiveness is the way to knowledge.

Continuing in my usual state, I could hear my adorable Jesus praying in my interior, saying: “My Father, I pray You that Our Will be one with the will of this little daughter of Our Volition. She is a legitimate birth from Our Will. O please! for the honor and decorum of Our Eternal Will, let it be so that nothing may come out of her which is not a birth from Our Volition, and that she may know nothing but Our Will. And in order to obtain this, I offer You all the acts of my Humanity, done in Our adorable Will.”

⁶ See note 1.

Afterwards, He remained in deep silence, and I, I don't know how, felt so transfused in the acts that my Jesus had done in the Divine Will, that I kept following them, one by one, doing my own united with His. This made me absorb so much light, that Jesus and I remained immersed in a sea of light; and Jesus, coming out from within my interior, standing up, with His soles on the place of my heart, and waving His hand which, more than sun, sent forth light, cried out loudly: "Come, come all of you, Angels, Saints, pilgrim souls, all generations - come and see the portents and the greatest miracle never before seen: my Will operating in the creature." At the sonorous, melodious and powerful voice of Jesus, which filled Heaven and earth, the Heavens opened and all ran around Jesus, and looked at me to see how the Divine Will was operating. All remained enraptured and thanked Jesus for such a great excess of His goodness. I remained confused and humiliated to the summit, and I said to Him: 'My Love, what are You doing? It seems to me that You want to show me to everyone, to let everyone point at me. What repugnance I feel.' And Jesus: "Ah! my daughter, it is my Will that I want everyone to know and to point at, as new Heaven and means of new regeneration; and you will remain as though buried in my Will.

My Will must be like the air that one breathes which, while it cannot be seen, can be felt. It cannot be seen, and it gives life; it penetrates everywhere, even into the inmost fibers, to give life to each beat of the heart. Wherever it enters - into darkness, into the abysses, into the most secret receptacles - it constitutes itself life of everything. In the same way, my Will will be more than air within you, which, coming out of you, will constitute Itself life of everything. Therefore, be more attentive, and follow the Will of your Jesus, because attentiveness will make you know where you are and what you are doing. Knowledge will make you appreciate and esteem more the divine royal palace of my Will. Suppose that someone finds himself in the royal palace of a king, and that he does not know that that residence belongs to the king. He will have no appreciation; he might even walk distractedly, talking, laughing; nor will he dispose himself to receive the gifts of the king. But if he knew that that is the royal palace of the king, he would look at things with attention, and would appreciate them; he would walk on tiptoe, speak in a low voice, be all eyes to see if the king comes out of any room, and would put himself as though in waiting, to receive great gifts from the king.

See, attentiveness is the way to knowledge, and knowledge changes a person, as well as things, disposing him to receive great goods. So, by knowing that you are in the royal palace of my Will, you will always receive, and will take so much as to be able to give to all your brothers."

January 16, 1923

Second general uproar.

I felt very afflicted because of the privation of my sweet Jesus, and I thought to myself: 'Why is He not coming? Who knows where I offended Him, that He is hiding from me?' And while I was thinking of this and who knows how many other things, which it is not necessary to say here, my adorable Jesus moved in my interior, and clasping me tightly to His Most Holy Heart, with tender and compassionate voice, told me: "My daughter, after so much time that I have been coming to you, you should have understood by yourself the reason for my hiding - though hidden, not outside, but inside of you."

Then, sighing strongly, He added: "Ah! it is the second general uproar that the nations are preparing, and I will remain posted in you, and as though on the lookout, to see what they are doing. I have done everything to dissuade them; I have given them light, grace; I have called you in a special way during the past months, to make you suffer more, so that my Justice, finding an embankment in you and one more satisfaction in your pains, might let light and grace descend more freely into their minds, so as to dissuade them from this second uproar. But everything has been in vain; the more

they united together, the more they fomented discords, hatreds, injustices, to the point of forcing the oppressed to take up arms to defend themselves. And when it comes to defending the oppressed and justice, also natural, I must concur; more so, since the nations which appear to be victorious, have succeeded on the basis of the most perfidious injustice. They should have understood this by themselves, and be meeker toward the oppressed; on the contrary, they are more inexorable, wanting not only their humiliation, but also their destruction. What perfidy! What perfidy, more than diabolical! They are not yet satiated with blood. How many poor peoples will perish! I grieve, but the earth wants to be purged - more cities will be destroyed. I too will claim many lives through the scourges I will send from Heaven; and while this happens, I will remain in you, as though posted and on the lookout.” And He seemed to hide more inside of me.

I felt immersed in a sea of bitterness because of this speaking of Jesus. Then, afterwards, I felt surrounded by people who were praying, and also my Celestial Mama who, extending Her hand into my interior, grabbed one arm of Jesus and pulled Him out, saying to Him: “My Son, come into the midst of the peoples - don’t You see into what a sea of storms they are about to plunge themselves, such that it will cost them a sea of blood?” But as much as She pulled Him, Jesus did not want to come out. And She, turning to me: “Pray Him very hard, that things may be milder.” So I began to pray Him, and now He would place His ear within mine, letting me hear the movements of the peoples and the noise of the weapons; now He would show me various races of peoples united together – some, ready to wage wars, and some preparing themselves. So, clinging tightly to my Jesus, I said to Him: ‘Placate Yourself, my Love, placate Yourself - don’t You see how much confusion of peoples there is - how many uproars? If this is the preparation, what will it be in act?’ And Jesus: “Ah! my daughter, they themselves are the ones who want this. The perfidy of man wants to reach the excesses, and each one wants to draw the other into the abyss. However, the union of different races will serve my glory later on.”

January 24, 1923

The Most Holy Trinity reflected upon earth. Triple acts. How it had been reserved for Luisa to open the doors of the Eternal Volition.

I spent all these days in a sea of bitterness, because blessed Jesus very often deprives me of His lovable presence; and if He makes Himself seen, I see Him in my interior, immersed in a sea whose waves rise above Him in act of submerging Him. And in order not to be submerged and suffocated, Jesus moves His arm, rejects the wave, and with pitiful eyes He looks at me, asking for my help, and says to me: “My daughter, see how the sins are so many that they want to submerge Me! Don’t you see the waves that they send Me, such that, if I did not shake my arm, I would be drowned? What sad times, which will carry sad consequences.” And while He is saying this, He hides more within my interior. What pain, to see Jesus in this state - these are pains that torture the soul and tear it to shreds. Oh! how one would want to suffer any martyrdom in order to relieve sweet Jesus.

Then, this morning it seemed to me that my lovable Jesus could not take any more, and making use of His power He came out from inside that sea full of all those weapons, capable of wounding and even of killing, which struck terror at the mere sight. And leaning His head upon my breast, all afflicted and pale, but beautiful, of an enrapturing beauty, He told me: “My beloved daughter, I could take no more. If justice wants its course, my love too wants to pour itself out and follow its way. This is why I have come out of that horrible sea which the sins of creatures form around Me, in order to give field to my love, to come and pour Myself out with the little daughter of my Will. You too could not take any more; in that horrible sea I heard the rattle of your agony because of my privation, and as though putting everyone aside, I have run to you to pour Myself out

and to let you pour yourself out in love with Me, so as to give you life again.” And while saying this, He squeezed me tightly to Himself, He kissed me, and placed His hand upon my throat, almost to relieve me from the pain that He Himself had given me a few days ago when, as He pulled my nerves strongly at the place of my heart, which correspond to my throat, I remained as though suffocated. My Jesus was all love, and wanted me to render back to Him the kisses, the caresses, the squeezes that He gave me.

Then, after this, I understood that He wanted me to enter into the immense sea of His Will, to be cheered from the sea of the sins of creatures; and I, clinging to Him more tightly, said: ‘My beloved Good, together with You I want to follow all the acts that your Humanity did in the Divine Will. Wherever You reached, I too want to reach, so that in all your acts You may find mine as well. So, just as your intelligence, in the Supreme Will, went through all the intelligences of creatures in order to give the Celestial Father glory, honor and reparation for each thought of creature in a divine manner, and seal each one of their thoughts with the light and the grace of your Will, I too want to go through each thought, from the first to the last that will have life in human minds, to repeat what was done by You. Even more, I want to unite myself with the acts of our Celestial Mama, who never remained behind, but always ran together with You, and with those which your Saints have done.’

At this last word, Jesus looked at me and, all tenderness, told me: “My daughter, in my Eternal Will you will find all my acts, as well as those of my Mama, which enveloped all the acts of creatures, from the first to the last that will exist, as though within a mantle. This mantle is as though made as two: one rose up to Heaven, to give back to my Father, with a Divine Will, all that creatures owed Him - love, glory, reparation and satisfaction; while the other remained as defense and help of creatures. No one else has entered into my Divine Will to do all that my Humanity did. My Saints have done my Will, but have not entered into It, to do all that my Will does, taking all acts as though in a twinkling of an eye, from the first to the last man, and making themselves actors, spectators and divinizers. By doing my Will one does not arrive at doing all that my Eternal Volition contains; rather, It descends into the creature as limited, as much as the creature can contain of It. Only one who enters inside expands and diffuses himself like solar light in the eternal flights of my Volition, and finding my acts and those of my Mama, he places his own. Look inside my Will: are there perhaps other acts of creature multiplied within mine, reaching up to the last act that is to be performed on this earth? Look well - you will find none. This means that no one has entered. It had been reserved for my little daughter to open the doors of my Eternal Volition, so as to unify her acts with mine and with those of my Mama, and render all our acts triple before the Supreme Majesty and for the good of creatures. Now, since I have opened the doors, others may enter, provided that they dispose themselves to such a great good.”

So, I continued to go around in His Will together with Jesus, to do what was done by Him. Then we looked at the earth together: how many horrible things could be seen, and how the preparations for war continued, such as to be horrifying. All trembling, I found myself inside myself. Then, after a little while, He came back and continued to speak about His Most Holy Will, saying to me: “My daughter, my Will in Heaven contained the Father, the Son and the Holy Spirit. One was the Will of the Three Divine Persons; while They were distinct among Themselves, yet Their Will was one, and being the only Will acting within Us, It formed all Our happiness, and Our equality in love, in power, in beauty, etc. If instead of one Will there had been three Wills, We could not be happy, and even less could We make others happy. We would have been unequal in power, in wisdom, in sanctity, etc. So, Our one Will, acting within Us, is all Our good, from which so many seas of happiness are released, that no one can penetrate down to the bottom. Now, seeing the great good of acting alone in Three distinct Persons, Our Will wants to act alone in three distinct persons

on earth; and these are: the Mother, the Son, the Spouse. From them It wants to release more seas of happiness which will bring immense goods to all the pilgrim souls.”

All amazed, I said: ‘My Love, who will be this fortunate Mother, this Son and this Spouse, which will veil the Trinity on earth, and in whom your Will will be one?’ And Jesus: “What? Have you not understood? Two of them are already at their place of honor: my Divine Mama and I, Eternal Word, Son of the Celestial Father, and Son of the Celestial Mother since, by incarnating Myself in Her womb, I became Her own Son. The Spouse is the little daughter of my Will. I am in the center, my Mama is at my right, and the Spouse at my left. As my Will acts in Me, It echoes to the right and to the left, and forms one single Will. This is why I have poured so many graces in you, I opened the doors of my Will, I revealed to you the secrets, the prodigies which my Will contains: to open many ways, so that you might be reached by the echo of my Will, and, losing your own, you might live with my Will alone. Aren’t you happy?”

And I: ‘Thank You, Oh Jesus! And, I pray You, let it be that I may follow your Will.’

February 3, 1923

The two dying ones.

I felt life missing in me because of the privation of my sweet Jesus; and if He moves in my interior, He makes Himself seen inside that horrifying sea of the sins of creatures. Then, unable to endure any more, I was lamenting strongly, and He, as though stirred by my moans, came out of that sea, and clasping me, told me: “My daughter, what’s wrong? I heard your laments, the rattle of your agony, and I put everything aside to come to help you and sustain you. My daughter, patience; we are two poor dying ones - you and I, for the good of humanity; but while we are dying, love sustains us so as not to let us die, to give help to poor humanity which lies as though dying in the sea of its many sins.”

And as He was saying this, it seemed that the waves of that sea would submerge the two of us. Who can say what we were suffering? And since in those waves we could see preparations for wars, I said to Him: ‘My Life, who knows how long this second uproar will last? If the first one lasted for so long, what will happen with the second, which seems larger?’ And Jesus, all afflicted: “Indeed it will be larger, but it will not last for too long, because I will put my hand into it, and the scourges from Heaven will dampen those of the earth. Therefore, let us pray; and you - never go out of my Will.”

February 13, 1923

The good of being faithful and attentive.

I felt all afflicted, and my sweet Jesus, making Himself seen for just a little, told me: “My daughter, courage, be faithful and attentive to Me, because faithfulness and attentiveness produce equality of humors in the soul, forming one single humor and establishing perfect peace; and this peace renders her dominator, in such a way that she does whatever she wants, and reaches wherever she wants. Especially for one who lives in my Will, it happens as to the sun - it never changes, one is its act: to unleash light and heat from its sphere. It does not do something today, and something else tomorrow; it is always faithful and constant in doing the same thing. But while one is its act, as this act descends and hits the surface of the earth, how many different acts do not take place? They are almost innumerable. If it finds a flower half-closed, with the kiss of its light and with its heat, it opens it and gives it color and fragrance. If it finds a fruit unripe, it matures it and gives it sweetness. If it finds fields that are green, it makes them golden. If it finds air that is putrid, it purifies it with the

kiss of its light. In sum, to all things it gives what they need for their existence on this earth, and to be able to produce the utility which things contain, and which has been established by God. So, by its faithfulness and by doing always the same thing, the sun is the fulfillment of the Divine Will over all created things. Oh! if the sun were not always equal in sending its light, how many fluctuations, how many disorders there would be on earth! And man would not be able to make any calculation, either over fields, or over plants. He would say: 'If the sun does not send me its light and its heat, I do not know when I am supposed to harvest, nor when the fruits will mature.'

The same happens with the soul who is faithful and attentive: in my Will one is her act, but the effects are innumerable. On the other hand, if she is inconstant and inattentive, neither she nor I can make any calculation, nor establish the good that she can produce."

February 16, 1923

The Cross which the Divine Will gave to Our Lord. In order to operate the perfect and complete Redemption, Jesus had to do It in the sphere of Eternity.

I was doing my usual adoration to the Crucifix and abandoning all of myself in His lovable Will; but as I was doing this, I felt my beloved Jesus move in my interior, saying to me: "My daughter, hurry, hurry, quickly, hasten - do your course in my Volition, keep going through all that my Humanity did in the Supreme Will, so that you may unite your acts to mine and to those of my Mama. It has been decreed that if a creature does not enter into the Eternal Volition to render all our acts triple, this Supreme Volition will not descend upon earth to carry out Its life in the human generations. It wants the cortege of the triple acts in order to make Itself known. Therefore, hasten."

Jesus kept silent, and I felt myself as though flung into the Holy Eternal Volition, but I am unable to say what I was doing; I can only say that I found all the acts of Jesus, and I placed my own. Then He resumed His speaking, saying: "My daughter, how many things will my Will make known of what my Humanity operated in this Divine Will! In order to operate the perfect and complete Redemption, my Humanity had to do It in the sphere of Eternity. Here is the necessity of an Eternal Will: if my human will did not have an Eternal Will with itself, all my acts would be limited and finite acts; but with It, they are endless and infinite. Therefore, my pains, my Cross, had to be endless and infinite, and the Divine Will made my Humanity find all these pains and crosses; so much so, that It laid Me over the whole human family, from the first to the last man, and I absorbed all kinds of pains within Myself, and each creature formed my Cross. So, my Cross was as long as all centuries are and will be, and as wide as the human generations. It was not just the little cross of Calvary on which the Jews crucified Me; that one was nothing but a simile of the long Cross on which the Supreme Will kept Me crucified. So, each creature formed the length and the width of the Cross, and as they formed It, they remained grafted in that same Cross; and the Divine Will, laying Me over It and crucifying Me, made the Cross not only Mine, but of all those who formed that Cross. This is why I needed the sphere of Eternity in which I was to keep this Cross - the terrestrial space would not be enough to contain It.

Oh! how much will creatures love Me, when they come to know what my Humanity did in the Divine Will, and what It made Me suffer for love of them. My Cross was not of wood - no; It was made of souls. It was them that I felt palpitating in the Cross on which the Divine Will laid Me - and It let none of them escape Me, It gave a place to each one, and in order to give a place to all, It stretched Me in such a harrowing way, and with pains so atrocious, that I could call the pains of my Passion little, and reliefs. Therefore, hasten, so that my Will may make known all that this Eternal Volition operated in my Humanity. This knowledge will win so much love, that creatures will bend to let It reign in their midst."

Now, as He was saying this, He showed so much tenderness and so much love that, amazed, I said to Him: ‘My Love, why do You show so much love when You speak about your Will - such that it seems as if You wanted to issue another You from within Yourself, so great is the love that You feel; while if You speak about something else, this excess of love does not show in You?’ And He: “My daughter, do you want to know? When I speak about my Will to make It known to the creature, I want to infuse in her my own Divinity, and therefore another Me; so, the whole of my love enters the field in order to do this, and I love her as I love Myself. This is why you see that while I speak about my Will, my love seems to overflow outside of its boundaries in order to form the dwelling of my Will in the heart of the creature. On the other hand, when I speak about something else, it is my virtues that I infuse, and according to the virtues that I keep manifesting to her, I love her now as Creator, now as Father, now as Redeemer, now as Teacher, now as Doctor, etc. Therefore, there isn’t that exuberance of love as when I want to form another Me.”

February 22, 1923

Fear that her state might be a pretense. The higher a creature must rise, the lower must she descend.

I was very distressed, with the thought that my state might be a continuous pretense. What a bolt from the blue this is for me! It calls all storms upon me, and puts me below all the wicked, and even the very damned. A soul more perverted than I am has never had existence upon earth. But what grieves me the most is being unable to get out of this state of pretense, for I would confess my sin, and at the cost of my life I would not do it any more. Jesus, who is so good, in His infinite mercy would forgive this soul, the most wicked of all.

Then, after I had gone through one of these storms, my always lovable Jesus made Himself seen, and I said to Him: ‘My beloved Jesus, what an ugly thought this is. O please! do not let pretense have existence in me; rather, send me death, but do not let me offend You with the ugliest vice, which is pretense. It terrorizes me, it crushes me, it annihilates me, it snatches me away from your sweet arms, and puts me under the feet of all, even of the damned. My Jesus, You say that You love me very much, and then You permit this tearing of my soul away from You. How can your Heart endure so great a pain of mine?’ And Jesus: “My daughter, courage, do not lose heart. One who must rise above all, must descend to the lowest bottom, below everyone. It is said of my Mother, Queen of all, that She was the humblest of all, because She was to be superior to all; but in order to be the humblest of all, She had to descend to the lowest bottom, below everyone. And my Celestial Mama, with the knowledge that She had of Her God and Creator, and of who She was, a creature, descended so low that, as She would descend, We would raise Her - but so high, that there is no one who can equal Her.

The same for you: in order to give the little daughter of my Will primacy in my Will, having to raise her above all, I make her descend to the lowest bottom, below everyone; and the more she descends, the more I raise her and make her take her place in the Divine Volition. Oh! how enraptured I am, when I see one who is above all, below everyone. I run - I fly to take you in my arms, and I expand your boundaries within my Will. Therefore, I allow everything for your good, and also to accomplish my highest designs upon you. However, I do not want you to waste time thinking it over; when I take you in my arms, immediately put everything aside, and follow my Will.”

March 12, 1923

The privation of Jesus and the effect it produces. How Jesus suffered the privation of the Divinity.

I felt myself dying of pain because of the privation of my sweet Jesus. If He comes at all, it is like a flash that escapes. Then, as I could not take any more, having compassion for me, He came out from within my interior, and as soon as I saw Him, I said to Him: ‘My Love, what pain, I feel I am dying without You - but dying without dying, which is the hardest of deaths. I don’t know how the goodness of your Heart can bear seeing me in a state of continuous death only because of You.’ And Jesus: “My daughter, courage, don’t lose heart too much - you are not alone in suffering this pain. I too suffered it, as well as my dear Mama – oh! how much harder than yours. How many times in my moaning Humanity, although It was inseparable from the Divinity, yet, in order to give place to expiation, to pains, since these were incapable of touching It, I remained alone, and the Divinity was as though apart from Me. Oh! how I felt this privation. But it was necessary.

You must know that when the Divinity issued the work of Creation, It also issued all the glory, all the goods and happiness that each creature was to receive, not only in this life, but also in the Celestial Fatherland. Now, the whole part that was destined for souls who are lost remained suspended, having no one to whom to give itself. Therefore, having to complete everything and absorb everything into Myself, I offered Myself to suffer the privation that the very damned suffer in hell. Oh! how much did this pain cost Me - it cost Me pain of hell and ruthless death. But it was necessary. Having to absorb everything into Myself – everything that came out of Us in Creation, all the glory, all the goods and happiness, so as to let them come out of Me and enter the field again for all those who wanted to enjoy of them, I had to absorb all the pains and the very privation of my Divinity.

Now, having absorbed into Myself all these goods of the whole work of Creation, I being the Head from which every good descends upon all generations, I keep searching for souls who are like Me in the pains, in the works, so as to let them partake in so much glory and happiness which my Humanity contains. And since not all souls want to enjoy of them, nor are all of them empty of themselves and of the things of down here, I keep looking for souls to whom I may make Myself known and then withdraw, forming this pain of my privation in these voids of themselves and of the acquired knowledge of Me. And in the privation that she suffers, the soul comes to absorb into herself this glory of my Humanity which others reject. Had I not been almost always with you, you would not have known Me nor loved Me, and you would not feel this pain of my privation, nor could it form in you - the seed and the nourishment of this pain would be missing in you. Oh! how many souls are without Me, and maybe they are even dead; they grieve if they are deprived of a little pleasure, of whatever trifle, but they have no pain, and not even a thought, if they are without Me. So, this pain should console you, because it brings you the sure sign that I have come to you, that you have known Me, and that your Jesus wants to place in you the glory, the goods, the happiness, which others reject.”

March 18, 1923

How one takes possession of the goods that the Divine Will contains.

I was abandoning all of myself in the Most Holy Will of my sweet Jesus, even though I felt deprived of Him and as though pierced in my heart; and I thought to myself: ‘What is the purpose of having spoken to me so much of His Eternal Volition, if now He has left me? Rather, His very words are piercings for my heart which tear it to shreds; and even though I am resigned, and I kiss those very piercings that lacerate me and the hand that pierces me, still, I feel vividly that everything is over for me.’ But while I was thinking of this, my sweet Jesus moved in my interior, and throwing His arms around my neck, told me: “My daughter, my daughter, do not fear, nothing is over between you and Me - your Jesus is always your Jesus for you. The strongest thing that binds the soul is to dissolve her will in Mine. How can I leave you? And besides, if I have spoken to you so much about my Will,

those are many bonds of indissoluble union that I have placed between you and Me. In speaking to you, my Eternal Volition bound your little will with the bonds of my Eternal Will for as many words as I have spoken to you. Moreover, you must know that, in creating man, Our first Supreme Will was that he should live in Our Volition; and having to live in It, he was to take what is Ours so as to live at Our expense, requiting Our Will with as many divine acts for as many human acts as he would do in Our Will; and this, in order to enrich him with all the goods that Our Will contains. But man wanted to live in his will, at his own expense, and therefore he exiled himself from his Fatherland and lost all these goods. So, my goods remained without heirs; they were immense, and no one possessed them. Therefore, my Humanity came to take possession of all these goods by living each instant in this Eternal Volition; It wanted to live always at Its expense - be born, grow, suffer, operate and die in the eternal kiss of the Supreme Volition. And as I went on living in It, so was I given the possession of the many goods unemployed, which ungrateful man had cast into oblivion.

Now, my daughter, if my infinite wisdom has spoken to you so much about my Will, it was not just to give you simple news, no, no! - but to make known to you the living in my Will and the goods It contains; and as you walk your way in It, you take possession of It. My Humanity did everything; It took possession of everything, not for Myself alone, but to open the doors to my other brothers. I have waited for so many centuries, many generations have gone by, and I will still wait, but man must return to Me on the wings of my Will, from which he came. Therefore, you, be the first to be welcomed, and let my words be a spur for you to take possession of It, as well as chains that bind you so tightly as to never let you go out of my Will.”

March 23, 1923

The sorrows of the Celestial Mama, and how the Divine Fiat acted in them.

I was thinking of the sorrows of my Celestial Mama, and my lovable Jesus, moving in my interior, told me: “My daughter, I was the first King of sorrows, and being Man and God, I had to centralize everything within Me in order to have primacy over everything, even over sorrows. Those of my Mama were nothing other than the reverberations of mine which, being reflected in Her, made Her share in all my sorrows which, piercing Her, filled Her with such bitterness and pain that She felt Herself dying at each reverberation of my sorrows. But love sustained Her and gave Her life again. Therefore, not only for honor, but also by right of justice, She was the first Queen of the immense sea of Her sorrows.” While He was saying this, I seemed to see my Mama in front of Jesus, and everything that Jesus contained, the sorrows and the piercings of that Most Holy Heart, were reflected in the Heart of the sorrowful Queen. At those reflections, many swords formed in the Heart of the pierced Mama; and these swords were marked by a Fiat of light, in which She remained circumfused, in the midst of so many Fiats of most refulgent light which gave Her so much glory that there are no words to narrate it.

Then, Jesus continued, saying: “It was not the sorrows that constituted my Mama as Queen and made Her shine with so much glory, but it was my omnipotent Fiat, which was braided to Her every act and sorrow, and constituted Itsself life of each of Her sorrows. So, my Fiat was the first act that formed the sword, giving Her the intensity of pain that It wanted. My Fiat could place all the sorrows It wanted in that pierced Heart, adding piercings upon piercings, pains upon pains, without a shadow of the slightest resistance. On the contrary, She felt honored that my Fiat would constitute Itsself life of even a heartbeat of Hers; and my Fiat gave Her complete glory and constituted Her true and legitimate Queen.

Now, who will be the souls in whom I can reflect the reverberations of my sorrows and of my very Life? Those who will have my Fiat as life. This Fiat will make them absorb my reflections, and

I will be generous in sharing with them that which my Will operates in Me. Therefore, in my Will do I await souls, to give them the true dominion and the complete glory of each act and pain that they may suffer. The operating and suffering outside of my Will I do not recognize; I could say: 'I have nothing to give you; what is the will that animated you in doing and suffering this? Get your reward from that one.' Many times, doing good or suffering, if my Will is not present in them, can be miserable slaveries which degenerate into passions, while it is my Will alone that gives true dominion, true virtues, true glory, such as to transform the human into divine."

March 27, 1923

Sorrows of the Sacramental Life of Jesus. Graces and gifts with which He anticipates souls in order for them to receive Him.

After I received Communion, my sweet Jesus made Himself seen, and as soon as I saw Him, I threw myself at His feet, to kiss them and to cling to Him with all of myself. And Jesus, extending His hand to me, told me: "My daughter, come into my arms, and deep into my Heart. I have covered Myself with the Eucharistic veils so as not to strike fear. I have descended into the deepest abyss of humiliations in this Sacrament in order to raise the creature up to Me, identifying her with Me so much as to form one single thing with Me, and, by letting my Sacramental Blood flow inside her veins, constitute Myself life of her heartbeat, of her thought, and of her whole being. My Love devoured Me and wanted to devour the creature in my flames, to make her be reborn as another Me. This is why I wanted to hide Myself under these Eucharistic veils and, so hidden, enter into her to form this transformation of the creature into Myself. But in order for this transformation to take place, the dispositions were needed on the part of creatures; and my Love, giving in to excess, as It instituted the Sacrament of the Eucharist, so It issued from within my Divinity more graces, gifts, favors and light for the good of man, to render him worthy to receive Me. I could say that It put out so much good as to surpass the gifts of Creation. First I wanted to give him the graces in order for him to receive Me, and then Myself, to give him the true fruit of my Sacramental Life.

However, in order to anticipate souls with these gifts, it takes a little emptying of themselves, hate of sin, desire to receive Me. These gifts do not descend into rot, into mud. So, without my gifts they do not have the true dispositions to receive Me, and in descending into them, I do not find the void in order to communicate my Life; I am as though dead for them, and they are dead for Me; I burn, and they do not feel my flames; I am light, and they remain more blinded. Alas! how many sorrows in my Sacramental Life. Many, for lack of dispositions, feeling nothing good in receiving Me, reach the point of nauseating Me; and if they continue to receive Me, it is to form my continuous Calvary and their eternal condemnation. If it is not love that pushes them to receive Me, it is one more affront that they give Me - one more sin that they add upon their souls. Therefore, pray and repair for the many abuses and sacrileges that are committed in receiving Me in the Sacrament."

April 2, 1923

The Divine Will is seed of resurrection to grace, to sanctity and to glory. In the Divine Will there is the void of the human operating within the Divine. Knowledge is the eyes of the soul.

As I was in my usual state, my always lovable Jesus made Himself seen all lovable and majestic, as though enwrapped within a net of light: light He sent forth from His eyes, light He unleashed from His mouth, and at each of His words, at each of His heartbeats, at each movement and step of His. In sum, His Humanity was an abyss of light. And Jesus, looking at me, bound me with this light, telling me: "My daughter, how much light, how much glory did my Humanity have in my Resurrection, because in the course of my life on this earth I did nothing but enclose the Supreme

Will in each one of my acts, breaths, gazes - in everything. And as I kept enclosing It, the Divine Volition prepared for Me the glory, the light in my Resurrection. And since I contain within Me the immense sea of the light of my Will, it is no wonder that, as I look, as I speak, as I move, so much light comes out of Me as to be able to give light to all. Therefore I want to chain you and overwhelm you within this light in order to sow in you as many seeds of resurrection for as many acts as you keep doing in my Will. It alone makes soul and body rise again to glory; It is seed of resurrection to grace, seed of resurrection to the highest and perfect sanctity, seed of resurrection to glory. So, as the soul emits her acts in my Will, she keeps binding new divine light, because my Will is light by nature, and one who lives in It has the virtue of transmuting thoughts, words, works, and everything she does, into light.”

Then, afterwards, I was saying to my sweet Jesus: ‘I pray in your Will, so that my word, multiplying in It, may have a word of prayer, of praise, of blessing, of love, of reparation, for each word of each creature. I would want my voice, rising between Heaven and earth, to absorb all human voices into itself, in order to give them back to You as homage and glory, according to the way You would want the creature to make use of the word.’ Now, while I was saying this, my lovable Jesus placed His mouth close to mine and, blowing, with His breath absorbed my breath, my voice, my breathing into His; and as He put it as though on the way in His Will, it went through each human word, and changed the words, the voices, according to what I had said. And as it went through them, so did they rise up high to do the office of all human voices before God, in the name of all. I remained amazed, and remembering that Jesus no longer speaks to me so often about His Will, I said to Him: ‘Tell me, my Love, why do You no longer speak to me so often about your Will? Is it perhaps that I have not been attentive to your lessons and faithful in putting your teachings into practice?’

And Jesus: “My daughter, in my Will there is the void of the human operating within the Divine, and this void must be filled by one who lives in my Will. The more attentive you are in living in my Will and in making It known to others, the sooner this void will be filled, in such a way that, as my Will sees the human will hovering within Its own, as though returning to the origin from which it came out, It will feel satisfied and will see Its yearnings upon the human generation being fulfilled – be they but few, or even one alone, because, with Its power, my Will can make up for everything, even with one alone, when It does not find others. But it is always a human will that must come into Mine to fill everything that the others do not do. This will be so pleasing to Me as to pierce the Heavens and make my Will descend, making known the good and the prodigies It contains. Each additional entrance you make into my Will pushes Me to give you new knowledges about It, and to narrate to you more prodigies, because I want you to know the good you do, so that you may appreciate it and desire to possess it; and I, in seeing that you love it and appreciate it, give you possession of it. Knowledge is the eyes of the soul. The soul who does not know is as though blind to that good, to those truths. In my Will there are no blind souls; on the contrary, each knowledge brings her a greater length of sight. Therefore, enter often into my Volition, expand your boundaries in my Will, and as I see this, I will come back to tell you more surprising things about my Will.”

Now, while He was saying this, together we went around the earth a little bit, but - oh, what fright! - many wanted to wound my beloved Jesus, some by knife, some by sword; and among these there were bishops, priests, religious, who wounded Him even into His Heart, but with such torment as to strike fright. Oh! how He suffered and threw Himself into my arms to be defended. I clasped Him to myself and prayed Him to let me share in His pains. He made me content by piercing my heart through with such vehemence, that I felt a deep wound in me for the whole day; and Jesus came back repeated times to wound me.

Now, the following morning, as I was feeling the pain strongly, my sweet Jesus came back, saying to me: “Let me see your heart.” And while He was looking, He told me: “Do you want me to heal you in order to relieve you from the pain you are suffering?” And I: ‘My Highest Good, why do You want to heal me? Am I not worthy to suffer for You? Your Heart is all wounded; and mine, compared to Yours – oh! how scarce is my suffering. Rather, if it pleases You, give me more pains.’ And He, clasping me all to Himself, continued to pierce my heart through with more pain, and then He left me. May everything be for His glory.

April 9, 1923

God is the prime motion of all Creation, and one who operates in the Divine Will operates in the prime motion.

I felt all immersed in the Divine Volition, and I said to my sweet Jesus: ‘Ah! I pray You never to let me go out of your Most Holy Will. Let it be so that I may always think, speak, operate and love in this lovable Will of Yours.’ Now, as I was saying this, I felt myself surrounded by a most pure light, and then I saw my highest and only Good, who told me: “My beloved daughter, I love so much these acts done in my Will, that as soon as the soul enters into It in order to act, the shadow of my light surrounds her; and I run, so that my act and hers may be one. And since I am the prime act of all Creation, without my prime motion all created things would remain paralyzed, without strength and incapable of the slightest motion. Life is in the motion; without it, everything is dead. I am the prime motion, and I give life and attitude to all other motions; so, at my first motion Creation begins to revolve. It happens as to an engine: at the touch of the first motion of the first wheel, all other little wheels begin to spin. See then, how it is almost natural for one who operates in my Will to move in my prime motion; and by operating in my motion, she comes to find herself and she operates in the motion of all creatures. And as the creature flows in my own motion, I see her and I feel her in all motions of creatures, giving Me as many divine acts for as many offensive human acts as others do; and this, only because she has operated in my prime motion. This is why I say that one who lives in my Will substitutes for all, defends Me from all, and places my motion – that is, my very Life - in safety. And this is why to operate in my Will is the prodigy of prodigies, but without clamor, without human acclamations. It is my true triumph over all Creation; and since it is a triumph fully divine, what is human remains silent, and has no equivalent words with which to acclaim the triumph of my Supreme Will.”

April 14, 1923

How God, in doing works which must serve for the general good, centralizes all the good He wants to give in one creature from the human family.

I was thinking about all that my always lovable Jesus keeps manifesting to me about His Most Holy Will, and many doubts and difficulties arose within my mind, which I don't believe it is necessary to say here. Then, moving in my interior and clasping me tightly to His Heart, He told me: “Beloved daughter of my Will, you must know that when I want to do great works – works in which the whole human family is to partake, always if it wants to, my usual way is to centralize all the goods and all the graces which this work contains in one single creature, so that all others may draw as much as they want of that good, as though from a fount. When I do individual works, I give limited things, but when I do works which must serve for the general good, I give things without limit.

This I did in the work of Redemption. In order to be able to elevate a creature to conceiving a Man and God, I had to centralize all possible and imaginable goods in Her. I had to elevate Her so high as to place in Her the seed of the very Paternal fecundity. So, just as my Celestial Father, virgin,

generated Me within His womb with the virginal seed of His eternal fecundity, without the work of a woman, and from the same seed the Holy Spirit proceeded - in the same way, with this eternal seed of the Paternal fecundity, wholly virginal, my Celestial Mama conceived Me in Her virginal womb, without the work of a man. The Sacrosanct Trinity had to give of Its own to this Divine Virgin, to be able to conceive Me, the Son of God. My Holy Mama could never have conceived Me without having a seed. Now, since She belonged to the human race, this seed of eternal fecundity gave Her the virtue of conceiving Me as Man; and because the seed was divine, at the same time She conceived Me as God. And just as the Holy Spirit proceeded at the same time as the Father generated Me, in the same way, as I was generated in the womb of my Mama, the generation of souls proceeded at the same time. So, everything that *ab aeterno*⁷ happened to the Most Holy Trinity in Heaven, was repeated in the womb of my dear Mama. The work was immense and incalculable to created mind; it had to centralize all goods, and even Myself, so that all might find what they wanted. This is why, since the work of Redemption was to be so great as to overwhelm all generations, I wanted for many centuries the prayers, the yearnings, the tears, the penances of so many patriarchs and prophets, and of the whole people of the Old Testament. And I did this in order to dispose them to receive a good so great, and to move Me to centralize in this celestial creature all the goods which everyone was to enjoy. Now, what moved this people to pray, to yearn, etc.? The promise of the future Messiah. This promise was like the seed of so many supplications and tears; had there not been this promise, no one would have given it a thought, no one would have hoped for salvation.

Now, my daughter, let's come to my Will. Do you think it is a sanctity like the other sanctities? A good, a grace, almost like the others which I have given for many centuries to the other Saints and to the whole Church? No, no! This is about a new era – about a good which must serve all generations; but it is necessary that I first centralize all this good in one creature alone, just as I did in Redemption by centralizing everything in my Mama. Take a look at how things proceed in a parallel way: in order to make Redemption come and to dispose souls for It, I made the promise of the future Messiah, so that, by hoping for Him to come, they would not only dispose themselves, but find, they too, their own salvation in the future Redeemer. Now, in order to dispose souls to live in my Will, to let them partake in the goods It contains, and to make man return to the path of his origin, just as he was created by Me, I Myself wanted to pray as the first, making my voice resound from one end of the earth to another, and even up high in Heaven, saying: *'Our Father, who art in Heaven'*. I did not say *'My Father'*, but I called Him Father of the whole human family, so as to engage Him in that which I was going to add: *'May all hallow your Name, so that your Kingdom may come, and your Will be done on earth as It is in Heaven'*. This was the purpose of Creation, and I asked the Father that it be fulfilled. Because I Myself prayed, the Father surrendered to my supplications, and I formed the seed of a good so great; and so that this seed might be known, I taught my prayer to the Apostles, and they transmitted it to the whole Church, so that, just as the people of the future Redeemer found salvation in Him and disposed itself to receive the promised Messiah, in the same way, with this seed formed by Me, the Church prays and repeats my very prayer many times, and disposes Herself to receive that creatures would recognize and love my Celestial Father as their Father, in such a way as to deserve to be loved as children and receive the great good that my Will be done on earth as It is in Heaven.

In this seed and in this hope that my Will be done on earth as It is in Heaven, the very Saints have formed their sanctity, the martyrs have shed their blood. There is no good which does not derive from this seed. So, the whole Church prays; and just as the tears, the penances, the prayers to obtain the Messiah were directed toward that excelling Virgin whom I was to dispose in order to centralize such a great good in Her, so that they might receive their Savior, even though they did not know

⁷ from eternity

whom She would be – in the same way, now, when the Church recites the ‘Our Father’, it is precisely for you that She prays, so that I may centralize in you all the good that my Will contains - the ‘way’, the ‘how’, the Divine Will may have life on earth as It does in Heaven. And even though you are not known, by echoing my prayer - *‘Thy Will be done on earth as It is in Heaven’* - the Church prays Me, presses Me to centralize all this good in a second virgin, so that, like a second savior, she may save the endangered humanity; and making use of my inseparable love and mercy, I may answer my own prayer, united to that of the whole Church, making man come back to his origin, to the purpose for which I created him – that my Will be done on earth as It is in Heaven. This is precisely the living in my Will; and everything I keep manifesting to you pushes you to this, confirms you in this. This is the great foundation I keep forming in your soul; and in order to do this, I keep centralizing in you all the graces, past, present and future, which I have given to all generations. Even more, I double them, I multiply them, because since my Will is the greatest, the holiest, the noblest thing, which has no beginning and no end, in order to place It in one creature, it is right and decorous that I centralize in her all possible goods, innumerable graces, divine purity and nobility, so that this Will of Mine may have the same cortege as It has in Heaven. It is the same Will that operated in Redemption, and wanted to make use of a Virgin. What portents and prodigies of graces did It not work in Her? My Will is great, It contains all goods, and in operating, It acts with magnanimity; and if it is about doing works and doing good for all humanity, then It puts all of Its goods at stake.

Now It wants to make use of another virgin in order to centralize Its Will in her, and give rise to making known that Its Will be done on earth as It is in Heaven. And if in Redemption It wanted to come to save the lost man, to satisfy for his sins - which man had no power to do - and to give him refuge and many other goods which Redemption contains, now, wanting to display even more love than in Redemption Itself by making it so that my Will be done on earth as It is in Heaven, It comes to give man his state of origin, his nobility, the purpose for which he was created. It comes to open the current between Its Will and the human will, in such a way that, absorbed by this Divine Will, dominated by It, the human will will give It life within itself, and my Will will reign on earth as It does in Heaven.”

April 20, 1923

God does His greatest works in souls that are virgin and unknown.

I was thinking over what has been said above, and my poor mind was swimming in the sea of the Divine Will - I felt as though drowned in It. In many things I lack the words; in others, since they are many, I am unable to keep the order and it seems to me that I put them on paper disconnected. But Jesus seems to bear with me - it is enough that I write them; and if I don't, He reproaches me, saying to me: “Mind this - these are not things that must serve you only, but must serve others too.”

Now, I was thinking to myself: ‘If Jesus loves so much that this way of living in the Divine Will be known - since It will be a new epoch that must bring so much good as to surpass the very goods of His Redemption - He could have spoken to the Pope who, as the Head of the Church, having the authority, could immediately influence the members of the whole Church by making known this celestial doctrine, and bringing this great good to the human generations. Or to some authoritative people - to them it would be easier; but to me, poor ignorant one, unknown - how can I make this great good known?’ And Jesus, sighing and squeezing me more tightly to Himself, told me: “Daughter so very dear to my Supreme Volition, it is my usual way to do my greatest works in souls that are virgin and unknown; and not only virgin of nature, but virgin of affections, of heart, of thoughts, because true virginity is the divine shadow, and only in my shadow can I fecundate my greatest works. During the times when I came to redeem there were also pontiffs and authorities, but I did not go to them, because my shadow was not there. Therefore I chose a Virgin, unknown to all,

but well known to Me; and if true virginity is my shadow, it was divine jealousy that, choosing Her unknown, wanting Her all for Myself, kept Her unknown to all others. But even though this Celestial Virgin was unknown, I made Myself known, by making my way in order to make Redemption known to all.

The greater the work I want to do, the more I cover the soul with the appearance of the most ordinary things. Now, since the people you mention are well-known people, the divine jealousy could not keep its watch; and the divine shadow – oh! how hard it is to find it. And besides, I choose whomever I please. It is established that two Virgins must come to the aid of Humanity - one to make man saved, the other to make my Will reign upon earth, so as to give man his terrestrial happiness, to unite the two wills, the Divine and the human, and make them one, so that the purpose for which man was created may have its complete fulfillment. I Myself will take care of making my way in order to make known what I want. What I most care about is to have the first creature in whom to centralize this Volition of Mine, and that my Will may have life in her on earth as It does in Heaven; the rest will come by itself. This is why I always say to you: ‘Your flight in my Will’ - because the human will contains weaknesses, passions, miseries, which are veils that prevent one from entering into the Eternal Volition; and if they are grave sins, they are barricades that are formed between one and the other. And if my Fiat ‘on earth as It is in Heaven’ does not reign upon earth, this is precisely what prevents It from doing so. Therefore, to you is it given to tear these veils, to knock down these barricades, and to make of all human acts as though one single act in the power of my Will, engulfing them all, and bringing them to the feet of my Celestial Father, as though kissed and sealed by His very Will; so that, in seeing that one creature has covered the whole human family with His Will, attracted, pleased, He may through her let His Will descend upon earth, making It reign on earth as It does in Heaven.”

April 21, 1923

The blackest point of the present society.

This morning my always lovable Jesus transported me outside of myself, to a place in which one could see flags being waved, and parades in which all classes of people were participating, including priests. And Jesus, as though offended by all this, wanted to clutch the creatures in His hand in order to crush them; and I, taking His hand in mine, clasped Him to myself, saying to Him: ‘My Jesus, what are You doing? After all, they don’t seem to be doing evil things, but rather, good things. It seems that the Church is uniting with your enemies of before, and these no longer show that aversion to dealing with people from the Church; on the contrary, they call them to bless the flags. Is this not a good sign? And You, instead of being pleased with it, seem to get offended.’ And Jesus, sighing and highly afflicted, told me: “My daughter, how you deceive yourself. This is the blackest point of the present society, and their union means that they all have one color. The enemies are no longer afraid and horrified to approach people from the Church, because since the true fount of virtue and of religion is not in them – on the contrary, some of them celebrate the Divine Sacrifice without believing in my existence; for others, if they believe at all, it is a faith without works, and their life is a chain of enormous sacrileges – so, what good can they do if they don’t have it within themselves? How can they call others to a conduct of a true Christian by making known what great evil sin is, if the life of grace is missing in them? With all the unions that they form, there are no more men who fulfill the precept, therefore it is not the union of the triumph of religion – it is the triumph of their party; and masking themselves with it, they try to cover the evil they are plotting. It is true revolution that is hidden under these masks, and I remain always the God offended, both by the evil, who pretend a shade of piety in order to strengthen their party and therefore do graver evil, and by people from the Church, who, having a false piety themselves, are no longer good for drawing the peoples to

follow Me; on the contrary, it is the peoples that carry them away. Can there be a time sadder than this? Pretense is the ugliest sin, and the one that most wounds my Heart. Therefore, pray and repair.”

April 25, 1923

The Will of God is the royal way that leads to the Sanctity of the likeness of the Creator. As Luisa continues on from where Adam left, God constitutes her the head of all, and the bearer of the happiness and the goods which had been assigned to all.

I was praying, and my sweet Jesus came, placing Himself near me in order to pray together with me; even more, His intelligence was reflected in mine, and I prayed with His; His voice echoed in mine, and I prayed with His word. But who can say the endless effects of this prayer? Then, afterwards, my beloved Jesus told me: “My daughter, I wanted to pray together with you in order to strengthen you in my Will, and to give you the grace to be present before the Supreme Majesty in the act of the creation of man. As We endowed him with all goods, and his will was Ours, and Ours was his, everything was harmony between him and Us; whatever he wanted he would take from Us: sanctity, wisdom, power, happiness, etc. He was Our prototype, Our portrait, Our happy son. So, in the beginning of his existence, Adam had a period in which he fulfilled marvelously the purpose for which he was created; he experienced what it means to live of the Will of his Creator, and We also were happy in seeing Our own acts being reproduced in Our image. Then, as he broke his will from Ours, he remained separated from Us; but the first acts of man are present in Our Will, and I want nothing else from you but to come into Our Will to continue on from where Adam left, so as to be able to bind in you all the harmonies that he broke. And just as this first creature, because he was created by Us as the head of the whole human family, by withdrawing from Our Will brought unhappiness to all, in the same way, as you come to continue on from where he left, We constitute you the head of all, and therefore the bearer of that happiness and goods which had been assigned to all, had they lived in Our Volition.”

And I: ‘My Jesus, how can this be possible? If not even when You Yourself came upon earth to redeem us and to suffer so many pains, was the happiness acquired which the first man lost for himself and for all, how can it be now, that by binding myself in your Eternal Volition, I may give back this lost happiness?’ And Jesus: “My daughter, all times are in my hands, I give to whomever I want, and I use whomever I want. I Myself could very well bring upon earth the happiness that my Will contains, but I found no human will that wanted to live perennial life in Mine, so as to retie the bonds of Creation, and give back to Me all the acts of the first man as if he had done them all with the seal of my Supreme Will, and therefore place the lost happiness in the field. It is true that I had my dear Mama, but She had to cooperate with Me for Redemption. Besides, man was a slave, imprisoned by his own sins, infirm, covered with wounds - the most repugnant; and I came as a loving father to shed my Blood in order to rescue him, as a doctor to heal him, as a teacher to teach him the way, the escape, so as not to fall into hell. Poor ill one, how could he stretch himself in the eternal flights of my Volition if he was unable to walk? Had I wanted to give the happiness which my Will contains, it would have been as though giving it to the dead and letting it be trampled upon. He was not disposed to receive such a great good, and this is why I wanted to teach the prayer in order to dispose him, and I contented Myself with waiting for different epochs, letting centuries upon centuries pass, to make known the living in my Will – to give the start to this happiness.”

And I: ‘My Love, if with your Redemption not all are saved, how can it be that your Will will give this happiness to all?’ And Jesus: “Man will always be free, I will never take away from him the rights which I gave him in creating him; only, in Redemption I came to open many ways, small paths and shortcuts to facilitate salvation, the sanctity of man, while with my Will I come to open the royal and straight way which leads to the Sanctity of the likeness of their Creator, and which contains

true happiness. But in spite of this, they will always be free to remain – some on the royal way, some on the small paths, and some completely outside; however, in the world there will be what now is not there – the happiness of the *Fiat Voluntas Tua* on earth as It is in Heaven. Man did his first acts in my Will and then he withdrew, therefore he was ruined; and since he was the head of all, all the members were ruined along. My Humanity formed the plane of all human acts in the Divine Will; my Mama followed Me faithfully. So, everything is prepared. Nothing else is now needed but another creature who, wanting to live perennially in this Will, would come to take possession of the plane formed by Me, and would open the royal way to all, which leads to terrestrial and celestial happiness.”

April 28, 1923

Luisa must crush the head of the infernal serpent. The living in the Divine Will is the complete triumph of the Creator over the creature. The primary purpose of the coming of Jesus upon earth was that the Divine Will would triumph over the human will.

I felt as though immersed in the endless light of the Eternal Will, and my sweet Jesus told me: “My daughter, my Divinity does not need to operate in order to make Its works come out – It only needs to want them. So, I want and I do; the greatest works, the most beautiful, come out upon my mere wanting them. On the other hand, even if the creature wanted them, if she does not work, she does not move, she does nothing. Now, to one who makes my Will her own and lives in It as in her own royal palace, the same power is communicated, as much as it is possible for a creature.”

Now, while He was saying this, I felt myself being drawn outside of myself, and I found an ugly monster under my feet, which was biting itself out of rage. And Jesus, being near me, added: “Just as my Virgin Mother crushed the head of the infernal serpent, so do I want another virgin, who must be the first possessor of the Supreme Will, to press that infernal head again, so as to crush it and debilitate it, in such a way as to confine it into hell, that she may have full dominion over it, and it may not dare to approach those who must live in my Will. Therefore, place your foot on its head, and crush it.” Made brave, I did it, and it would bite itself more, and so as not to feel my touch, it shut itself up in the darkest abysses. Then Jesus resumed His speaking: “My daughter, do you think that the living in my Will is nothing? No, no – on the contrary, it is the all, it is the fulfillment of all sanctities, it is the absolute dominion of oneself, of one’s passions, and of one’s capital enemies; it is the complete triumph of the Creator over the creature. So, if she adheres, and I come to having her live in my Will, and she does not want to know her own ever again, I have nothing left to want from the creature, and she has nothing left to give Me. All my yearnings are fulfilled, my designs realized – there is nothing left but to delight in each other. It is true that I came upon earth to redeem man, but my primary purpose was that the Divine Will would triumph over the human will by according these two wills together and making them one, taking the human will into that Will from which it had gone out. This was the main offense that my Celestial Father received from man, and I was to compensate Him for it, otherwise I would not have given Him full satisfaction. But in order to obtain the first purpose, first I had to issue the second – that is, to save him, to extend my hand to him, since he had fallen; to wash him of the mud in which he was lying. How could I say: ‘Come to live in my Will’, if he was horrid to look at, and was under the slavery of the infernal enemy?

Therefore, after having obtained the second purpose, I want to secure the first one – that my Will be done on earth as It is in Heaven, and that man, who had gone out of my Will, enter into Mine once again. And in order to obtain this, I give to this first creature all my merits, all my works and steps, my palpitating Heart, my wounds, my Blood - the whole of my Humanity, to dispose her, to prepare her, to let her enter into my Will. In fact, first she must take the complete fruit of my Redemption, and then, as though in triumph, enter the possession of the immense sea of my Supreme

Will. I do not want her to enter as a stranger, but as a daughter; not as poor, but as rich; not as ugly, but as beautiful, as if she were another Me. Therefore, I want to centralize the whole of my life in you.” And while He was saying this, it was as if many seas were coming out of Him, which poured upon me, and I remained inside of them, sunken; and at the same time, a Sun, beating down with Its light, receiving the complete fruit of Redemption in order to be able to give the complete fruit of Its Will to the creature. It was the Sun of the Eternal Volition, which celebrated the entrance of the human will into Its own. And Jesus: “This Divine Will of Mine grew within my Humanity like a flower, which I transplanted from Heaven into the true Eden of my terrestrial Humanity. It germinated in my Blood, it bloomed from my wounds, to make of it the greatest gift to the creature. Don’t you want to receive it?”

And I: ‘Yes.’ And He: “I want to transplant it into you – love it, and know how to keep it.”

May 2, 1923

When the ‘Fiat Voluntas Tua’ has Its fulfillment ‘on earth as It is in Heaven’, then will the complete fulfillment of the second part of the Our Father take place.

I felt my poor mind as though lost in the immensity of the Eternal Volition, and my sweet Jesus, returning to speak about the Most Holy Will of God, told me: “My daughter, oh! how well your acts done in my Will harmonize. They harmonize with mine, with those of my beloved Mama, and one disappears within the other, forming one single act - it seems like Heaven on earth, and the earth in Heaven; and the echo of one in three and of three in one, of the Sacrosanct Trinity. Oh! how sweet it sounds to Our hearing, how it enraptures Us, but so much as to capture Our Will from Heaven to earth. And when my ‘Fiat Voluntas Tua’ has Its fulfillment ‘on earth as It is in Heaven’, then will the complete fulfillment of the second part of the Our Father take place - that is, ‘Give us this day our daily bread.’ I said: ‘Our Father, in the name of all, I ask You for three kinds of bread each day: the bread of your Will, or rather, more than bread, because if bread is necessary two or three times a day, this one is necessary at each moment, in all circumstances. Even more, it must be not only bread, but like balsamic air that brings life - the circulation of the Divine Life in the creature. Father, if this bread of your Will is not given, I will never be able to receive all the fruits of my Sacramental Life, which is the second bread we ask of You every day. Oh! how my Sacramental Life feels discomforted, because the bread of your Will does not nourish them; on the contrary, it finds the corrupted bread of the human will. Oh! how disgusting it is to Me! How I shun it! And even though I go to them, yet I cannot give them the fruits, the goods, the effects, the sanctity, because I do not find Our bread in them. And if I give something, it is in small proportion, according to their dispositions, but not all the goods which I contain; and my Sacramental Life is patiently waiting for man to take the bread of the Supreme Will, in order to be able to give all the good of my Sacramental Life. See then, how the Sacrament of the Eucharist - and not only It, but all the Sacraments, left to my Church and instituted by Me - will give all the fruits which they contain and complete fulfillment, when Our bread, that is, the Will of God, is done on earth as It is in Heaven.

Then I asked for the third bread - the material one. How could I say: ‘Give us this day our bread’? In view of the fact that, as man would do Our Will, what was Ours would be his, and so the Father would no longer have to give the bread of His Will, the bread of my Sacramental Life and the daily bread of natural life, to illegitimate, usurping, evil children, but to legitimate and good children, who would share in the goods of their Father; it is because of this that I said: ‘Give us our bread.’ Then will they eat the blessed bread; everything will smile around them, and Heaven and earth will carry the mark of the harmony of their Creator.

After this I added: *'Forgive us our debts, as we forgive our debtors.'* So, charity also will be perfect. Then will forgiveness have the mark of heroism, as I had it on the Cross - once man has eaten the bread of my Will as my Humanity ate it. Then will the virtues be absorbed into my Will and receive the mark of true heroism and of divine virtues; they will be like many little rivulets which will gush forth from the bosom of the great sea of my Will.

And if I added, *'And lead us not into temptation'* - how could God ever lead man into temptation? - it was because man is always man, free in himself, since I never take away from him the rights I gave him in creating him; and he, frightened and fearful of himself, tacitly cries out, and prays without expressing it with words: *'Give us the bread of your Will, that we may reject all temptations; and by virtue of this bread, deliver us from every evil. Amen.'*

See, then, how all the goods of man find again their connection, the tight bond of the *'Let Us make man in Our image and likeness'*, the validity of each of his acts, the restitution of the lost goods, as well as the signature and the assurance that his lost happiness, both terrestrial and celestial, is given back to him. Therefore, it is so necessary that my Will be done on earth as It is in Heaven, that I had no other interest, nor did I teach any other prayer but the *'Our Father'*. And the Church, faithful executor and depository of my teachings, has it always on Her lips, and in every circumstance. And everyone - learned and ignorant, little and great, priests and lay people, kings and subjects - all pray to Me that my Will be done on earth as It is in Heaven.

Do you not want, then, that my Will descend upon earth? But just as Redemption had Its beginning in a Virgin - as I was not conceived in all men in order to redeem them, even though whoever wants it, can enter the good of Redemption and each one can receive Me in the Sacrament for himself alone - in the same way, now my Will must have Its beginning, possession, growth and development in one virgin creature. And then, whoever disposes himself and wants it, will enter the goods which the living in my Will contains. Had I not been conceived in my beloved Mama, Redemption would never have come. In the same way, if I do not operate the prodigy of making one soul live in my Supreme Will, the *'Fiat Voluntas Tua* on earth as It is in Heaven', will not take place in the human generations."

May 5, 1923

As many times as the soul enters into the Divine Will, so many ways does she open between Creator and creatures.

Finding myself in my usual state, I felt drawn outside of myself, but I could not see the azure heavens, nor the sun of our horizon, but a different heaven, all of gold, studded with stars of various colors, more refulgent than sun. I felt drawn toward up high, and as this heaven opened before me, I found myself in front of a most pure light. Before this light, sinking into it, I called all human intelligences into my intelligence, from the moment when Adam, by withdrawing from the Divine Will, had began to break the union of his intelligence with that of His Creator, up to the last man who will exist upon earth; and I tried to give to my God all the honor, the glory, the submission, etc., of all created intelligences. And I did the same for all my other senses, calling all those of the other creatures into mine. All this, always in His lovable Will, in which everything can be found, from which nothing can escape - even things that may not exist at the present moment - and in which all can be done.

While I was doing this, a voice came out from within the immensity of that light, saying: "As many times as the soul enters into the Divine Will in order to pray, operate, love, etc., so many ways does she open between Creator and creatures. And the Divinity, in seeing that the creature is making her way to go to Him, opens His ways in order to meet His creature. In this encounter she copies the

virtues of her Creator, absorbs ever new divine life into herself, penetrates more deeply into the eternal secrets of the Supreme Volition, and everything she does is no longer human in her, but divine. This divine operating forms within her a golden heaven, where the Divinity strolls, delighting in finding His own operating in the creature, awaiting the creature in order to receive her divine acts, and therefore open more ways for her within His Divinity. And He keeps repeating with great love: ‘Behold - here is how, in my Will, the creature comes closer to my likeness, accomplishes my designs, fulfills the purpose of Creation.’ And while hearing this, I found myself inside myself.

May 8, 1923

Luisa must reach the beginning. Only the Divine Will can place in safety and keep with jealousy all the goods that God wants to give to the creature.

As I was in my usual state, I found myself outside of myself. I seemed to be covering a very long way on which I encountered many people - some were horrifying to look at, some looked like incarnate demons; very few were the good. That way was so long that it would never end; and I, tired, wanted to go back into myself, but someone who was near me prevented me from doing that, telling me: “Move forward, keep going, you must reach the beginning, and in order to get there, you must go through all generations; you must have them all under your eyes, to bring them to your Creator. Your beginning is God, and you must reach that point of eternity when the Eternal One created man, in order to receive all the bonds of Creation and to retie all the harmonies that can exist between Creator and creature.”

So, a supreme force made me go forward, and I was forced to see the evils of the earth and those that will come - unfortunately horrifying. Then, after this, I found my sweet Jesus, and, tired, I threw myself into His arms, telling Him: ‘My Love, what a long way I had to go through - it seemed like centuries without seeing You, and without finding the One who forms my Life.’ And Jesus, all love: “Ah! yes, my daughter, rest in my arms, come into your beginning, from which you came out. I too was anxiously awaiting you, to receive from you, in my Will, everything that Creation owes Me, and to give to you, in my same Will, all that I must give to the whole Creation. My Will alone can place in safety and keep with jealousy all the goods that I want to give to the creature; outside of my Will my goods are always in danger and poorly kept, while, in It, I abound and I give to one what I should give to all. Therefore I want to bind all Creation in you; I want to place you in the original point of the creation of man. It is my usual way to deal one on one with one creature alone – what I want to give her and what I want from her; and then from her I let goods derive for others. Ah! my daughter, I had created man like a flower, which was to grow, acquire color and fragrance, in my very Divinity. By withdrawing from my Will, it happened to him as to a flower that is snatched away from a plant. As long as it remains in the plant, the flower is beautiful, lively in its color and fragrant in its perfume; once it is snatched away from the plant, it withers, it fades, it becomes ugly, and reaches the point of giving off a bad odor. What a lot this was for him, and what a sorrow for Me who, with so much love, wanted to grow this flower in my Divinity, to delight and amuse Myself with him!

Now, by my omnipotence, I want this detached flower to bloom again, by transplanting it once again into the womb of my Divinity; but I want a soul who would want to live in the womb of my Volition. She will be the seed that she will lend to Me, and my Will will do all the rest. In this way, my delights of Creation will come back, I will amuse Myself with this mystical flower, and I will be repaid for Creation.”

May 18, 1923

How difficult it is to find a soul who wants to suffer. The executioners of souls present in the Church.

I was feeling all afflicted and almost without my sweet Jesus. What hard martyrdom is His privation! Martyrdom without hope to assault Heaven like the martyrs do, which renders their every suffering sweet. His privation, instead, is martyrdom that disunites, that burns, that cuts, and that opens an abyss of separation between the soul and God; a martyrdom which, instead of sweetening suffering, embitters it, intoxicates it, in such a way that while the soul feels herself dying, death itself runs away from her. Oh! God, what pain!

Now, while I was in the immense abyss of the privation of my Jesus, as He just barely moved in my interior, I said to Him: ‘Ah! my Jesus, You don’t love me any more.’ And He, not paying attention to me, made Himself seen all afflicted, as though holding something black in His hand, which He was about to throw over the creatures. Then He took my heart in His hands, squeezed it tightly, pierced it through, and my heart anxiously awaited His pains as refreshment and balm for the pains suffered because of His privation. Oh! how I feared that He might cease to let me suffer, plunging me once again into the abyss of His separation.

Then, after this, He said to me: “My daughter, I do not pay attention to words, but to facts. Do you think it is easy to find a soul who really wants to suffer? Oh! how hard it is! With words, there are some who want to suffer, but, with facts, they run away when a sorrow oppresses them or other pains surround them. Oh! how they would rather free themselves - and I remain always the Jesus isolated in the pains. This is why, when I find a soul who does not shun suffering and wants to keep Me company in my pains – even more, she waits and waits for Me to bring her the bread of suffering – this gives Me the delirium of love, and makes Me reach the point of doing follies and of abounding so much with this soul as to astonish Heaven and earth. Do you think it was something indifferent over my Heart, which loves so much, that while you were without Me, you were waiting for Me, for nothing else but to receive from Me my bitter pains?”

But while He was saying this, He made me feel that the Most Holy Sacrament was passing by, in the street, and He gave a stronger squeeze to my heart. And I: ‘My Jesus, what is going on? Where are You going, and who is carrying You?’ And He, all sad: “I am going to a sick person, and I am carried by an executioner of souls.” And I, frightened: ‘Jesus, what are You saying? What? Your ministers - executioners of souls?’ And He: “And how many executioners of souls there are in my Church! There are executioners attached to interests, who make a slaughter of souls, and who, with their example, instead of rendering souls detached from all that is earth, engulf them even more. There are the immodest ones, who, instead of purifying souls, disfigure them. There are executioners of the pastimes, dedicated to pleasures, to strolls and other things, who, instead of rendering souls recollected and infusing in them love for prayer and retreat, distract them. These are all slaughters of souls. How much pain does my Heart not feel, in seeing that the very ones who were to help and sanctify souls, are the cause of their ruin.”

May 23, 1923

The Will of God is fullness, and one who lives in It must centralize everything within herself.

His privations continue, and as my sweet Jesus made Himself seen just a little, I said to Him: ‘Tell me, my Love, where have I offended You, that You run far away from me? Ah! my heart bleeds from the bitterness of the pain.’

And Jesus: “Have you perhaps withdrawn from my Will?”

And I: ‘No, no - may Heaven free me from such a misfortune.’

And He: “And why, then, do you ask Me where you have offended Me? Only when the soul withdraws from my Will, then does guilt enter. Ah! my daughter, in order to take full possession of my Will, you must centralize within yourself all the interior states of all creatures; and as you move from one interior state to another, so do you take dominion over it. This happened in my Mama and in my very Humanity. How many pains, how many states of souls were centralized in Us? Several times my dear Mama remained in the state of pure faith, and my moaning Humanity was almost crushed under the enormous weight of all the sins and pains of all creatures. But while I suffered, I remained with the dominion of all the goods opposite to those sins and pains of creatures, and my dear Mama became Queen of faith, of hope and of love, dominator of light, as to be able to give faith, hope, love and light to all. In order to give, it is necessary to possess; and in order to possess, it is necessary to centralize those pains within oneself, and by resignation and by love, change pains into goods, darkness into light, coldness into fire. My Will is fullness, and one who must live in It, must enter the dominion of all possible and imaginable goods, as much as it is possible for a creature. How many goods can I not give to all? And how many can my inseparable Mama not give? And if We do not give more, it is because there is no one who takes, because We suffered everything, and while We were on earth, Our dwelling was in the fullness of the Divine Will.

Now it is your turn to follow Our same path and to dwell where We dwelt. Do you think that the living in Our Will is something trivial, or just like any other life, even holy? Ah! no, no - It is the All. Here one must embrace everything, and if something escapes, you cannot say that you live in the fullness of Our Will. Therefore, be attentive and always follow your flight in my Eternal Volition.”

May 25, 1923

The Divine Will legitimizes souls as children of God. How everything was created for them.

I felt as though immersed in the Eternal Volition, and my always lovable Jesus, drawing me to Himself, transported me outside of myself, showing me Heaven and earth. And as He was showing me this, He told me: “Beloved daughter of Our Supreme Will, see, this whole machine of the universe – heavens, sun, seas, and all the rest – was created by Us to give it as a gift; but do you know to whom? To the ones who would do Our Will. Everything was given to them as to Our legitimate children. We did this for the decorum of Our works, depositing them and giving them as gift, not to foreign people or to illegitimate children, who would not understand the great goods contained in them, nor appreciate the greatness and the sanctity of Our works – on the contrary, they would waste them and despise them. On the other hand, by giving them to Our legitimate children, since in each created thing there is a distinct love and a special good for the one to whom the gift is directed, Our Will, dwelling in them and forming Its very life in them, would make them comprehend all these loves, one distinct from the other, which are present in the whole Creation, as well as all the specialties of goods. So, they would give Us requital for each distinct love, and glory and honor for all the goods given to them. Our Will, which had created them with one Fiat, and which knew all the secrets - dwelling in Our legitimate children, with another Fiat would reveal Our secrets contained in all created things, and would make them give Us love for love. The harmonies, the communications, would be reciprocal between them and Us. And even though it seems that those who do not do Our Will enjoy and take part in them, yet the gifts are not theirs – it is as indirect cause, as usurpers, and as illegitimate children. More so since, my Will not dwelling in them, they understand nothing or very little of my love which all Creation brings to them, and of the great goods present in It. Even more, many don’t even know Who created so many things - true foreign people who, while living of the things that belong to Me, don’t even want to recognize Me.

So, this great gift of the whole universe was delivered by my Celestial Father to my Humanity, as to the true legitimate Son, and there was nothing for which I did not requite Him - gift for gift, love

for love. Then came my Celestial Mother who, so well, was able to requite Her Creator. And then, the children of my Will have come, whom my Will was to legitimize as Its own children. This is why all Creation exults with joy, makes feast and smiles when, as I draw you outside of yourself, together with Me It recognizes the legitimate daughter of the Supreme Will – Its master. All created things would want to run up onto your lap and around you, not only to make feast for you, but to be appreciated, defended, and held as gifts of their Creator; and they all compete to give you, each one of them, distinct love, and the gift which each created thing contains. Some want to give you the gift of the beauty of your Creator, and the love that beauty contains; some, the gift of power, and the love that power contains; some, the gift of wisdom, some of goodness, some of sanctity, some of light, some of purity, as well as the distinct loves contained in wisdom, goodness, sanctity, light, purity, etc.

So, my Will knocks down all the barriers that exist between the soul and God; It places her in harmony between Heaven and earth; It reveals all the secrets contained in the whole Creation, and It renders her the depository of all the gifts of God.”

May 29, 1923

How God is always the first to operate in the soul.

I was accompanying my sweet Jesus in His pains, especially in what He suffered in the Garden of Gethsemani; and while I compassionated Him, moving in my interior, He told me: “My daughter, the first to form the crafting of my pains in my Humanity was my Celestial Father, because He alone had the strength and the power to create pain and to place in it as many degrees of pain as were needed in order to be satisfied for the debt of creatures - for as much as was needed. Creatures were secondary, because they had no power over Me, nor the ability to create pain as intense as they wanted.

The same happens in all creatures: in creating man, the first crafting, both in the soul and in the body, was done by my Divine Father. How much harmony, how much happiness did He not form with His own hands in the human nature? Everything is harmony and happiness in man. The mere external part - how many harmonies and happinesses does it not contain? The eyes see, the mouth expresses, the feet walk, while the hands operate and take things up to where the feet have reached. If the eyes could see, but man did not have the mouth to express himself; if he had feet to walk but no hands to operate – would there not be unhappiness and disharmony in the human nature? And then, the harmonies and happinesses of the human soul - the will, the intellect, the memory – how many harmonies and happinesses do they not contain? It is enough to say that they are births from the happiness and harmony of the Eternal One. God created His true personal Eden in the soul and in the body of man – an Eden all celestial; and then He gave him the terrestrial Eden as dwelling. Everything was harmony and happiness in the human nature, and even though sin upset this harmony and happiness, it did not completely destroy all the good which God had created in man.

So, just as God created with His own hands all the happiness and harmony in the creature, so did He create all possible pains in Me, to be repaid for the human ingratitude, and to make the lost happiness come out of the sea of my pains, as well as the accord for the upset harmony. And this happens to all creatures: when I must choose them for a distinct sanctity or for my special designs, it is my own hands that work in the soul, and I create in her now suffering, now love, now the cognitions of celestial truths. My jealousy is such that I want no one to touch her; and if I allow creatures to do something to her, it is always in the secondary order; but I Myself hold the primacy, and I keep forming her according to my design.”

June 6, 1923

The sign that the soul is all of God is that she has a taste for nothing but Him.

I was concerned about the reason why my Jesus was not coming, and I said to myself: ‘Who knows what evil there is in my interior, that Jesus hides Himself so as not to be displeased?’ And He, moving in my interior, told me: “My daughter, the sign that there is nothing evil and that the interior of the soul is completely filled with God, is that nothing is left to her which is not all mine, and whatever may happen inside and outside of her, she no longer has a taste for anything - her taste is only for Me and of Me. And not only with profane or indifferent things, but also with holy things, pious people, services, music, etc. – everything is cold for her, indifferent, and like things that do not belong to her. And the reason is natural: if the soul is completely filled with Me, she is also filled with my tastes. My taste is hers, and other tastes find no place in which to put themselves; therefore, as beautiful as they may be, they hold no attraction for the soul; rather, they are as though dead for her.

On the other hand, the soul who is not completely mine is empty, and as things surround her, she feels as many tastes within herself, if those are things that she likes; if, on the other hand, those are things which she does not like, she feels disgust. So, she is in a continuous alternation of tastes and disgusts; and since any taste which did not come from Me is not lasting, many times tastes turn into disgusts, and this is why many variations of character can be noticed: now too sad, now too cheerful, now all irascible, another time all affable. It is the void of Me which she has in her soul that gives her so many variations of character - in nothing similar to mine, as I am always equal and I never change.

Now, do you have any taste for what exists down here? What do you fear - that there might be some evil in you, such that, displeased, I hide Myself? Wherever I am, there cannot be evils.” And I: ‘My Love, I don’t feel like getting a taste for anything, as good as it might be. And besides, You know it better than I - how can I get a taste for other things if the pain of your privation absorbs me, embitters me down to the marrow of my bones, makes me forget everything, and the only thing that is present to me, and driven into my heart, is the nail that I am without You?’ And Jesus: “And this tells you that you are mine and that you are filled with Me, because every taste has this power: if it is my taste, it transforms the creature into Me; if it is a natural taste, it overwhelms her into human things; if it is a taste for passions, it casts her into the current of evil. It seems that a taste is something trivial; yet, it is not so - it is the first act either of good or of evil. And take a look at how it is so:

Why did Adam sin? Because he removed his gaze from the divine attraction, and as Eve presented to him the fruit to let him eat of it, he looked at the fruit, and his sight took pleasure in looking at it, his hearing took delight in hearing the words of Eve - that if he ate the fruit he would become like God; and His palate took pleasure in eating it. So, taste was the first act of his ruin. On the other hand, had he felt displeasure in looking at it, tedium and bother in hearing the words of Eve, disgust in eating it, Adam would not have sinned. On the contrary, he would have done the first heroic act of his life, by resisting and correcting Eve for having done that; and he would have remained with the everlasting crown of faithfulness toward the One to whom he owed so much, and who had all the rights for his subjection. Oh! how careful one must be with the different tastes that arise in the soul. If they are purely divine tastes, one must give them life; but if they are human tastes, or of passions, one must give them death; otherwise there is the danger of falling into the current of evil.”

June 10, 1923

The office of victim, and what it means to be deposed from it. In order to live in the Divine Will, the door through which to enter is the Humanity of Jesus.

I was lamenting to my sweet Jesus about His privations, and I thought to myself: ‘Who knows what is the reason why He is not coming? And if it is true, as sometimes He made me understand, that He does not come because of the chastisements – since, given the state of victim in which He keeps me, if He comes, having to communicate pains to me because of the office I occupy, He feels His arms being broken; and since justice wants to punish as the creature forces it to do so, because of this He does not come – so, if this is the case, then He should remove me from the state of victim. As long as He comes, I care little about everything else; what I care about is Jesus, my Life, my All – everything else is nothing for me.’

Now, while I was thinking of this and other things, my sweet Jesus, moving in my interior and surrounding my neck with His arm, told me: “My daughter, what are you saying? Deposing you from your office? You don’t know what it means to lose dominion, to lose the right of command, to no longer be able to dispose of anything. In fact, when a person is in office, he can always dispose: if he is a judge, he can judge, he has the right to issue condemnation and also to absolve; it may be that for days or weeks he does not exercise his office because there are no occasions, but in spite of this he receives his pay, maintains his rights, and as guilty or righteous people present themselves, he is at his post of judge, and can defend and condemn. But if he is deposed, he loses all his rights and is reduced to inability; and so with all other offices. Therefore, content yourself with being without Me sometimes, rather than wanting to be deposed from your office, otherwise you will also lose the right of having the deserved scourges be held back in part. And if it seems to you that because of the lack of pains of a few days, you do nothing, your remaining in office is always something, and what you do not do one day, as I come to you and find you in office, you can do on another day.

But this is not all – it is the least part; the most essential is that in order to live in my Will, the door through which to enter, the first link of connection, is my Humanity. My Humanity was indeed the first and true victim which, because of the office given to Me by my Celestial Father, lived as sacrificed and completely crucified in the Divine Will; and by virtue of the power of my Eternal Volition, It was able to multiply my Life for all and for each one. And just as by the power of one single Fiat I multiplied so many created things, giving to each creature the right to make them her own, in the same way, the power of my Will multiplied one single Life, so that each one might have Me for himself alone as help, as defense, as refuge – however he wanted Me. This is all the greatness, the good, the all, the infinite distance between living in my Will and living in a different way, even good and holy: the multiplication of one act into as many acts as one wants, enough for as many as want to make use of them.

Now, if I deposed you from your office, not only would you not occupy my office on earth - since you would not be in my Humanity, which, even though It did much, impetrating so much good for man, yet did not take the rights, the honor, the decorum away from my justice when it would require to punish man justly; rather, I would resign Myself – but, in lacking the link of connection, you would not be able to live in my Will, you would lose dominion, your acts would become mere intentions; and when you say: ‘My Jesus, in your Will I love You, I bless You, I thank You for all, I feel sorrow for each offense, etc.’, your acts would not hover over each human act to become act of each human act, love for each love that creatures should give Me. You would not follow all my acts which are present in my Will, you would remain behind; they would be pious intentions at most, which can do some good, but not acts for all, which may give life, and which contain the power of Our creative Will. And yet, how many times you tell Me: ‘Since You have called me into your Will,

do not leave me behind. Oh, Jesus, let it be so that, together with You, I may follow the acts of Creation, to requite You for the love of all created things, as well as those of Redemption and of Sanctification, so that wherever your acts and your love are present, there may be the requital of mine.’ And now you want Me to leave you behind?”

I remained confused and did not know what to answer. Good Jesus disposes as He best pleases – and everything for His glory.

June 15, 1923

What true charity consists in.

Continuing in my state, I was praying that my always lovable Jesus would deign to come to visit my poor soul; and He, all goodness, came and made Himself seen while retouching me all over with His holy hand; and in touching me, He would leave a light as mark at each point where He touched me. After this, Jesus disappeared, and my first confessor came, who is now deceased, and he told me: “I too want to touch you at those points where Our Lord touched you.” And I, almost not wanting, but as though lacking the strength to oppose him, let him do it. But as he was doing it, that light which Jesus had left was communicated to him as he touched me, and he remained as though invested with so much light for as many touches as he gave me, always at the same points where Jesus had touched me. I remained surprised, and the confessor told me: “The Lord has sent me to give me the recompense of the merit I acquired when I would come to you to do you charity, and would act upon you. Now this has turned for me into light of eternal glory.”

Then, afterwards, my second confessor came, who is also deceased, and he told me: “Tell me what Jesus said to you - I want to hear it, so that the light of the divine truths may unite to the many lights of the truths which the Lord spoke to you, and with which, in hearing them from you when I was alive, I remained as though impregnated. Now the Lord has sent me to confirm for me the recompense of the merit I acquired by wanting to hear those truths. If you knew what it means to hear the divine truths, what charm of light they contain, such that the sun would remain eclipsed, and the good they bring to the one who speaks them and to the one who listens to them, you would compete – you, in speaking them, and the one who feels the duty to do so, in listening to them. Therefore, hurry, tell me - what did He say to you?” And I, remembering that Jesus had told me what charity means, told him that. My words turned into light and invested him; then, all content, he disappeared from me.

Now I will say what Jesus had told me about charity: “My daughter, true charity, with its power, can convert all things into love. Look at fire: all varieties of wood and any other thing - it converts them all into fire; and if it did not have the power to convert everything into fire, it could not be given the name of true fire. The same for the soul: if she does not convert all things into love – both supernatural and natural things, joys and bitternesses, and everything that surrounds her – she cannot be said to possess true charity.” Now, as He was saying this, He let many flames come out of His Most Holy Heart, which filled Heaven and earth, and then, uniting together, formed one single flame. And He added: “Continuous flames of love come out of my Heart, and to some they bring love, to some pain, to some light, to others strength, etc. And because they come out from the center of the furnace of my love, even though they do different offices, since one is the purpose – to send love to the creature – they are all flames which, uniting together, form one single flame. The same for the creature: even though she does different things, the purpose must be love, so as to be able to make of her actions as many little flames which, uniting together, will form the great flame that will burn everything and will transform her completely into Me. Otherwise, she will not possess true charity.”

June 18, 1923

Prodigies, wonders, excesses of love of Our Lord in instituting the Most Holy Sacrament, and in communicating⁸ Himself.

I was feeling all absorbed in the Most Holy Will of God, and blessed Jesus made present to me, as though in act, all the acts of His life on earth. And since I had received Him sacramentally in my poor heart, He made me see, as though in act in His Most Holy Will, the moment in which my sweet Jesus, in instituting the Most Holy Sacrament, communicated Himself. How many wonders, how many prodigies, how many excesses of love in this act of communicating Himself. My mind wandered amid so many divine prodigies, and my always lovable Jesus told me: “Beloved daughter of my Supreme Volition, my Will contains everything, It preserves all the divine works as though in act, and It lets nothing escape It; and to one who lives in It, It wants to make known the goods It contains. Therefore, I want to make known to you the reason why I wanted to receive Myself when I instituted the Most Holy Sacrament.

The prodigy was great and incomprehensible to human mind. For the creature to receive a Man and God, to enclose the infinite in a finite being, and to give to this infinite Being divine honors, decorum and a dwelling worthy of Him – this mystery was so abstruse and incomprehensible, that the Apostles themselves, while they easily believed in the Incarnation and in many other mysteries, remained troubled before this one, and their intellects were reluctant to believe. And it took my repeated saying for them to surrender. So, what to do? I, who instituted It, was to take care of everything, since, when the creature would receive Me, the Divinity was not to lack the honors, the divine decorum, the dwelling worthy of God. Therefore, my daughter, as I instituted the Most Holy Sacrament, my Eternal Will, united to my human will, made present to Me all the hosts which were to undergo the sacramental consecration until the end of centuries. And I looked at them, one by one; I consumed them, and I saw my Sacramental Life palpitating in each host, yearning to give Itself to creatures. My Humanity, in the name of the whole human family, took on the commitment for all, and gave a dwelling within Itself to each host; and my Divinity, which was inseparable from Me, surrounded each sacramental host with divine honors, praises and blessings, to give worthy decorum to my Majesty. So, each sacramental host was deposited in Me, and contains the dwelling of my Humanity and the cortege of the honors of my Divinity; otherwise, how could I descend into the creature? And it was only because of this that I tolerated sacrileges, coldness, irreverences, ingratitude, since, in receiving Myself, I secured my own decorum, the honors and the dwelling which befitted my very Person. Had I not received Myself, I could not have descended into creatures, and they would have lacked the way, the door, the means to receive Me.

This is my usual way in all my works: I do them once in order to give life to all the other times in which they are repeated, uniting them to the first act as if they were one single act. So, the power, the immensity, the all-seeingness of my Will made Me embrace all centuries; It made present to Me the communicants and all the sacramental hosts; and I received Myself as many times, to make My very Self pass, through Myself, into each creature. Who has ever thought of so much love of mine? That in order to descend into the hearts of creatures, I was to receive Myself so as to secure the divine rights and be able to give them, not only Myself, but the very acts I did in receiving Myself, so as to dispose them and almost to give them the right to receive Me?”

I remained surprised, and as if I wanted to doubt; and Jesus added: “Why do you doubt? Is this not perhaps the operating as God? And this one single act, of forming as many acts for as many as want to enjoy it, while it remains one single act - was it not the same for the act of the Incarnation,

⁸ Read: giving communion to Himself, hence, receiving Himself.

of my Life and of my Passion? I incarnated Myself only once, one was my Life, one my Passion; yet, this Incarnation, Life and Passion is for all and for each one, as if it were for one alone. So, they are still as though in act, and for each one, as if I were now incarnating Myself and now suffering my Passion. If it were not so, I would not be operating as God, but as creature, who, not containing a divine power, cannot let herself be possessed by all, nor give herself to all.

Now, my daughter, I want to tell you of another excess of my love. One who does my Will and lives in It, comes to embrace the works of my Humanity, because I love so much for the creature to become similar to Me. And since my Will and hers are one, my Will takes pleasure in her, and, amusing Itself, It places all the good I contain into the creature, and I form in her the deposit of the very sacramental hosts. My Will, which she contains, lends her and surrounds her with divine decorum, homages and honors; and I entrust everything to her, because I am certain to keep my operating in a safe place, as my Will makes Itself actor, spectator and custodian of all my goods, of my works, and of my very Life.”

June 21, 1923

Difference between the soul who finds herself in the Divine Will because the Divine Will envelops her and is everywhere by Its own nature, and one who prays and acts in the Divine Will having the knowledge of what she does within herself.

I was doing my usual adoration to my Crucified Good, and I was saying to Him: ‘I enter into your Will; or rather, give me your hand and place me, You Yourself, in the immensity of your Will, that I may do nothing which is not the effect of your Most Holy Volition.’ Now, while I was saying this, I thought to myself: ‘How is this? The Divine Will is everywhere, I am already in It, and yet I say: I enter into your Will?’ But while I was thinking of this, my sweet Jesus, moving in my interior, told me: “My daughter, yet, there is a great difference between one who prays and acts because my Will envelops her, being everywhere by Its own nature, and one who, of her own will, having the knowledge of what she does within herself, enters into the divine sphere of my Will to operate and pray.

Do you know what happens? It happens as when the sun fills the earth with its light, though the light and the heat are not the same at all points: at some points there is shade, at other points there is direct light and the heat is more intense. Now, who enjoys more light, who feels more heat: one who is in the shade, or one who is at those points where the light is not covered by shade? However, it cannot be said that where there is shade there is no light, although where there is no shade the light is more vivid, the heat is more intense; even more, the rays of the sun seem to invest and absorb the creature. And if the sun had reason, and one creature exposed herself, of her own will, to its burning rays, and in the name of all said to it: “Thank you, O sun, for your light and for all the goods you produce by filling the earth; for all, I want to give you the requital of the good that you do” - what glory, honor and satisfaction would the sun not receive?

Now, it is true that my Will is everywhere, but the shade of the human will does not allow one to feel the vividness of the light, the heat, and all the good It contains. On the other hand, by wanting to enter into my Will, the soul lays down her own and removes the shade of her volition, and my Will makes Its vivid light shine, It invests her, It transforms her into light itself. And the soul, plunged into my Eternal Volition, says to Me: ‘Thank You, O Holy Supreme Volition, for your light and for all the goods You produce by filling Heaven and earth with your Eternal Will; for all, I want to give You the requital of the good that You do.’ And I feel such honor, glory and satisfaction, that no other equals it. My daughter, how many evils the shade of one’s own will does: it cools down the soul, it produces sloth, sleep, sluggishness. The opposite for one who lives in my Will.”

Then, after this, I found myself outside of myself, and I saw as if contagious diseases were to come, and many were carried to leper hospitals. A general fright was reigning, and many other maladies of new kinds. But I hope that Jesus may want to placate Himself by the merits of His most precious Blood.

June 28, 1923

How, in creating man, God cast into him the seed of the eternal love.

I was thinking of the immense love of my most sweet Jesus, and He let me see all creatures, as though bound inside a net of love, and He said to me: “My daughter, in creating man, I cast into him many seeds of love; in his intelligence, in his eyes, in his word, in his heart, in his hands, in his feet - in everything I placed the seed of love. And I was to work it from outside, and together with Me I placed all created things in order to make this seed sprout and grow according to my Will. Having been placed by an Eternal God, this seed was also eternal; so, man contains an eternal love within himself, and an eternal love goes toward him constantly, to receive the requital of the seeds of its eternal love that was cast into man, and to give him new and eternal love. In fact, I wanted to be inside of man as seed, and outside of him as worker, to form in him the tree of my eternal love. Indeed, what good would it be for man to have eyes filled with light, if he did not have an external light to illuminate him? He would remain always in darkness. So, in order to enjoy the effect of the light, it takes the internal light of the eye as well as the external light of the sun that illuminates it. The same for the mind: if he had no speech to express his thought, the life of his intelligence would die and would be without fruit; and so with all the rest.

I loved man so much that I not only cast into him this seed of my eternal love, but I put him under the waves of my eternal love which is spread throughout the whole Creation, in order to make it germinate in him and to overwhelm him completely within my eternal love. So, if the light of the sun shines in his eyes, it brings him the wave of my love; if he takes water to quench his thirst, or food to nourish himself, they bring him the wave of my eternal love; if the earth lays itself under his feet and remains firm to allow his step, it brings him the wave of my love; if the flower gives off its fragrance, if the fire unleashes its heat, everything brings him my eternal love. But this is not enough; I Myself am with them, working inside and outside, to arrange, to confirm and to seal all my similes in the soul of man, so that, as I give him eternal love, eternal love he may give to Me. So, the creature also can love Me with eternal love, because he contains the seed of it. But, to my highest sorrow, man suffocates this seed, and then it happens that even though my love keeps him under its waves, he does not feel the light which my love brings him, because, having suffocated the seed, he has become blind; even though he burns, he does not get warm; and as much as he may drink and eat, his thirst is not quenched, nor is he nourished. Where there is no seed, there is no fecundity.”

July 1, 1923

The good and effect of prayer in the Divine Will. Pleasure of Jesus in manifesting His truths to the creature. God is the Act ever new.

I was fusing myself in the Holy Divine Volition in order to go around through each intelligence of creature, and give to my Jesus the requital of love of each thought of creature. But while I was doing this, a thought said to me: ‘What is the good of praying in this way? On the contrary, it seems to me that this is nonsense, rather than prayer.’ And my always lovable Jesus, moving in my interior, told me: “My daughter, do you want to know what the good is, and the effect of it? When the creature comes to throw the little pebble of her will into the immense sea of my Divinity, as she throws it, if her will wants to love, the infinite sea of the waters of my love ripple, are

stirred, and I feel the waves of my love giving off their celestial fragrance, and I feel the pleasure, the joys of my love being stirred by the little pebble of the will of the creature. If she adores my sanctity, the little pebble of the human will stirs the sea of my sanctity, and I feel delighted by the most pure auras of my sanctity. In sum, whatever the human will wants to do in Mine, it flings itself like a little pebble into each sea of my attributes, and as it stirs them and ripples them, I feel I am given my own things, and the honors, the glory, the love which the creature, in a divine manner, can give Me.

It happens as to a person who is very rich and has all goods in his house – most fresh founts, fragrant founts, warm founts. Someone else enters into this house, but has nothing to give to that person, because he possesses everything. However, he wants to please him, he wants to love him; and what does he do? He takes a little pebble and throws it into the fresh fount; the waters, being stirred, give off a most delicate freshness, and the lord of that house enjoys the pleasure of the freshness of his own fount; he delights in the very goods he possesses. But why? Because the other one took the care of stirring that fount; in fact, when things are stirred, then do they give off, more intensely, the fragrance, the freshness or the heat that they contain. Here is what it means to enter into my Will: to stir, to move my Being and say to Me: ‘Do You see how good, lovable, loving, holy, immense, powerful You are? You are the All, and I want to move the whole of You in order to love You and to give You pleasure’. And do you think this is trivial?”

Having said this, He withdrew in my interior, and I was left thinking: ‘How good Jesus is. It seems to me that He greatly delights in communicating Himself to the creature, and that He takes so much pleasure in manifesting His truths, that while He is saying one, that very truth is a spur for Him, and almost draws Him with an irresistible force to manifest more truths. What goodness! What love!’ And Jesus came out again from within my interior, and placing His face close to mine, added: “My daughter, you do not know what it means to manifest my truths, and this is why you marvel at my pleasure and at the irresistible force I feel to manifest Myself to the creature. And one who is willing to listen to Me forms my joy and my delights in conversing with her. You must know that when I manifest one truth of mine which is not known, it is a new creation that I make, and I love very much to unleash from Myself the many goods and secrets which I contain. But as much as I may speak, since I am that Act ever new that never repeats Itself, I always yearn to say more; and as I speak, I always have more new things that I would like to say, because that newness is never exhausted in Me - I am always new in love, new in beauty, new in contentments, in harmonies – new in everything, and ever new. And this is why I do not tire anyone, I always have new things to give and to say, and the irresistible force that pushes Me to manifest Myself is my immense love. In an outpouring of love I issued the Creation; everything that can be seen in the whole universe was all inside of Me. Love made the shadow of my light overflow from my interior, and I created the sun; the shadow of my immensity and of my harmonies, and I stretched out the heavens, harmonizing them with many stars and celestial spheres. These and other things which I created were nothing other than shadows of mine which I issued from Myself; and my love had its outpouring, and I took great delight in seeing what was contained in Me, spread out in little particles hovering over all Creation.

Now, what will my joy be in manifesting my truths, which are not shadows of mine that come out of Me, but the substance of the goods that I contain within Me; and which speak of Me, not in a mute language like all created things do, but with clear, sonorous and eloquent voice; and which, since my word is creative, like a new creation create in the soul the truths that I manifest? If with one Fiat I created many things, in manifesting my truths it is not just one Fiat that I pronounce, but as many words for as many as are needed in order to manifest and to have souls comprehend that which I want them to understand. Imagine, then, what my contentment is in manifesting my truths to the soul who, not in a mute language, but with speaking voice, will manifest my goods, my truths, to

others, in order to infuse in others the good she has received. Therefore, in manifesting my truths, my love finds its outpouring and becomes festive, and I greatly love one who is willing to listen to Me.”

July 5, 1923

Jesus is presented to Pilate by the Jews. Where the true Kingdom is, and what It is.

I was accompanying my suffering Jesus in the hours of the His most bitter Passion, especially when Jesus was presented to Pilate by the Jews, and was accused; and Pilate, not satisfied with the simple accusations they were making against Him, returned to question Him in order to find a sufficient reason, either to condemn Him or to release Him. And Jesus, beginning to speak in my interior, told me: “My daughter, everything in my life is profound mystery and sublime teachings in which man must reflect himself in order to imitate Me. You must know that the pride of the Jews was so great - especially in the false sanctity they professed, because of which they were held as upright and conscientious men - that they believed that by just presenting Me themselves, and by saying that they had found Me at fault and guilty to death, Pilate would have to believe them and condemn Me without making them undergo any interrogation; more so, since they were dealing with a gentile judge, who had neither any knowledge of God, nor a conscience.

But God disposed things differently in order to confound them and to teach superiors that, as good and holy as the people who charge a poor accused one may appear, they should not believe them easily, but should almost overwhelm them with many interrogations, to see whether there is truth, or rather, under that clothing of goodness, there is some jealousy, rancor, or the intention to snatch some aspired position or dignity from their superiors by making their way into their hearts. Scrutiny makes one know people, it confounds them, and shows that one does not trust them. And in seeing themselves not appreciated, they dismiss their thought of aspiring to positions or of accusing others. How much harm superiors do when, keeping their eyes closed, trusting in false goodness and not in proven virtue, they assign a position or pay heed to someone who is accusing others of some fault. How humiliated the Jews were left in not being easily believed by Pilate, in going through many interrogations. And if he surrendered to condemning Me, it was not because he believed them, but because he was forced to, and so as not to lose his position. This confounded them so much that their extreme confusion and profound humiliation remained impressed on their foreheads like a mark; more so, since they noticed more rectitude and more conscience in a gentile judge than in themselves. How necessary and just scrutiny is - it casts light and calm into the true good, and confusion into the evil.

And when, wanting to scrutinize Me also, Pilate asked Me: “Are you a king? And where is your kingdom?”, I wanted to give another sublime lesson by saying: “I am King”. And I wanted to say: “But do you know what my Kingdom is? My Kingdom is my pains, my Blood, my virtues. This is the true Kingdom which I possess, not outside of Me, but within Me. What one possesses on the outside is not a true kingdom, nor a safe dominion, because that which is not inside of man can be taken away, usurped, and he will be forced to leave it. But that which he has inside, no one will be able to take away from him - its dominion will be eternal within him. The characteristics of my Kingdom are my wounds, the thorns, the Cross. In It I do not act like the other kings who make their peoples live outside of them, unsafe, and eventually, even starving. Not I - I call my peoples to dwell inside the rooms of my wounds, fortified and defended by my pains, their thirst quenched by my Blood, their hunger satisfied by my Flesh. This alone is true reigning; all other reigns are reigns of slavery, of dangers and of death, while in my Kingdom there is true life.

How many sublime teachings, how many profound mysteries in my words. Each soul should say to herself, in pains and in sufferings, in humiliations and in abandonments by all, and in

practicing true virtues: ‘This is my kingdom, which is not subject to perishing. No one can take it away from me or touch it. On the contrary, my kingdom is eternal and divine, similar to that of my sweet Jesus. My sufferings and pains certify it for me and render the kingdom more fortified and fierce, in such a way that, in the face of my great strength, no one will be able to wage battle against me.’ This is the Kingdom of peace, to which all my children should aspire.”

July 11, 1923

The greater the work God wants to do, the more necessary it is that the creature he chooses be unique and singular. The Paternal Goodness wants to open another era of grace.

I was praying and abandoning all of myself in the arms of my most sweet Jesus, but with a thought in my mind that was saying: ‘Only for you this martyrdom of causing bother to others, of being a burden to your ministers, as I cannot do without letting them meddle in my business - the things that pass between me and Jesus. Others are free - they enter a state of suffering and, on their own, they free themselves. Yet, how many times I prayed Him to free me, but in vain.’

Now, while I was thinking of this and other things, blessed Jesus came, all goodness and love, and placing Himself near me, told me: “My daughter, the greater the work I want to do, the more necessary it is that the creature I choose be unique and singular. The work of Redemption was the greatest, and I chose only one creature, endowing Her with all gifts, never conceded to anyone, so that this creature might contain so much grace as to be able to become my Mother, and so that I might deposit in Her all the goods of Redemption. And in order to keep my own gifts safe, from the moment She was conceived until She conceived Me, I kept Her overshadowed within the light of the Most Holy Trinity, which became Her custodian and held the office of directing Her in everything. Then, when I was conceived in Her virginal womb, I being the true Priest and the head and the first of all priests, I Myself took on the charge of keeping Her and directing Her in everything, even in the motion of Her heartbeat. And when I died, I entrusted Her to another priest, who was Saint John. A soul so privileged, who contained all graces, unique in the divine mind, unique in history – I did not want to leave Her without the assistance of a representative of mine up to Her last breath. Have I perhaps done this with other souls? No, because they did not contain so much good, so many gifts and graces, and therefore so much custody and assistance was not necessary.

Now, my daughter, you too are unique in my mind, and will also be unique in history; and there will not be, either before or after you, another creature for whom I will dispose, as though forced by necessity, the assistance of my ministers. Having chosen you in order to deposit in you the sanctity, the goods, the effects, the attitude, of my Supreme Will, it was appropriate, just, decorous, for the very sanctity that my Will contains, that a minister of mine should assist you and be the first depository of the goods which my Will contains, so as to let them pass from his lap into the whole body of the Church. What great attention is required of you, and of them: of you, in receiving from Me, like a second mother to Me, the great gift of my Will, and in knowing all Its qualities; of them, by receiving them from you, so that the ‘*Fiat Voluntas Tua* on earth as It is in Heaven’ may be fulfilled in my Church. Ah! you do not know how much I had to give you in order to dispose your capacity, so that I might deposit my Will in you. I removed from you any seed of corruption; I purified your soul, your very nature, in such a way that neither do you feel anything for them, nor do they for you, because, since the seed is missing, it is as if fire were missing to firewood. And even though I did not exempt you from original sin, as I did with my dear Mother, by removing from you the seed of corruption I worked another prodigy of grace, never conceded to anyone else, because it was not decorous for my Will, trice holy, to descend into and take possession of a soul which would be shaded, even slightly, by the slightest corrupted breath. My Will would not have adapted Itself to taking possession of her, to communicating Its attitude to her, had It seen any seed of corruption in

her, just as I, Word of the Father, would not have adapted Myself to being conceived in the womb of the Celestial Mama, had I not exempted Her from original sin. And then, how many graces have I not given you? You think it is nothing, and therefore you give it no thought; and instead of thanking Me, you occupy yourself with thinking about what I have disposed for you and for those whom I have placed around you – while I want you to only follow my Will.

You must know that this fulfillment of my Will is so great as to be numbered among the greatest works which the Divinity has operated. And I want It to be known, so that in knowing Its greatness and the immense goods It contains, they may love It, esteem It and desire It. Three times did the Supreme Divinity decide to operate *'ad extra'*. The first was in Creation, and it was without the intervention of the creature, since none of them had yet come out to the light of the day. The second was in Redemption, and with It intervened a woman, the holiest, the most beautiful – my Celestial Mama. She was the channel and the instrument I used in order to fulfill the work of Redemption. The third is the fulfillment of my Will to be done on earth as It is in Heaven – that is, for the creature to live and operate with the sanctity and the power of Our Will; a work inseparable from Creation and Redemption, just as the Sacrosanct Trinity is inseparable. Nor can We say that the work of Creation has been completed by Us, if Our Will, as it was decreed by Us, does not act in the creature and live with that freedom, sanctity and power with which It operates and lives in Us. Even more, this is the most beautiful point, the highest, the brightest, and the seal of the fulfillment of the work of Creation and Redemption.

These are divine decrees, and they must have full completion. And in order to fulfill this decree We want to make use of another woman – and that is you. The woman was the incitement, the cause for which man fell into his misfortunes, and We want to make use of the woman to put things in order, to let man out of his misfortunes and give back to him decorum, honor, Our true likeness - just as he was created by Us. Therefore, be attentive, and do not take things lightly. This is not about just anything – this is about divine decrees, and about giving Us the field to let Us accomplish the work of Creation and Redemption. Therefore, just as We entrusted Our Mama to St. John, that She might deposit in him, and from him into the Church, the treasures, the graces and all of my teachings which I had deposited in Her during the course of my life, when She was entrusted to Me and I acted as Priest to Her - as I deposited in Her, as in a sanctuary, all the laws, the precepts and the doctrines which the Church was to possess; and She, faithful as She was, and jealous of even one word of mine, deposited them in my faithful disciple John, so that they might not be lost; and therefore my Mama has primacy over the whole Church - so I have done with you: since the *'Fiat Voluntas Tua'* must serve the whole Church, I entrusted you to a minister of mine, that you may deposit in him everything I manifest to you about my Will – the goods contained in It, how the creature must enter into It, and how the Paternal Goodness wants to open another era of grace, placing His goods, which He possesses in Heaven, in common with the creature, and giving back to her the lost happiness. Therefore, be attentive, and be faithful to Me.”

July 14, 1923

Expectation of a new era. The surest sign that it is near.

As I was in my usual state, my good Jesus came, but all afflicted. It seemed to me that He could not detach from me, and, all goodness, He told me: “My daughter, I have come to make you suffer. Don’t you remember when I wanted to chastise man and you did not want Me to, wanting to suffer yourself in their place, and I, in order to make you content, told you that instead of doing ‘ten’, for love of you I would do ‘five’⁹? Now the nations want to fight against one other, and those which

⁹ Ref. April 16, 1904 Volume 6, and October 29, 1907 Volume 8.

believe themselves to be the most powerful are taking up arms to their teeth in order to destroy the weak nations. This is about total destruction, my daughter. This is why I have come to make you suffer - to give you that 'five' which I promised you. My justice will give to fire and water the power of the office which they contain, in order to destroy peoples and entire cities; therefore, a little bit of your suffering is necessary in order to reduce these chastisements by half."

Now, while He was saying this, He moved in my interior, as though holding many instruments in His hands; and as He moved them, pains and sufferings were formed, with such stretching of all my members that I don't know how I remained alive. And when He would see me moaning and shivering because of the intensity of the pains, with an air of one who has triumphed over everything, Jesus would say to me: "You are Life of Mine, and with my Life I can do whatever I want." And He would continue His crafting, of making me suffer. May everything be for the glory of God, for the good of my soul, and for the salvation of all.

Then, afterwards, He added: "My daughter, the whole world is upside down, and everyone is waiting for changes, for peace, for new things. They themselves gather to discuss about it, and are surprised that they are unable to conclude anything and come to serious decisions. So, true peace does not arise, and everything resolves into words, but no facts. And they hope that more conferences may serve to make serious decisions, but they wait in vain. In the meantime, in this waiting, they are all in fear, and some are preparing for new wars, some hope for new conquests. But, with this, the peoples are impoverished, are stripped alive, and while they are waiting, tired of the sad present era, turbid and bloody, which enwraps them, they wait and hope for a new era of peace and of light.

The world is exactly at the same point as when I was about to come upon earth. All were awaiting a great event, a new era, as indeed occurred. The same now; since the great event, the new era in which the Will of God be done on earth as It is in Heaven, is coming – everyone is awaiting this new era, tired of the present one, without knowing what this new thing, this change, is about, just as they did not know it when I came upon earth. This expectation is a sure sign that the hour is near. But the surest sign is that I am manifesting what I want to do, and that turning to one soul, just as I turned to my Mama in descending from Heaven to earth, I communicate to her my Will and the goods and effects It contains, to make of them a gift for the whole of humanity.