



*Human Tastes
and
Divine Tastes*

**From the Book of Heaven,
By the Servant of God, Luisa Piccarreta**

Human Tastes and Divine Tastes as told by Jesus

Jesus' Words re Luisa's Mission



“Since you are My little one, chosen by Me for the Mission of My Will, and you live in that Fiat in which you were created, I want to make known to you the story of My Eternal Will, Its Joys and Its Sorrows, Its Effects, Its immense value, what It did, what It received, and the one who took to heart Its defence. The little ones are more

attentive in listening to Me, because their minds are not filled with other things. They are as though empty of everything, and if one wants to give them a different food, they feel disgusted because, being little, they are used to taking only the milk of My Will which, more than loving mother, keeps them attached to Its divine breast to nourish them abundantly. And they remain with their little mouths opened, waiting for the milk of My Teachings, and I amuse Myself very much. Oh, how beautiful it is to see them, now smiling, now rejoicing, now crying, in hearing Me narrate the story of My Will.”

INTRODUCTION BY THE COMPILER

This booklet gives a mere few excerpts from the 36 volumes spoken by Jesus to the Servant of God, Luisa Piccarreta who lived in Corato, Italy and was known to all as “*Luisa, the Saint*” and called by Saint (Padre) Pio “*The angel of Corato.*” The first 19 volumes were approved and published by her extraordinary confessor, Saint Annibale Maria di Francia and official censor of her writings, appointed by the Archbishop of Trani. He also published her most popular work, “*The Hours of the Passion*” and “*Our Lady in the Kingdom of the Divine Will*” which spread rapidly. His heart is incorrupt.

Luisa gave her ‘*Fiat*’ to ‘*help*’ Jesus carry His Cross and accepts the state of ‘*victim*’ in 1881 at age 16. On October 16, 1888, at the age of 23 Luisa experiences her first nuptials with Jesus on earth. On September 7, 1889, at age 24, she experiences her second nuptial in heaven wherein Jesus takes possession of her heart. Several days later the Trinity confirms Luisa and establishes in her heart Its Divine Indwelling following which she experiences her third nuptial with the Cross. On February 28, 1899, at the age of 33 Luisa begins to write in obedience and receives the invisible stigmata on November 14, 1899. On November 16, 1900, at the age of 35 Luisa experiences her fourth nuptial wherein she takes possession of Jesus’ Heart, receives three *Divine Breaths* and embarks on becoming centered in the Divine Will and possessing It entirely until she becomes the *first soul stigmatized in the Divine Will*. She is 54 years of age. (V12: March 14, 1919). On March 17, 1921, Jesus tells Luisa He wants to give Her the Office of His Divinity. St Annibale said,

“This bride of Jesus crucified passes the night in sorrowful ecstasy and in sufferings of every kind; and yet, seeing her in the daytime, seated in the middle of her bed, working with needle and thread - nothing, nothing of this can be noticed – not the slightest hint of anything that she has suffered during the night – no hint of anything extraordinary or supernatural. Rather, you see her there with every appearance of a person who is healthy, happy, and cheerful.”

She speaks, she converses and, when appropriate, she laughs. However, she welcomes only a few friends. Sometimes, a troubled soul will confide in her or ask for her prayers. She listens with kindness and comforts them, but never does she present herself as a prophetess and never does she say a word that hints of revelations. The great comfort that she offers is always one – always the same theme of the ‘Divine Will’. Indeed, her daily life can be summarized in a few words; Her small room was a chapel and an embroidery workshop. The Eucharist was her only food, the bed her Cross, the ‘Fiat’ her motto, her speech brief and wise, her example luminous – all these things made this seraphic Bride of Christ, the Herald of the Kingdom of the Divine Will.

It is precisely the ‘Divine Will’ that forms the centre of her mystical experiences and of every page of her writings. Her language is simple and rich with examples, stories and images, often using expressions of her dialect to attract and dispose the soul of one who draws near to plumb the depth of the ‘Our Father’ - “Your Will be done on earth as It is in Heaven”.

When Luisa departed this earth for the House of the Father on March 4, 1947, thousands of pilgrims invaded Corato for three days. Within less than a year Archbishop Reginaldo M. Addazi declared Luisa to be a ‘Servant of God’. Her remains were transferred to the Parish Sanctuary of Santa Maria Greca on July 3, 1963, thanks to her last official confessor, Fr. Benedetto Calvi. It was not until November 20, 1994, following the ‘non obstat’ of the Holy See, that the Archdiocese of Tran-Barletta-Bisceglie and Nazareth, under the guidance of His Excellency Bishop Carmelo Cassati and at the request of “The Pious Association of Luisa Piccarreta – Little Children of the Divine Will” in Corato, opened the Cause of Beatification and Canonization.”

(From the foreward by Fr Sergio Pellegrini in “Saints in the Divine Will”)

Fiat Mihi

IMPORTANCE OF STUDYING THIS “CELESTIAL DOCTRINE”

Reading and meditating on Luisa’s writings is an integral part of learning how to Live in Jesus with His own Acts and those of our Father and the Holy Spirit, which are called the *Rounds of Creation, Redemption and Sanctification*. These Three Fiats the Trinity made with Humanity to mirror Their own Life, Beauty, Sanctity, Love and Splendour and clothe each soul who is willing to say ‘*Fiat Mihi*’ with Their own Acts. These Acts form the bridal garment of the soul woven by the Suffering Humanity of Jesus. Each time she fuses herself into one of these Acts she impregnates every thread of this ‘garment’ of His Love for her with her own ‘*I love You*’. The more Divine Acts of His she enters she forms the marriage of her soul to Him and experiences Heaven on earth entering the realms of His Light.

This *Celestial Doctrine* is called by Jesus, “*The Book of Heaven*” recalling “*The Kingdom of the Divine Fiat in the Midst of Creatures*” and is “*the recall of the creature to the order, to the place, and to the purpose for which it was created by God.*” Therefore, in each word printed here and elsewhere concerning this *Celestial Doctrine* we pray a swift release of the official publication of Luisa’s writings, so that the Church may be graced with Jesus’ Sublime Teaching. Here are Jesus’ own Words about them.

***“My daughter, don’t you know that these writings of Ours come from the depth of My Heart, and in them I make flow the tenderness of My Heart, to touch those who will read them, and the firmness of My Divine Speech, to strengthen them in the Truths of My Will? In all the sayings, truths, examples, which I make you write on paper, I make flow the dignity of My Celestial Wisdom, in such a way that those who read them or will read them, if they are in grace, will feel within themselves My tenderness, the firmness of My speech and the Light of My Wisdom and, as though in between magnets, they will be drawn into the Knowledge of My Will. Those who are not in grace, then, will not be able to deny that it is Light; and Light always does good, it never does harm; it illuminates, it warms, it makes one discover the most hidden things and moves one to love them. Who can say he does not receive good from the sun? No one!*”**

More than sun, I am issuing these writings from within My Heart, that they may do good to all. This is why I have so much interest that you write – because of the great good I want to do to the human family; so much so, that I look upon them as My own Writings, because it is always I the One who dictates, and you are the little secretary of the long story of My Will.”

V 20: December 8, 1926

This is not another devotion, nor a new charism to illuminate a part of the Attributes of God, but it is the Holiness of God Himself as True Life of the soul in whom He wants to infuse His very own Acts and in them His own Holiness. These Acts caused Jesus as many wounds, deaths and sufferings for as many sins that have been committed and as much good that has been omitted. He endured all in His Spirit of Love for souls to save and sanctify them and created for each a Divine Life. These Divine Acts of the Humanity of Jesus are eternal reparations for the great divorce of the human will from the Divine Will, from Adam and Eve to the last who shall live on the earth. All are done to draw the *Kingdom on earth as in Heaven*, through the sanctification of souls who will live in this “*New and Divine Holiness with which the Holy Spirit wants to enrich Christians at the dawn of the third millennium so as to make Christ the Heart of the world*”.

From Pope Saint John Paul II's letter to the Rogationist Fathers
on the centenary of the death of their founder, St Annibale di Francia,
who lived in this Divine Holiness having learned it from his
spiritual child, Luisa Piccarreta, as censor of her writings
and first to publish and propagate them.

L'Osservatore Romano, 9 July, 1997, p 3



Therefore, resign yourself, place yourself as though dead in My Arms and offer yourself as voluntary victim to repair for the offenses against Me, for sinners, and to spare men the deserved scourges, and as a pledge I give you My Word that I will not leave you even one day without coming to see you.”

V 16: November 24, 1923

Human Tastes and Divine Tastes

V 9: April 20, 1912

Continuing in my usual state, blessed Jesus came for just a little, and told me: *“My daughter, nature tends toward happiness with an irresistible force - but with reason, because it was made to be happy, and of a divine and eternal happiness. But to their own great harm, some get attached to one taste, some to two, some to three, and others to four, and the rest of their nature remains either empty and without taste, or embittered, annoyed and nauseated. In fact, human tastes, even holy tastes, are mixed with a little bit of human, and do not have the strength to absorb the whole of one’s nature and to overwhelm it completely in the taste. More so, since I keep embittering these tastes so as to be able to give the creature all My tastes which, being innumerable, have the strength to absorb the whole of her nature in the taste. Can anyone give greater love than this - that in order to give the most I take away the little, and in order to give the All I take away the nothing? Yet, this operating of mine is taken badly by creatures.”*

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

V 15: June 6, 1923

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 that in everything that 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, indifferent to her, and like something that does 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 which she likes; if, on the other hand, they 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, for I am always the same and I never change.

Now, do you have any taste for what exists down here? What do you fear - that there may be some evil in you, and because of it, 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 do - 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 about everything, and the only thing which is present to me, and driven into in 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 sweeps her into human things; if it is a taste for passions, it casts her into the current of evil. It may seem that a taste is something trivial; yet, it is not so. It is the first act of either good or 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 must one be with the different tastes which 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 risk of falling into the current of evil.”

Everything is in giving oneself to Jesus, and in doing His Will always and in everything

V 9: March 20, 1912

Finding myself in my usual state, my always lovable Jesus made Himself seen all sorrowful, and said to me: “*My daughter, they do not want to understand that everything is in giving oneself completely to Me, and in doing my Will always and in everything. Once I have obtained this, I Myself keep pushing the souls, saying to each one of them:*

‘My daughter, take this enjoyment, this comfort, this relief, this refreshment....’ With this difference: if they had taken those things before giving themselves completely to Me and doing My Will always and in everything, those would have been human things; but afterwards, they are divine. And since they are My things, I no

longer feel jealous, and I say to Myself: 'If she takes a licit pleasure, she takes it because I want it; if she deals with people, if she converses licitly, it is because I want it. If I did not want it, she would be ready to stop everything; therefore, I put things at her disposal, because everything she does is the effect of My Will, no longer of her own.

Tell me, oh My daughter, what have you lacked since you gave yourself completely to Me? **I have given you My tastes, My pleasures and all of Myself for your contentment.** This, in the supernatural order; but in the natural order also, I have not allowed you to lack anything: confessors, Communions, and all the rest. Rather, since you wanted Me alone, you did not want the confessors so often; but wanting everything in abundance for one who wanted to deprive herself of everything for Me, I did not listen to you. Daughter, what pain I feel in My Heart in seeing that souls do not want to understand this, even those who are said to be the most good."

One who talks much is empty of God

V 9: May 8, 1909



"My daughter, one who talks much shows that he is empty in his interior, while one who is filled with God, finding more taste in his interior, does not want to lose that taste; he

hardly speaks and only out of necessity. And even while speaking, he never departs from his interior, and he tries, as much as he can, to impress in others that which he feels within himself. On the other hand, one who talks much is not only empty of God, but with his much talking, he tries to empty others of God."

The reason for the states of abandonments in holy souls before their death.

V 9: December 22, 1909

“Having received Communion, I was lamenting to blessed Jesus because of His privations, for if He comes, it is almost always like a flash, or He remains all silent. And Jesus told me: ‘My daughter, in almost all souls to whom I have communicated Myself in an extraordinary way, I have allowed these states of abandonments at the end of their lives. This, not only because of certain other purposes of Mine, but also in order to be honoured and glorified in all of My conduct. In fact, many say: ‘Of course these souls were to reach such a high point of sanctity and they loved Him so much! With so many favours, with so many graces and charisms, they would have to be really ungrateful not to reach that level. If we had received them, we too would have reached it – more than them.’

So, in order to justify My conduct, I will manifest to them the abandonments, the privations in which I put these souls, which is a living purgatory for them; and also their faithfulness, the heroism of their virtues, and how it is easier to suffer poverty when one does not know riches, than to be born rich, getting used to living as a rich person and then lose the riches and live like a poor one. More so, since the supernatural riches are not like the material ones, which serve the body and, at most, diffuse on the outside.

The supernatural riches penetrate deep into one’s marrow, into the most intimate fibres, into the noblest part of the intelligence. It is enough to say that it is more than martyrdom. I Myself am moved to pity so much, that My Heart almost breaks with tenderness; and I am forced to feel it break so very often that I cannot resist - also to give them the strength to fulfill their consummation.

All Angels and Saints keep their gazes fixed on them, and they watch over them for Me, so that they may not succumb, knowing the crude martyrdom they suffer. My daughter, courage, you are right; but know that everything is Love in Me.”

And as He was saying this, He seemed to be moving farther away. I felt my very nature being consumed and melted into nothingness. Those seeds of strength, of light, of knowledge which I seemed to feel – everything turned into nothing. I felt I was dying; yet I live. In the meantime, He came back and taking me in his arms, He seemed to sustain this nothingness of mine, telling me:

“Do you see, My daughter, how, as the little seed of your strength, the little lamp of your light, the little knowledge of Me that you have and all your other little qualities dissolve, My Strength, My Light, My Wisdom, My Beauty and all of My other qualities take over and fill this nothingness of yours? Aren’t you happy?”

And I said to Him: ***‘Listen, Jesus, if you continue in this way, You will lose taste for keeping me on earth.’*** And I repeated this various times. And Jesus, not wanting to listen to my words, answered: ***“Listen, My daughter, I will never lose taste for you - if I keep you on earth, I will have My taste on earth; if I take you to Heaven, I will have My taste in Heaven. Do you know, rather, who will lose taste? Your confessor.”***

Tasting the Divine Food makes everything else unpalatable

V 7: December 15, 1906

Continuing in my usual state, I was feeling embittered more than ever because of His privation. In one moment, I felt as though absorbed in the Will of God, and I felt all my interior appeased, in such a way as to no longer feel myself, but only the Divine Will in everything, even in His very privation. I myself said to myself: *‘What strength, what enchantment, what magnet this Divine Will contains, such as to make me forget about myself, and make the Divine Volition flow in everything.’* At that moment, He moved in my interior and told me:

“My daughter, since the Divine Will is the only nourishing Food that contains all flavours and tastes together, which are suitable for the soul, the soul finds her favourite Food and becomes appeased.

Her desire finds its Food, and it only thinks of pasturing itself, slowly, and it forms without desiring anything else; her inclination has nothing else toward which to tend, because it has found the Food that satisfies it. Her will has nothing else to will, because the soul has left her own will, which formed her torment, and has found the Divine Will, which forms her happiness; she has left poverty and has found wealth – not human, but divine.

In sum, all of the interior of the soul finds its Food – that is, its crafting with which it remains so occupied and absorbed as to be unable to move any farther. In fact, while finding all contentments in this Food and crafting, the soul finds so much to do and to learn, and ever new things to enjoy, that from a minor science she learns major sciences, and there is always something else to learn. She passes from small things to great things, from one taste she moves to other tastes, and there is always something new to taste in this environment of the Divine Will.”

The evil of one’s own taste

V 7: January 10, 1907

As I was in my usual state, blessed Jesus came for just a little, and He told me: ***“My daughter, the attachment of creatures to their own tastes is such that I am forced to contain My Gifts within Myself. In fact, instead of becoming attached to the Donor, they become attached to My Gifts, idolatrizing My Gifts to the offense of the Donor. So, if they find their own tastes they act - or rather, they do not, they just satisfy their taste. If there is no taste, they do nothing.***

So, one’s own taste forms a second life in the creatures. But, miserable ones, they do not know that where one’s own taste is present, the divine taste can hardly be, even in the very holy things. So, in receiving My Gifts, Graces and Favours, she must not appropriate them as her own things, making of them a taste for herself, but must keep them as **divine tastes**, using them in order to love the Lord more, and being ready to sacrifice them to that very love.”

Being reborn, “the creature restores to God the first Act of Life that she received from Him, that is the most holy Act, most solemn, most beautiful Act of God Himself.”

V 30: February 24, 1932

I am always between the arms of the Divine Will, who more than Mother holds me pressed between his arms, surrounded by His Light in order to infuse in me His Life of Heaven. It seems to me that He is all attention in order to have His great glory of having a daughter all of Divine Will, who has not taken other food, who knows no other science, nor other law or other tastes or pleasures, than only His Will.

And therefore, in order to hold me busy and alienated from everything He makes so many surprises for me. He tells me so many beautiful things, one more beautiful than the other, but always things that pertain, in a way that my poor mind remains as enraptured and sunk in His Arms of Light. And since all that He has done, in spite that [His Acts] have gone forth, still He holds them all centralized in Himself, so much so that if one looks inside of His Will one finds One Single Act, if one looks outside one finds innumerable works and acts that can not be numbered. I felt in Him the beginning of my existence, as if in that point I was about to go forth to the light and I remained surprised. And my beloved Jesus making me his brief little visit said to me:

“My daughter, born and reborn in My Volition, every time that you abandon yourself with all (of) your full knowledge in His Arms of Light and you remain within, so many times you are reborn in Him, and these rebirths are one more beautiful and specious than the other. Behold, therefore I have called you so many times ‘the little newborn of My Will’, because while you are reborn, you return to be reborn, because He doesn’t know how to be idle with one who lives together with Him, but He always wants to occupy himself with the rebirth in the creature in a continuous way, absorbing her continually in Himself, so much so that My Fiat is reborn in her and she is reborn in My Will. These rebirths on both parts are life that are exchanged with each other and this is

the greatest testimonial, the most perfect act, to be reborn, to exchange life with each other in order for the one to be able to tell the other: 'You see how much I love you, that I give you, not acts, but continuous Life.'

Behold therefore, My daughter, for the one who lives in My Divine Will He puts this fortunate creature in the first Act of her creation, she feels her beginning in God, the creative virtue, vivifier and conservator with His Omnipotent Breath, that if she withdraws, she returns into her nothing from where she went forth, and therefore she feels her continuous rebirth alive in the Arms of her Creator; and feeling herself in her beginning, the creature restores to God the first Act of Life that she received from Him, that is the most holy Act, most solemn, most beautiful, Act of God Himself."

After this I followed my round in the Acts of the Divine Will, and oh, how I would like to embrace everything, also all that the blessed have done, in order to give to every act a honour and glory to God and the saints, and to make use of them through means of the acts themselves done by them in order to honour them. And my beloved Jesus added:

"My daughter, when the creature remembers, honours, glorifies what her Creator and her Redeemer has done for her love in order to put her in safety, and (that) all the saints have done, she becomes protectress of all these acts. The sky, the sun and all the creation feel protected by the creature. My terrestrial life down here, My sufferings, My tears feel sheltered in her and they find their protectress; the saints not only find protection in her memory, but the acts of them vivified, renewed in the midst of creatures, in short they feel Life re-given in their acts.

Oh, how many beautiful works and virtues remain as buried in the base world, because there is no one who remembers and honours them! The memory recalls the works of the past and makes them as present. But do you know what happens? An exchange happens: the creature becomes protectress with her memory; all Our Works, the Creation, the Redemption and all that the saints have done, they make themselves protector of their protector. They put themselves around Her in order to protect her, to defend her, they

do as sentinel, and while they shelter themselves in her in order to be protected, every work of Ours, all My sufferings and all the works and virtues of My saints, make competition giving the exchange to make (an) honour guard for her, so that she remains defended by everything and by everyone. And then there is no greater honour that you can give when you make use of them to ask for in every act the Kingdom of the Divine Will. They feel called and put themselves to do as messengers between heaven and earth to a Kingdom so Holy. You should know that (the) past, present and future, all must serve to the Kingdom of the Divine Fiat. Now [with] your memory, asking for this Kingdom through means of Our Works, Virtues and Acts of everyone, all feel put to the service of Him and they take their office and post of honour. So that your turning (in the Rounds) is necessary because it serves to prepare the Kingdom of the Divine Will. Therefore, be attentive and continuous.”

***Hunger that the Divine Will produces
when Jesus pauses in His Speaking Love.
The persecution of Love to the soul causes
her to die of hunger for the Taste of the
Food of Life of her Beloved.***

V 30: July 9, 1932

I feel under the Empire of the Divine Will, and if (for) some minute I don't feel His Empire I feel without life, without food, without heat, I feel that the Divine Life finishes, because there is neither one who forms it nor who feeds it, and in my sorrow I go repeating: “*Jesus help me, without your Volition I die of hunger. Oh, make me feel his sweet rule, so that, feeding me, Your Life lives in me and I live off You.*” And my beloved Jesus, having pity on me, all love and tenderness has pressed me between his arms and said to me:

*“My little daughter of My Volition, courage, do not batter yourself! The Divine Life formed and fed by My Volition cannot die, and if you feel hunger, it is rather that you do not always hear My speaking on the other wonders and novelties that My Will possesses. **This interrupted speaking of Mine makes you feel the hunger always new for the Food that He possesses. But this prepares you to receive the New Food of His knowledges in order to make you grow and be fed only of Divine Volition, neither would you submit to take other food, you would shun it and would content yourself with dying of hunger, because one who has tasted Him so many times doesn’t know how to adapt to take other foods. But this hunger is also a fortune because it can serve you as access into the Celestial Country, and you should know that the only Food of these divine regions is the New Act not ever interrupted of My Divine Will. This Food that possesses all tastes all delights, is the daily Food and of all instants in the Celestial Jerusalem. And then feeling hunger says life, not death, therefore wait with unconquered patience (for) the Food of My Will, which will re-make you anew from the hunger suffered, with such abundance that you won’t be capable of taking it all.”***

And interrupting the speaking of Jesus I said: “My Love, my heart bleeds in telling you it, it seems to me rather that you don’t have that continued love for me anymore, that made you always speak, and making for me so many new enchanting surprises of your Being and of your Volition, I felt and touched with (my) hand your palpitating love for me, so much so that I was constrained to say: ‘How much you love me Jesus.’ Now [because of] this interrupted speaking of yours it seems to me that I am not always loved by you, and passing from a continuous love to an interrupted love is the most cruel torment and I go repeating: ‘I am not loved! I am not loved by He whom I love so much!’” And Jesus breaking my speaking added:

“My daughter, what do you say? You should know that when the creature loves Us, in not loving her, We would act against (the) nature of Our Divine Being, to be loved and not to love is not of the Supreme Being, and if this might be able to (happen), and We

might be capable of suffering, the love of the creature would put Us in a life sentence of torments and it would become our persecutor, nor would it give Us peace such that until the love of the one and the other were fused together, they would kiss each other and would rest together. Ah, you don't know what it means to love and to not be loved by him and she whom she loves! All the suffering, the restlessness carries her off who doesn't love, because one who loves remains at her post, she carries out the most sacrosanct of duties. In such a state our Divine Being finds Himself because We love too much and Man doesn't love Us!

Our Love pursues she whom We love, it puts her in a life sentence, torments her, doesn't give her peace. Restlessness is the certain sign that the creature has been targeted by Our Love, that He wants to conquer the love of the creature by way of persecution. Therefore, be quiet. If you love Us, Our Love loves you before you, and so much is the inseparability of Ours and of your love, that yours forms the little heat, and Ours, feeding yours, forms the immensity of the Light, in a way that the one and the other lose the separative virtue, it is as if they were one nature alone, they always live together in order to form the one Life of the other.

Therefore, if My saying (speaking) is not continuous, it doesn't mean broken love. No, it would be interrupted if you might not feel (that you) want to do, even at the cost of your life, My Will. This would be to not have Him anymore in your power, and if My goodness has arrived to so much as to give Him into your power, this assures you that My Love is continuous for you. Because you should know that one who does and lives in My Divine Volition is none other than the Working Life of God Himself in the creature. Our Love is so much for one who lets herself be dominated by Our Divine Volition, that He lets Himself be sweetly imprisoned by her; restricts Himself, reduces Himself and takes high pleasure to love, to work in her soul. But while He restricts Himself, He remains immense and works with infinite ways, as We love and work in Ourselves. Because Our nature is that: Immensity, Infinity, and all that which We do remains immense and infinite that We are, and

oh, Our contentment, that while We restrict Ourselves in her littleness We give course to Love and to Our works, and she remains filled, it flows out, it fills heaven and earth, and We have the great glory and honour to love and to work as God in her littleness, and if you might know what One Single Act means of Love, One Single Work done by Us in you, you would die of joy from it and all of eternity would not be enough for you in order to thank Us for such a good. Therefore, leave Me to do, let Me do whatever I want with you, and be certain that We will remain content you and I.”

In every act of one who Lives in the Divine Volition He pronounces the Fiat there and forms of It so many Divine Lives. How He gives Himself into (the) power of the creature and lets her do whatever she wants with Him. Difference that passes between one who Lives in Him and between one who is resigned.

V 36: April 12, 1938

I am always between the arms of the Divine Fiat, and, oh, how I feel the need of His Life that breathes, beats, circulates in my poor soul! Without Him I feel that all dies for me, the light dies, sanctity, strength, even heaven itself, as if it might not belong to me anymore. Instead, as I feel His Life, all re-arises in me. The Light re-arises with its beauty that vivifies, purifies and sanctifies. My own Jesus re-arises with all His works. Heaven re-arises which the holy Volition encloses within my soul as within a sanctuary in order to make it all mine. So that if I live in His Will everything is mine and nothing should be missing (for) me.

Therefore, oh Holy Volition in giving beginning to this 36th Volume, I pray you, I beg you, I implore you not to leave me alone an instant without You, so that You speak, You write; You yourself will make known who You are, and how You want to be Life of everyone in order to give Your goods to everyone. If you will have me do it, I won't know how to make You known as You want, because I am incapable, but You will do it, You will triumph, You will make yourself known and You will have your Kingdom in the entire world. Oh, Holy Volition, with your power eclipse all the evils of creatures! Put forth your omnipotent “enough!” So that

they lose the way of sin and find themselves in the way of your Divine Will. To you Queen Mama of the Divine Fiat I consecrate in a special way this volume, so that your love, your maternity, extends itself in these pages, in order to call your children to live together with you in that same Volition by which you possessed His Kingdom, and while I begin, I implore genuflecting at your feet your maternal benediction.

Whence while my mind was immersed in the Divine Fiat my sweet Jesus, visiting my little soul, with an inexpressible goodness said to me: *“My blessed daughter of My Will, how many wonders My Volition knows how to do in the creature, provided that she gives Him the first place and all liberty to let Him work. He takes the will, the word, the act that the creature wants to do, unifies it in Himself, invests it with His Creative Virtue, pronounces there His Fiat and forms of it so many Lives for how many creatures exist.*

You see, you were asking in My Will (for) His Baptism (for) all the newborns that will go forth to the light of day and hence His ruling Life in them. *My Will has not hesitated an instant, He has immediately pronounced His Fiat, and has formed so many Lives of Himself, for how many newborns went forth to the light, baptizing them, as you wanted, with His Light first, and then giving His Life to each one. And if these newborns or for lack of correspondence or for lack of knowledge won't possess this Life of Ours, never-the-less for Us this Life remains, and We have so many Divine Lives that love Us, glorify Us, bless Us as We love in Ourselves.*

However these Divine Lives of Ours are Our greatest glory; but they don't put aside she who gave the occasion to Our Divine Fiat to form so many Lives of Ours for how many newborns went forth to the light, rather they hold her hidden in them in order to let her love as they love, and to let her do what they do, nor do they put aside the newborns, rather they are all eyes over them, they watch over them, defend them in order to be able to reign in their souls.

My daughter, who can tell you how We love this creature who lives in Our Volition? We love her so much, that We give Our

Volition into her power so that she might do whatever she wants with Him; if she wants to form Our Lives, We let her do it; if she wants to fill heaven and earth with Our Love We give liberty to let her do it, so much so that she makes said to Us from everyone that they love Us; even in the little birdie that trills and warbles and sings, We hear the 'I love You' of one who lives in Our Volition. If in the enthusiasm of her love she wants to love more, she enters into Our Creative Act, and delights herself in creating new suns, skies and stars and makes said to Us without ever ceasing: 'I love You, I love You', and she takes the narrator part to narrate Our Glory. In Our Will she is far sighted and all attention - all eyes in order to see what We want and how she can love Us more.

My God, how many wonders, how many surprises there are in your Volition; his sweet enchantment is so much that one not only remains enraptured, but as embalmed, transformed in the same wonders of the Fiat, in a way that one doesn't know how to go out of Him. Whence I thought to myself: *'But what will be the difference between one who lives in the Divine Volition and between one who is resigned in the painful circumstances of life, and between one who doesn't do at all the Divine Will?'* And my sweet Jesus, returning, added:

"My blessed daughter, the difference is so much that there is no comparison that holds up; for the one who lives in My Volition she holds the dominion over everyone, and We love her so much that We make her arrive to dominate (over) Ourselves, and We enjoy so much in seeing the littleness of the creature dominating (over) Us, that We experience unusual joys, because We see that Our Will dominates in the creature, and she dominates together with Our Volition; and, oh, how many times We let Ourselves be overcome! And many times Our Joy is so much, that We let Our Will overcome in the creature, rather than Ourselves. Beyond this, with living in Our Volition, with her continuous contact (she) acquires the divine senses, she acquires long sightedness; (her) light is so very penetrating and clear, that it arrives to fix itself in God, in which it watches the divine arcanum. Our sanctity and beauties are palpable to her, she loves them and makes them

*hers; with this eye of Light she finds her Creator anywhere; there is nothing in which she doesn't find Him. With His majesty and with His Love He involves the creature and lets her feel how much He loves her in feeling himself loved, loves him, and, oh, the indescribable joys on both parts, in feeling loved, and (in) loving him in every thing! She acquires the divine hearing, and immediately hears what We want, she is always intent to listen to Us, nor is there a need to say and to re-say what We want, a small sign is enough, and everything is done. She acquires the divine sense of smell and by only smelling is warned if that which surrounds her is good and holy and belongs to Us. **She acquires the divine taste so much so that she nourishes herself to satisfaction on Love and on all that is Heaven.** Finally in Our Volition she acquires Our touch, in a way that everything is pure and holy, nor is there fear that the least breath can overshadow her, all beautiful, graceful and fair is one who Lives in My Fiat.*

***Instead, one who is only resigned, doesn't live with our continuous contact, one can say that she knows nothing of Our Supreme Being.** Her sight is very weak and sick, that does badly if she wants to look; she suffers a myopia in ultimate degree, that (with) difficulty is she able to discover the most necessary objects. (With) difficulty she hears, and how much she wants Us to listen to her, even if she listens to Us. **The sense of smell, the taste, the touch, smells (of) that which is human, they nourish themselves (on) that which is earth(ly), and they feel the touch of the passions, the sweetness of the worldly pleasures;** and it seems that with doing My Will in the circumstances, in the painful meetings, they don't feed themselves every day, but when they have the occasion that My Will offers them a sorrow. Oh, how they grow weak, nervous, sick to move to pity! Poor creatures without My continuous Will, how they make Me pity (them).*

For one then who is not resigned, she is blind, she is deaf, she doesn't hold at all the sense of smell, she loses the taste to all goods; she is a poor paralysed one that cannot make use of even herself to help. She herself forms a net of unhappiness and of sins, that she doesn't know how to go out of it."

“One Act alone in Our Will exceeds in value all the acts of all the other creatures together done outside of Him.”

“Knowledge is one more taste that one receives and whets the appetite to taste another.”

V 31: November 27, 1932

I am always prey of the Divine Fiat. My littleness does not tire to turn around and inside of Him, with the certain hope of consuming myself in his light, and with the appetite to penetrate always more and more in his knowledges in order to be able to taste new divine tastes. Because every knowledge more is one more taste that one receives, and it whets the appetite to want to taste another. Often times one feels an insatiable hunger, that is never satiated and one would like to always remain with open mouth in order to receive this celestial food. Hence my mind was crowded with so many things that regarded the Divine Will, that if I might want to write everything, I don't know where I would go to get the paper, therefore I limit myself for how much I can and since some doubt winded through my mind, my Celestial teacher Jesus, visiting his little newborn said to me:

“Blessed daughter, one act then has more value when one knows the good that there is within, and how much more one knows, so much more one acquires. Because the creature does that act, on the basis of the value that she knows, and Our Paternal goodness doesn't know how to deceive, nor tease any one if We make known that there is that value in that act and because We want to give the value manifested by Us, and the certain sign is the knowledge itself that it already possesses that value by itself.

We do as a king that takes a paper that has no value and put there one hundred, there one thousand, there one million. The paper is the same quality, the same form, but according to the number thus

it possesses its value. Hence one gives the value to the paper, the number and the image of the king, which serves for that money of the kingdom. Now thus do we: the paper is the act of the creature, the knowledge is Our Divine Image, the value is the number that We put (there).

Therefore, what wonder if We say that one Act alone in Our Will exceeds in value all the acts of all the other creatures together done outside of Him? It is Our Image that coins itself as upon paper in the human act, and the value of Our knowledge that puts there the number. Are We not proprietors to put the number that We want on the paper of the human volition? If the king is proprietor to put the number that he wants upon a most vile paper, more so We in order to form the money that must race in Our Azure Country. Beyond this, Our Will was a gratuitous gift that We gave to Man. He paid Us nothing in order to have it, nor did He have money or sufficient means in order to pay Us, if not but the most vile paper of his human will, that for his misfortune, he didn't even want to lend in order to hold Our great Gift. And then We were his most tender and most loving Father and between Father and children accounts are not made, because one knows that the Father must give to the children, and they are obligated with the duty of justice, to love and hold with esteem that which the Father gives them. **Behold therefore the necessity of the knowledges on the Divine Will and We make them degree by degree, so that the creature appreciates this Gift so great, that We want to gratuitously give them. The knowledge generates the appetite, the desire to know more, and the human volition is disposed little by little to undergo the transformation, the unification of the Divine Will and We without making accounts, neither mind if she can pay Us or not, We will put there Our Image and the incalculable number of a divine value, and We will be content to see Our children rich and happy with Our same divine happiness and riches.**” Beyond this, my sweetest added:

“My daughter, you should know that as the creature works in Our Will in her act it undergoes the Divine Fecundity, which forms the Divine Germ/Seed in all her acts, that circulating in all (her) soul,

it forms the Divine Germ in the thought, in the word in everything, in a way that one sees in her little act the sweet enchantment of her Creator, happy to give (His) Life with His amiable presence to the act of the creature. Oh, if everyone might be able to see, the sweet surprise, the unheard-of prodigy, the Supreme Being enclosed in the brief round of the human act, they would remain so stupefied that the whole prodigy of the universe would be a beautiful nothing in comparison to this.

Therefore, there is great difference between one who works in My Will, and between one who works without Him. *The first one is (the) source of which the font can be boasted of that its water never finishes, and that it can give water to whom it wants without ever drying out; the second is the font that doesn't rise up and is dried up. The first one is fertile earth and its meadows always bloom, the second is sterile earth that hardly produces some wild plant. The first one holds the Sun at her disposition, which makes them drink large sips of light, of sweetness, of sanctity, of unconquered patience, of heroism, of sacrifices. The second holds the night that gives sips in order to maintain her passions, to weaken her and to make her lose the sight of Heaven. The difference between the one and the other one is great. Therefore be attentive and make that My Divine Will consumes you and transforms you all in His Light."*

By Living in the Divine Will, cross and sanctity become similar to those of Jesus.

V 14: June 6, 1922

I was thinking to myself: *'How is it that my good Jesus has changed with me? Before, He would be all delighted in letting me suffer; everything was participation in nails and cross. Now, everything has vanished. He no longer delights in letting me suffer; and if sometimes I suffer, He looks at me with such indifference; He no longer shows that taste of the past.'* Now, while I was thinking of this, my sweet Jesus, moving in my interior, sighing, told me: *"My daughter, when there are superior tastes, minor*

tastes lose their delight, their attractiveness, and therefore one looks at them with indifference. The cross binds Grace but who nourishes it? Who makes it grow to the proper stature? My Will! My Will alone completes everything and allows my highest designs to be accomplished in the soul. If it wasn't for My Will, even the cross, as much power and greatness as it contains, can cause souls to remain half of the way. Oh, how many suffer, but since the continuous nourishment of My Will is missing, they do not reach the destination - the undoing of the human will. And the Divine Will cannot give the last blow, the final brush stroke of Divine Sanctity.

See, you say that nails and cross have vanished. False, My daughter – false! Before, your cross was small and incomplete; now My Will, raising you into My Will, makes your cross become large, and each act you do in My Volition is a nail that your will receives. And as you live in My Will, yours extends so much as to diffuse you in each creature, and for each one of them it gives Me that Life which I gave them, so as to render Me the honour, the glory and the purpose for which I created her. See, your cross extends not only for you, but for each creature; therefore, I see your cross everywhere. Before, I saw it only in you, now I see it everywhere. Your fusing yourself in My Will, with no personal interest, but only to give Me that which all should give Me, and to give all the good that My Will contains to everyone, is only of the Divine Life not of the human. So, My Will alone is that which forms this Divine Sanctity in the soul.

On the other hand, your previous crosses were human sanctity, and that which is human, as holy as it may be, cannot do great things, but small ones; and even less can it elevate the soul to the Sanctity and to the fusion with the working of her Creator; she remains always within the limitedness of creature. But My Will, destroying all human barriers, flings the creature into the divine immensity, and everything becomes immense in her: cross, nails, sanctity, love, reparation - everything. My goal in you was not human sanctity, although it was necessary to first do the small things in you, and this is why I delighted so much.

Now, as I made you go beyond, and having to make you live in My Volition, in seeing your littleness, your atom, embrace immensity in order to give Me love and glory for all and for each one, to render Me all the rights of the whole Creation, **I am so delighted that all other things give Me no taste anymore.** Therefore, your cross, your nails, will be My Will which, keeping yours crucified, will complete the true crucifixion in you - not at intervals, but perpetually, fully similar to Mine, as I was conceived crucified and died crucified. **My Cross was nourished by the Eternal Will alone, and therefore I was crucified for all and for each one. My Cross marked everyone with Its emblem.**”

Neither aridities, nor temptations, nor defects enter the Divine Will.

V 8: July 19, 1907

Having spoken to someone about the Will of God, it had slipped from my mouth that if one is in the Will of God and feels aridity, one would still be at peace. Now, as I was in my usual state, blessed Jesus corrected me, telling me: “*My daughter, be very careful when you speak about my Will, because My Will is so happy that It forms Our very beatitude, while the human will is so unhappy, that if it could enter Ours, it would destroy Our happiness and would wage war against Us. Therefore, neither aridities, nor temptations, nor defects, nor restlessness, nor coldness enter My Will, because My Will is Light and contains all possible tastes. The human will is nothing but a little drop of darkness, all full of disgusts. So, if the soul is already inside My Will, before she enters - at the contact with My Will, Its Light dissolved the little drop of darkness in order to be able to have it within Itself; Its heat dissolved coldness and aridities; Its Divine Tastes removed the disgusts, and My happiness freed her from all unhappinesses.*”

Fiat Mihi

“The more things of which the soul deprives herself down here, the more she will have up there in Heaven.”

“The more she is deprived of tastes, pleasures, amusements, trips, strolls on earth, the more tastes and pleasures she will have in God.”

V 8: September 7, 1908

As I was in my usual state, blessed Jesus came for just a little and told me: ***“My daughter, the more things of which the soul deprives herself down here, the more she will have up there in Heaven. So, the poorer on earth, the richer in Heaven; the more she is deprived of tastes, pleasures, amusements, trips, strolls on earth, the more tastes and pleasures she will have in God.***

Oh, how she will stroll in the expanse of the Heavens, especially in the immeasurable Heavens of the attributes of God! In fact, each attribute is one more Heaven, one more Paradise; and among the Blessed – some enter into them as though at the margin of the attributes of God; some walk in the middle of them, some even higher; and the more they walk, the more they taste, enjoy, and amuse themselves.

So, one who leaves the earth, takes Heaven, be it even in the smallest thing. Therefore, it follows that the more one is despised, the more he is honoured; the smaller, the greater; the more submitted, the more dominant; and so with all the rest. Yet, of the mortals, who thinks of depriving himself of something on earth, to have it eternally in Heaven? Almost no one.”

“One who really loves Me does not admit within herself any other pleasure, any other taste, any other life but Love.”

V 10: January 28, 1911

As I was in my usual state, the Heart of my sweet Jesus made Itself seen, and as I looked inside of Jesus, I could see His Heart in Him, and in looking inside of myself, I could see His Most Holy Heart also within me. Oh, how much gentleness, how many delights, how many harmonies could be felt in that Heart! Then, while I was delighting with Jesus, I heard His most gentle voice coming out from His Heart, telling me:

“Daughter, delight of My Heart, Love wants its outpourings, otherwise one could not go on, especially one who really loves Me and does not admit within herself any other pleasure, any other taste, any other life but Love. I feel so drawn toward them, that Love Itself forces Me to tear the veils of faith, and I reveal Myself, making them enjoy, down here also, Paradise at intervals. Love gives Me no time to wait for death with those who really love Me, but I anticipate It also in this life. Enjoy - feel My Delights, see how many contentments there are in My Heart; take part in everything, pour yourself out in My Love, so that yours may expand more and you may love Me more.”

While He was saying this, I saw some priests, and Jesus continued: *“My daughter, the Church in these times is agonizing, but will not die – on the contrary, She will rise again more beautiful. The good priests strive for a life more stripped, more sacrificed, more pure; the bad priests strive for a life more interested, more comfortable, more sensual – all earthly. I speak - but not to them; I speak to the few good ones, be they even one per town. To these do I speak, and I command, I beg, I supplicate that they make these houses of reunion, saving for Me the priests who will come into these shelters, by rendering them completely free from any bond of family.*

And through these few good ones will My Church recover from Her agony. These are my support, my pillars, the continuation of the Life of the Church. I do not speak to the others – that is, to those who do not feel like freeing themselves of any bond of family; because if I speak, I am certainly not listened to – even more, at the mere thought of breaking every bond, they become indignant. Ah, unfortunately they are accustomed to drinking the cup of interest and the like, which, while being sweetness for the flesh, is poison for the soul. These will end up drinking the sewer of the world. I want to save them at any cost, but I am not listened to; therefore, I speak, but for them it is as if I were not speaking.”

Jesus gets more taste from the love of the pilgrim soul, than from that of the Saints.

V 10: October 17, 1911

It seems that my most sweet Jesus came for a little longer than usual. It seemed He was wearing the crown of thorns, and I, removing it from Him, drove it into my head; but after a little while, in looking at Jesus, I saw Him crowned with thorns again. And Jesus:

“See my daughter, how they offend Me: you removed one from Me, and they have woven another. They never leave Me free – they weave Me crowns of thorns continuously.” And I removed it again from Him, and Jesus, pleased, drew near my mouth and poured a little bit of a most sweet liqueur. And I: *‘Jesus, what are You doing? You are full of bitternesses, and You pour sweetnesses into me? This is not appropriate.’* And Jesus: *“Let Me do it – you too needed to be cheered. Even more, I want you to take some rest inside My Heart.”* Oh! How comfortable it was! Then He put me out, and I: *‘Why did You put me out? I was so comfortable in your Heart – how beautiful It was!’* And Jesus: *“When I keep you inside of Me I alone enjoy you; when I put you out everyone enjoys you, and you can take the defence of your brothers, you can plead for them, you can have them spared; so much so, that the Saints say that I content you more than them, and that I take more taste from your love than from theirs.”*

And I say to them that I do this with love and with justice, because with you I can share My Pains, but not with them. Since you are a pilgrim soul, you can take the pains of others as well as mine upon yourself, and by this you have the strength to disarm Me - unless I did not want to, like last night, when I bound your arms very tightly so that you might not oppose My Will. But they no longer have these weapons in their power, so much so, that if I have to chastise, I hide from you who can come up with something - but not from them.”



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

The Love for Jesus' Truths opens His Heart to pour more of His Knowledge into the soul and is like the appetite that makes one desire and taste the food that one eats

V 35: September 12, 1937



“Oh, how I would like that everyone might know what it signifies to work in My Will, because knowledge is like the appetite that makes one desire and taste the food that one eats; on the contrary, without the appetite, one feels aversion to the same food and doesn't taste. Such is knowledge: it is the little door to My gifts, of the good that I want for creatures; it is the confirmation of the possession. Then knowledge generates respect, the appreciation of My Truths and I then speak, when I know that My Words are loved, listened to and appreciated; rather, when I see the respect, the love, I feel myself drawn by My own Love to manifest other Truths. If I don't see this I keep silent, and I feel the sorrow of My repressed Love. You will not do this to Me, is this not true?”

The Divine Will contains the Eternal and Immutable Happiness and by speaking His Truths into Luisa He tastes great pleasure and delight. The creature who Lives in the Divine Will brings Charity and all Virtues to perfection. Jesus the First Humanity to invest in Man the Gift of Redemption, Luisa the second humanity in which the Divine Will wants to invest the “Fiat Voluntas Tua on earth as in Heaven.” V 17: June 10, 1924

As I was in my usual state, I found myself outside of myself together with my most sweet Jesus. He was all goodness and all admirable. He took my hands in His and pressed them tightly to His breast, and, all love, told me: *“My beloved daughter, if you knew what pleasure, what delight I feel in speaking to you about My Will! Each additional thing I manifest to you on My Will is one happiness that I release from Myself and communicate to the creature; and I feel I am made happier in her by virtue of My own Happiness. In fact, the distinctive specialty of My Will is precisely this: to render God and Man happy.*

Don't you remember, My daughter, how much we delighted together - I in speaking to you, and you in listening to Me; and how we made each other happy? And since My Will alone contains the Seed of Happiness, we - I by manifesting It, and the soul by knowing It - form the plant and the fruits of Everlasting and Eternal True Happiness, which never ceases. And not only us, but those who listen to or read the admirable and surprising things of My Will also feel the sweet enchantment of My Happiness. Therefore, in order to make Myself happy in My Works, I want to speak to you of the nobility of My Will, of where the soul can reach, and of what she must enclose if she lets My Will enter into herself.

The nobility of My Will is Divine, and since It is from Heaven, It does not descend but into one in whom It finds a noble cortege; and therefore the first one to let It enter was My Humanity. My Will is not content with little - It wants everything, because It wants to give everything. And how can It give everything if It does not find everything so as to be able to place all of Its goods in it? So, My Humanity gave to It the holy and noble cortege, and My Will centralized everything and everyone in Me.

See, then, how in order for My Will to come and reign in the soul, she must enclose within herself all that My Humanity did. And if the other creatures have shared, in part, in the fruits of My Redemption according to their dispositions, this creature will centralize them all within herself in order to form the noble cortege for My Will; and My Will will centralize in the soul the Love which

It gives to and wants from all, in order to be able to receive the love of all and of each one.

It is not content with finding in her the requital of her love only - It wants the requital of everything. In the soul in whom It wants to reign, My Will wants to find all the relations which exist in Creation between Creator and creature; otherwise, Its Happiness would not be full, nor would It find all Its things and the whole of Itself. In the soul in whom It reigns, My Will must be able to say: 'If no one loved Me or requited Me, I am happy of My own - no one can sadden My happiness, because in her I find everything, I receive everything, and I can give everything.' It would repeat the sentence which is in the Three Divine Persons: 'We are untouchable; as much as creatures might do, no one can touch Us, or even slightly shade Our Eternal and Immutable Happiness.

Only one who possesses Our Will can touch Us, can enter to form one thing with Us, because since she is happy of Our own Happiness, We remain glorified from the happiness of the creature.'

Only when My Will reigns in a complete way in creatures - then will Charity reach complete perfection in the creature, because then, by Virtue of My Will, each one will find herself in each creature - loved, defended and sustained, just as her God loves her, defends her and sustains her. Each one will find herself transfused within the other as in one's own Life. Then will all virtues reach the complete perfection because they will not be nourished by human life, but by Divine Life.

Therefore, I needed two humanities: My own, in order to form the Redemption, and another, to form the Fiat Voluntas Tua on earth as It is in Heaven; one more necessary than the other, because if in the first one I was to come to redeem Man, in the second I was to come to restore him to the only purpose for which he was created, to open the current of graces between the human will and the Divine, and to make the Divine reign on earth as It does in Heaven. And just as my Humanity, in order to redeem Man, let My Will reign on earth as It does in Heaven, so do I keep looking

for another humanity which, letting It reign on earth as It does in Heaven, may let Me accomplish all the designs of My Creation. Therefore, be attentive in letting My Will alone reign within you, and I will love you with the same Love with which I loved My Most Holy Humanity.”

“One Act alone in My Will is greater than Heaven and Earth” and the ‘I love You’ of the creature is the Jewel of God forming the most Beautiful Celestial Music inebriating Him

V 35: November 12, 1938

The Divine Volition continues to inundate me with his light, which emits such power by forming such prodigies in the acts of the creature, that one remains as enraptured; one sees the creative power that contains all and does all in the little human act. O Power and Love of the Divine Will, how insuperable you are! Your Power conquers all; your Love gives of the incredible! And my amiable Jesus, who wants to make understood the unheard-of prodigies that his Divine Fiat can do in the creature, visiting my little soul, said to me:

“Daughter of My Volition, the flames of My Love are so much that I feel myself suffocate and in order to give some outlet to My Love that burns Me (and) gives Me mania, I return to say what My Will can do in the creature. In order to reign one must know who He is, where His Love arrives, what is His Power and what He can do.

Now listen to me. As the creature gives liberty to Him to let Him work, He calls His immensity and power, He encloses everything and everyone in that Act, and Our Most Holy Divinity receives in that Act the love of every creature. We feel in that Act the voices, the heartbeats of all hearts, that say to Us: ‘We love You, we love You!’ He gives Us the adoration of each one and all they are obliged toward their Creator. He animates everything and We feel in that Act that even the sun, the sky, the stars and all creation say to Us: ‘We love You, we adore You, we glorify You!’ So that on the

part of Our Operative Will in the creature We receive everything, and for each one Our Love remains repaid, Our Glory completed.

He can give Us everything, although if He uses some act of the creature; and taken with love toward one who has let Him work in her act He says: 'I surrender all to you, my daughter; before Our Supreme Majesty I find that you have loved for everyone and for each one, you have given Us the glory, the adoration of everyone, you have made Us loved even by the sun, by the sky. All creation harmonized, and said between themselves: "Love, love to our Creator." Therefore, I surrender the merit of everything to you: everything is yours.' My Will does neither know nor want to work if He does not enclose everything and does not do everything."

Whence, I remained surprised and said to myself "Possible? Possible all this?" And my dear Jesus added:

"My daughter do not marvel! One Act alone by My Will is greater than heaven and earth; its immensity has no confines, its power (has) no limits, it holds in its own fist everything and everyone; therefore, in its work it has an Act of infinite Love, that can say for everyone Love; and after having loved for everyone, oh how much it advances! And then, Our Love is perfect: first We love Ourselves, We put into security Our interests, Our glory, Our love (and) We glorify Ourselves with Our Work. Who is there that does not think first to himself? Hence Our Will, as much as He works in Us, as much in creatures, first she must give Us, by right, what is due and necessary to Us, for everyone and each one, and then creatures will have according to their dispositions."

Afterwards, I continued to be inundated by the waves of the Divine Volition, but waves of light, crammed with truths, with love, that wants to make known his prodigies, his power and what he wants to give to the creature. So I followed his acts that he did in the creation in order to make them mine, in order to be able to say: "That which is Jesus' is mine." And my always amiable Jesus, returning, resumed his speech and said to me:

"Daughter of My Will, as the creature returns into Our works in order to contemplate them with pleasure, love them and make them

hers, thus Our Love makes Us race in order to go meet them, in order to admit her together with Us and to renew them for her alone, as if in act We repeated Our Works only for her. Hence, We centralize all Our Love in her, Our Power, Our Joys, the stratagems, the follies of Love that We had in creating and putting forth all creation. And in Our emphasis of Love We watch her and We find the sky in her, and (we find) the love that We had in distending its blue vault, We return to watch her, and We find the multiplicity of the stars, that gives her voice to each in order to have said to Us 'I love You, I love You, I love You'; and these voices of 'I love You' form the most beautiful celestial music, and so much is their harmony the sweet sound that it forms (for) Us, as to (make) Us feel inebriated; and in Our drunkenness We say to her: 'Daughter, how very beautiful you are! You are (the) bearer of infinite joys to Us; not even when everything was created did We receive these harmonies and joys, because it lacked a creature united to Our Will that might say to us through our works: "I love you, I love you, I love you!"'

To such spectacle of Love We renew the creation of the sun, of the wind, of the sea, of the air, and we centralize in her all the Love, Our divine harmony that We had in creating all these elements; and oh, our joy, the exchange of love that she gives us, in watching her and finding in her (the) sun that burns for Us with love, wind that blows and groans for Us with love, that forming arcane voices of love she would like to surround Us with her love in order to say to Us: 'You have loved me, and I love you; love you have given me, and love I give you.' And with her sea she forms impetuous waves for Us; even to arrive to give Us air of Love for each breath of the creature. We feel ourselves continually wounded and become taken by her love.

A soul that lives in Our Will is all for Us, she holds Us always occupied, she always loves Us, but with Our Love; and every time that she does her acts in Our Fiat, We renew the works of the creation, and in order to amuse Ourselves (and) love her and make Us loved, in every act that she does we make use of it as material in order to renew Our various created works; rather, Our Love is

not content; it wants to add on more, and it creates new prodigies of grace, even to create Our own Life in the beloved creature.

The one on one (to you for you) work pleases Us much, as if for her alone We did everything. This makes arise more Love toward Us, more respect, more appreciation toward Us, that We love her so much. Whence, according to how one unites oneself into the works of creation, We renew Our works of creation; if one unites oneself to Our works on the redemption, We renew, and I repeat My birth in Act, and watching her find in her My Birth, the love for which I was born, and she loves me with that same love with which I was born upon the earth; and does it seem little to you that I find My Love, that made me born, cry, suffer, walk, work? And together with her one on one [to you for you], I repeat My Life down here, and My Divine Volition makes Me loved by her with that same Love as I loved, when being upon the earth I unfolded My redeeming Life. Therefore, living in My Divine Volition is everything for the creature and everything for Us.” Whence I followed the acts of the Divine Will in his works and I thought to myself: “What will be of more glory to God: to follow the acts of the Creation or the Redemption?” And Jesus, returning, added:

“My daughter, the one and the other are supremely pleasant to Me; however with this difference: in the works of the Creation, the creature finds Our Majesty in festival, that if she creates so many works, Our primary purpose was that everything should serve Our reigning Will in her, and all created things should serve as deposit of her exchange of love, adoration, (and) glory toward of Us. All created things tell (of) Our Love toward creatures and she, through means of them, should love her Creator.

You must know that your every ‘I love you’ which you hide in the sun, in the sky and in other created things are Our Jewels, and We love them, We kiss them, We embrace them and We felicitate Ourselves with them; We feel glorified and repaid for all that We have done. Do you believe that to your so many ‘I love You’s, (by which) you have invested Creation, We are indifferent? Quite! We

watch them one by one, and as Our jewels they give Us the joy that We had in the Creation.

Therefore, continue Our Festival; and if these 'I love You's' do not come/(show) forth if not for Us alone, it is because Our Will being immense even in the Creation, His Light eclipses your 'I love You', and jealous He holds them hidden in His Bosom. It happens as with the sun, that its light being greater and its heat more intense, all the preciousness of the effects that it contains do not come/(show) forth, but it is certain that it possesses them; so much is it true, that if its light touches the flower, it gives (it) the colour and paints it as if it were painting the range of beauties of colours, by forming the sweetest enchantment for human generations; if it touches plants and fruits, it gives the multiplicity of varied sweetnesses and tastes; this says that it is not only light and heat, but (that) other goods hide in its bosom of light.

Such is the creature who Lives in Our Will. As she loves, adores, thus He forms the beauty of the rainbow of love of her in His Works, the range of joys and sweetnesses of his good acts, that jealous He hides in His bosom. My Will is the hideaway of Love and (of) all that which the creature does in Him, and she forms the most beautiful ornament to Our Divine Works and the sweet enchantment to Our pupils, and she is so much Our satisfaction that We show her to all the Celestial Court, in order to make her feel happy together with Us. Hence, you cannot give Us greater glory, (than) by following Our Acts in Creation, because it is united to Our own purpose, it is woven with Our Love, (and) We feel that it kisses Our Love, and We kiss hers and We make of it One alone. What joy, what happiness, to have the creature together with Us to love Us and do what We Ourselves want to do!

Now, in the Redemption the purpose changes, it is guilty Man, of whom We go in search of. In the Creation everything was festival; Our Works smiled at Us with joy, with love, with glory; instead in the redemption, sufferings, bitternesses, tears, remedies, medicines in order to restore man to health. And the creature, entering into Our Volition, can invest My sufferings, bitternesses

and tears with her tender and compassionate 'I love You', and hide her jewels of the 'I love You' in them; and I, kissing these jewels, will not feel alone, but comforted, sustained, accompanied by one who lives in My Volition. In the jewels of her 'I love you' I will find one who dries My tears, one who divides My sufferings with Me, one who defends Me. Therefore, I want you always in My Will; thus, either in festival or in suffering, I will always hold you with Me."

***With how much Love God loves the creature.
How He raises her, nourishes her, and places
the whole of His Life at her disposal.***

V 17: October 17, 1924

I was thinking of the great Love with which Jesus loves us. My mind wandered within the Eternal Love, and my sweet Jesus, moving in my interior, showed me spokes of Light, before my mind. Within these spokes there was a sun, and this sun contained as many rays for as many existing creatures; and each creature had a ray all for herself, which gave her life, light, heat, strength, growth – everything that is necessary to form a life. It was delightful to see how each creature was attached to each ray of this sun, like a branch to the vine, from which she had come out. And while my mind was wandering within this, my lovable Jesus said to me:

"My daughter, see with how much Love I love the creature. Before coming out to the light of the day of this world, she was already in My Womb, and in delivering her, I did not leave her - a ray of Light containing My Life follows her in order to administer to her everything that is necessary so as to carry out this Life. And with how much care do I not raise her! With how much Love do I not water her! I Myself make Myself Light, Heat, Food, Defence. And when she completes her days in time, along the path of that same ray, I withdraw her into My Womb, to let her wander throughout the Celestial Fatherland. My Love for the creature makes itself as more than the sun which I formed in the azure heavens; even more, the sun I created for the benefit of the human nature is nothing other than the shadow of My True Sun.

In fact, the sun of the atmosphere does not form the plants, nor does it give them water so as not to let them wither; nor does it provide all those aids which are necessary so that the plants may grow beautiful and strong; and men, even if blind, may enjoy its light. It only does its office of illuminating and warming, and it moves on; and if the plants are not watered, it can do nothing to communicate its effects to them; rather, it withers them even more.

On the other hand, I, who am the True Sun of souls, do not leave them, either at night or at daytime. I Myself form the souls; I give them the water of My Grace so as not to let them wither; I nourish them with the Light of My Truths; I strengthen them with My examples; I give them the wind of My caresses to purify them, the dew of My charisms to embellish them, the arrows of My Love to warm them. In sum, there is nothing I do not do; I am all for them, and I place the whole of My Life at each one's disposal, for their good. But how much ingratitude on the part of creatures! They seem to be attached like branches to My Vine, not out of love, but by force, because they cannot do without Me; and so they grow like those branches which, not receiving all the good humours that the vine contains, grow thin, without ever forming mature grapes, but unripe ones, such as to embitter My Divine Taste. Ah! If all knew how I love their souls, all would be captured by the strength and attractiveness of My Love, and they would love Me more! Therefore, you love me, and may your love expand so much as to love Me for all.

My Will works and operates more in the pilgrim soul than in the Celestial Jerusalem. It operates forming Eternal Waves which overwhelming everything, give volition to everything

V 17: February 15, 1925

I was abandoning all of myself in the Most Holy Will of God, and in this total and full abandonment I felt a new heaven within me, an air all divine, which infused new life in me. And my always lovable Jesus, moving in my interior, seemed to be stretching out His arms toward me, to receive me

and hide me within Himself, placing me under this new heaven of His Will which, by His grace, had formed in me. With great contentment, I breathed the balsamic and sweet air of His Most Holy Will, and, taken by amazement, I said: *'My Love, my Jesus, how beautiful is the Heaven of Your Will! How enjoyable it is to be under It. Oh! How refreshing and salutary is Its celestial air!'* And Jesus, pressing me more tightly to Himself, told me:

*"Daughter of My Will, each act in My Will is a new Heaven which extends above the head of the soul – one more beautiful than the other. **The air of these heavens is divine, and brings with itself sanctity, love, light, fortitude, and contains all tastes together.** This is why one feels a balsamic and sweet air. My Will in Heaven is confirming, beatifying, bearer of happiness and all-pervasive, transformer and divinizer of everything within Itself.*

***On the other hand, in the soul who possesses these new heavens of My Will on earth, My Will is operating, and as It operates, It delights in extending new heavens. Therefore, My Will works and operates more in the pilgrim soul than in the Celestial Jerusalem.** Up there, the works of the Saints are accomplished - there is nothing left to do; while here, My Will has always something to do in the soul in whom It reigns. This is why It wants everything for Itself, nor does It want to leave even one act to her human will – because It wants to do much, and for every act It were to surrender to the human will, It would fail to extend one more heaven, and it would be one work less for It. Ah! You do not know what happens in the soul when she gives My Will all the freedom to operate within her, and the soul operates in My Will!*

Imagine the sea when the waves rise up as so powerful and high, that the power of the waves transports not only the waters, but also the fish - up high, in such a way that in those waves one can see, carried by the power of the storm, how the fish also have come out from the bottom of the sea, from their everyday dwelling, to rise up high together with the waves. The waves have overwhelmed them, and they have not been able to resist their power; while, without the power of the waves, they are unable to go out of their harbour.

Oh! If the sea had a power without limit, it would make all the water overflow from the bed of the sea, forming gigantic waves, with all the fish overwhelmed within them. But what the sea cannot do, because it is limited in its power, My Will does. As It makes the acts of the soul Its own by operating in her, It forms Its Eternal Waves in her; and within these Waves It overwhelms everything.

In these Waves, one can see what My Humanity did, the works of My Celestial Mama, those of all Saints, and everything that the very Divinity did. Everything is placed in motion. My Will is more than sea; Our Works and those of the Saints can be symbolized by the fish which live in the sea. When My Will operates in the soul, and also outside of the soul, everything which is present in It, moves and rises; all works place themselves in order, to repeat for Us glory, love and adoration. They pass before Us, as though in a parade, saying to Us: 'We are Your Works. Great and powerful You are because You made us so beautiful.'

My Will encloses everything that is beautiful and good, and when It operates, It leaves nothing behind, so that nothing of what is Ours may be missing in that act, and so that Our glory may be complete. And there is nothing to be surprised about because it is the eternal operating that is carried out in the soul. Therefore, the operating of My Will can be called Eternal Wave, which overwhelms Heaven and earth as though in one single point, and then diffuses over all, as bearer of a Divine Act. Oh! how Heaven delights when It sees the Eternal Will operate in the soul! In fact, since their works are confirmed in the Divine Will in Heaven, they see their works flow within that divine act, and feel their glory, happiness and joys, being redoubled.

Therefore, since you are the little daughter of My Supreme Volition, I recommend to you: leave each act of yours prey to the Eternal Waves of My Will, so that, as these Waves reach the foot of Our Throne in Heaven, We may confirm you more and more as Our true daughter of Our Will, and We may grant you charters of Grace for your brothers and Our children."

***Jesus had no other taste but Suffering
The soul for love of Him should have no
other taste but mortification***

Volume I

If then, at lunch time, I ate something tasty, He would immediately reprimand me interiorly, saying: ***“Have you perhaps forgotten that I had no other taste but suffering for love of you? And that you must have no other taste but mortifying yourself for love of Me? Leave it aside and eat what you like the least.”*** And I would immediately take it and bring it to the maid, or I would say that I didn’t want it anymore; and many times I remained almost on an empty stomach. However, when I would go to pray, I would receive so much strength and feel so satiated, that I would feel nausea for everything. Other times, then, in order to contradict me, if I did not feel like eating, He would say to me: ***“I want you to eat for love of Me, and as the food unites with the body, pray that My Love may unite with your soul; and everything will be sanctified.”***

In a word, without going any further, even in the smallest things, He tried to make my will die, so that it might live only for Him. He allowed that I be contradicted also by the confessor. For example: I would feel a great need to receive Communion; for the whole day and night I would do nothing but prepare myself. My eyes could not close to sleep because of the continuous throbbing of my heart, and I would say to Him: ***‘Lord, hurry, for I cannot be without You. Accelerate the hours, let the sun rise quickly, for I cannot resist anymore, my heart is fainting.’*** He Himself would make me such loving invitations that I would feel my heart crack. He would say to me:

“See, I am alone, do not be troubled because you cannot sleep – this is about keeping company with your God, with your Spouse, with your All, who is continuously offended. O please do not deny Me this relief, because then, in your afflictions I will not leave you.”

But while I was in these dispositions, in the morning I would go to the confessor, and without knowing why, the first thing he would say to me was: *“I do not want you to receive Communion.”* I tell the truth, this was so bitter for me, that sometimes I would do nothing but cry. I would not dare to say anything to the confessor, because He Himself wanted him to do so, otherwise He would reproach me. But I would go to Him and tell Him of my pain: *‘Ah, my Good, is this the vigil we have kept last night - that after so much waiting and yearning I was to remain deprived of You? I know well that I must obey, but tell me something – can I be without You? Who will give me strength? And then, who will have the courage to depart from this church without bringing You along? I don't know what to do, but You can remedy everything.’* While pouring myself out in this way, I would feel a fire draw near me, and a flame enter my heart. I would feel Him within me, and immediately He would say to me: *“Calm yourself, calm yourself; here I am – inside your heart. What do you fear now? Do not afflict yourself anymore, I Myself want to dry your tears. You are right, you could not be without Me, could you?”*

Jesus reveals Himself first to the soul who wants to Live in Him His own Life

And *“the creature acquires the hearing in order to listen to Him, the voice in order to speak of Him, the mind in order to understand Him, the trust in divine ways in order to ask (for) all and to receive all.”*

V 32: August 13, 1933

After this I felt inside and outside of myself the murmuring Sea of the Divine Fiat. Oh, how sweet it is, suave, His murmur, He murmurs and speaks, murmurs and caresses his beloved creature, murmurs and kisses her, and squeezing her between His arms says to her: *“I love you and I ask love.”* There is nothing more beautiful, more pleasant than the “I love you” being said by a Volition so holy, and He asks for exchange the little love of the creature, and I felt this Divine murmur flow as Life in all my being and my sweet Jesus added:

*“My daughter, do you want to know what it means to do and Live in My Divine Will, to know where she finds herself, what she has to do with Us, what she can receive, not to forget the good that she has received, these are all signs that the soul Lives in My Divine Will. Because to say that she Lives in Him, and to not know where the Divine Palace is that lends itself to make her a residence, would not be to appreciate it, because things, persons, places when they don’t know each other they don’t appreciate each other, to say I Live in the Divine Volition and to not know Him is absurd, and if one doesn’t know Him it is not a reality, but a way of saying, while **the first thing that My Will does is reveal Himself, to make Himself known to one who wants to live together with Him.***

Hence knowing where she finds herself, she knows what she has to do with a Volition so holy, that wants all, in order to give her all. Whence she puts herself in act to receive His Sanctity, His Light, and she puts herself in act to Live off the goods of He who cohabitates together, because knowing Him, she does not feel that she abases herself in her human will anymore, more so that it is hers no more. With this knowledge the creature acquires the hearing in order to listen to Him, the voice in order to speak of Him, the mind in order to understand Him, the trust in divine ways in order to ask (for) all and to receive all. So that she doesn’t ignore the goods that she possesses, rather she is all eyes in order to guard them and thanks He who abases himself so much to live with her.

*Now if someone will read these lines that I have made you write, not understanding what is written, and wondering she will put in doubt truth so sacrosanct, and where the creature can arrive with living together with My Volition, it is a sign that she doesn’t live with Him. How can she understand Him if she doesn’t hold in herself this Life so holy, she has never tried His delights, she has never listened to His beautiful lessons, **her palate has never tasted this Celestial Food that My Will knows how to give?** Therefore they ignore all that My Fiat knows how to do and give, and if they ignore Him, how can one understand Him, when one doesn’t know a good, if one don’t feel at least the dispositions of wanting to*

believe, one carries the blindness of the mind and the hardness of the heart, and one can arrive to also despise that good but for one who knows Him and possesses Him it forms her fortune and her glory, and she would give her human life in order to possess the Life of My Fiat and His Goods that she has known, and knowing Him she is all ears in order to listen to Him; she is all eyes in order to look at Him; she is all heart in order to love Him; she is all tongue in order to speak of Him. Indeed she would like to have whoever knows how many tongues in order to say the good that she knows, the prerogatives of He who she possesses as Life, because hers is not enough to be able to say all that she knows.

Therefore, when I want to give a good, a gift, especially the Great Gift of My Will as Life in the creature, the first thing that I do is that of making her know. I don't want to give the Light and to put it under the bushel as if she might not have it, nor My Gifts in order to hide them and as in order to bury them in her, to what profit in order to give them? And if she doesn't know them how could the poor creature correspond with Me, to love them and appreciate them? If I give it is because I want that we have Life together and united we enjoy the good that I have given her. Rather your Jesus makes Himself vigilant sentinel in order to guard what I have given to My beloved creature. Whence to know means to possess, to possess means to know, for one who doesn't know the Truths they make themselves difficult and without Life. Hence be attentive and enjoy all your Jesus has given you and made you know.

Jesus wants to delight in reflecting Himself in Luisa, who is helped by the Most Holy Virgin.

V 3: November 21, 1899

This morning, as soon as He came, my most beloved Jesus told me: "My daughter, all your pleasure must be in reflecting yourself in Me. If you do this always, you will portray all My qualities, My physiognomy and My very features within yourself; and I, in return, will find all My taste and highest contentment in delighting in reflecting Myself in you."

Having said this, He disappeared, and I was meditating in my mind on the words He had just spoken to me. All of a sudden He came back, placing His holy hand on my head; and turning my face toward Him, He added: ***“Today I want to delight a little bit by reflecting Myself in you.”***

A shiver ran about my whole waist – such a fright as to feel I was dying, because I saw that He was staring at me, wanting to delight in my thoughts, gazes, words, and in all the rest, by reflecting Himself in me. I kept repeating in my interior: *‘Oh! God, am I an object fit for letting You take delight, or for embittering You?’* In the meantime, our dear Queen Mama came to my help, carrying a pure white garment in Her hands, and all loving, She told me: *“Daughter, do not fear; I Myself want to make up for you by clothing you with My Innocence, so that, in reflecting Himself in you, my Son may find the greatest delight that can be found in a human creature.”* So She clothed me with that garment and She offered me to my dear Good, Jesus, telling Him: *“Accept her out of regard for me, O dear Son, and delight in her.”* So every fear went away from me, and Jesus delighted in me, and I in Him.

Luisa desires to Taste the Bitternesses of Jesus

V 3: November 24, 1899

This morning my sweet Jesus came and transported me outside of myself. Now, since I saw Him all full of bitterness, I prayed Him and prayed Him again to pour it into me; but as much as I prayed, I could not manage to obtain that He would pour His bitternesses into me, although, as I would draw close to His mouth to receive his bitternesses, a bitter breath would come out. While I was doing this, I saw a priest who was dying, but I could not recognize well who he was, because I had another intention to pray for a sick priest, but not recognizing him as that one, I got confused whether it was him or someone else. So, I said to Jesus:

‘Lord, what are You doing? Don’t You see how much scarceness of priests there is in Corato that You want to take more away from us?’ And Jesus, not paying attention to me and threatening with His arm, said: *“I will destroy them more.”*

The Fire of God burns away the humours of the soul to clothe her in the Garment of Peace

V 4: April 29, 1902

This morning my adorable Jesus came for a little, telling me: “My daughter, one who wants everything from God must give all of himself to God.” And He stopped, without telling me anything else for the time being. Seeing Him close to me, I said to Him: ‘Lord, have compassion on me; don’t You see how everything is dry and withered? It seems to me that I have become so dry, as if I had never received a drop of rain.’ And He: **“So much the better. Don’t you know that the drier the wood, the more easily the fire devours it and converts it into fire? One spark alone is enough to ignite it. But if it is full of humours and not well dried, it takes a big fire to ignite it, and much time to convert it into fire. The same in the soul: when everything is dry, one spark alone is enough to convert her completely into Fire of Divine Love.”** And I: ‘Lord, You are making fun of me. How ugly, then, everything is; and besides, what do You have to burn if everything is dry?’ And He: “I am not making fun of you; you yourself cannot comprehend that **when not everything is dry in the soul, complacency is a humour, satisfaction is a humour, one’s own taste is a humour, self-esteem is a humour.** On the other hand, when everything is dry and the soul operates, these humours have no place from which to arise, and the Divine Fire, finding only the soul naked, as dry as she was created by It, with no other extraneous humours, since it is something that belongs to It, it is extremely easy for It to convert her into Its very Divine Fire.

And after this, I infuse in her a Garment of Peace, and this Peace is preserved by interior obedience, and kept by external obedience. This Peace gives birth to the whole of God within the soul – that is, to all the works, the virtues and the ways of the Humanate Word, in such a way that one can see in her His simplicity, His humility, the dependency of His infantile life, the perfection of His adult virtues, the mortification and the

crucifixion of His dying. But it always begins from this: one who wants the whole of Christ must give everything to Christ.”

The Taste of Divine Flavours in the Food of the Divine Will gifted in every act done in Him

V 34: April 18, 1937

*“But it is still not everything, do you believe that My Volition can come to a standstill, in always racing toward whoever possesses His Volition? Indeed, in order to race He makes use of everything, if the sun invests her, He races in order to give her more light and since the creature is more than the sun He gives her the properties that the Light contains; rather He augments them, He gives her His Divine sweetness, His fecundity, the variety of His Celestial perfumes, **the taste of His Divine flavours**, His supreme qualities as the most beautiful varieties of the colours; and does it in a way with the Power of His Fiat, that His beloved creature, more than sun (there) doesn't remain other for her, but Light and Heat, in order to invest her and to make Himself invested; if the wind blows (on) her, He races, invests her and with His Fiat. He augments the power of His ruling Love, His divine groans, in order to make her groan with His same groans and sighs that His Kingdom come upon the earth. He kisses her, caresses her, squeezes her strongly, in order to make her feel how much He loves her and how He wants to be re-loved. If she drinks water He races, in order to invest her with His freshness and celestial refreshments, if she takes food he races, in order to feed her with the Food of His Will, so that the Divine Life grows in the creature, He re-confirms Himself and confirms Himself all the more in her.*

In the light of the sun are the Tastes of Divine Love gifted to the soul awaiting her ‘I love You’ to return to Him this Divine Sweetness

V 34: June 18, 1937

“Now I want to tell you a consoling thing, if the creature enters into created things, recognizes this deposit of Love of Ours in every

one of them and makes resound her love in Ours, she prepares the table for her Creator. You see in the sun alone how much diversity of foods of love you can prepare for Us, in that light there is the sweetness of Our Love, and you loving Us to the touch of Ours you sweeten yours and give Us the Food of Love that sweetens Us, **in that light there are the tastes of Our Love and loving Us you give Us the joys of so many tastes of Our Love**, in that light there is Our fecund Love, the Love that wounds, burns and consumes, and you loving Us will acquire the Divine Fecundity in your love, the virtue to wound Us, to burn yourself and consume yourself for Us, there is also the variety of the colours that embellishes everything, and you loving Us will acquire the Virtue of the beautiful Love in which you will remain as mantled with an enchanting beauty and oh, how We will feel enraptured.

The creature's whole interior must be centralized in the Divine Will in order for Him to transfuse it with His Divine Life

V33: July 8, 1934

The Divine Volition it seems to me that with inquiring eye he goes always watching me, if in all my interior flows as first act his Adorable Will, and with an admirable and Divine jealousy invests all, surrounds all, watches the act whether it is little or great, but watches, if there races the life of his Will, because all the value and the greatness of an act, becomes confirmed if there is his Will within, all the rest reduces itself for when it might be great, to a most thin veil, that it is enough to cover and to hide the great treasure, the inimitable life of the Divine Will. Now while my mind was all occupied by the Divine Will, my Highest Good Jesus that it seems that he takes inexpressible gusto, when he wants to speak of his Will, all goodness said to me:

“My blessed daughter, in order that an act might be pleasant to Me and My Will might be able to form entire Life in it, the whole interior of the creature must be centralized in My Fiat! The will must want it, the desire must ardently desire what the Volition

wants. *The affections, the tendencies, must desire it and be inclined only in order to receive the Life of My Will in their act, the Heart to love and to enclose in her heartbeat, the Life of My Will, the memory to remember Him, the intelligence to understand Him. So that everything must be centralized in the act in which My Will wants to form His Life.*

*Since in order to form a life there is needed will, desire, heart, affections, tendencies, memory, intelligence, otherwise one could not call it whole and perfect life, thus **My Divine Will wanting to form Life in the act of the creature, centralizes in her act, now Life that He wants to form, otherwise one could not say whole and perfect Life.** Behold therefore My Will voids everything, in order to be able to reciprocate the Life of His Love in the love of the creature; His desires and divine tendencies, in those of them; His uncreated Heartbeat in the created heartbeat, His eternal memory in the finite memory, in short everything. He wants to be free with everything, in order to be able to form whole Life not half, and as the creature surrenders hers, thus My Divine Will makes exchange of His.*

*And then His Life is fecund and generates in the veil of the creature that covers Him - love, desires, tendencies, memory all His and forms there the great prodigy of His Life in her. Otherwise, one could not say Life, but simple adherence to My Will, not yet in everything, but partly, hence it would not bring either the effects, or the goods that He possesses. **(An) image would be the sun if its light might not possess heat, sweetnesses, tastes, perfumes, heats, it could not form the beautiful tints of the colours, the variety of sweetnesses, the softness of the tastes and perfumes, if it gives them to the earth it is because it possesses them, and if it might not possess them, it would not be true life of light, but sterile light without fecundity.***

*Thus, the creature, if she doesn't surrender the post of all her interior to My Will, she could not possess His Love that never extinguishes itself, **the sweetnesses and Divine Tastes**, and all that composes the Life of My Will. Therefore do not keep anything of*

*you and for you, and you will give Us the great glory to have a Life of Our Will upon the earth veiled by your mortal castoffs, and you the great good of possessing Him, you will feel flow in your castoffs, as rapid sea, the happiness, the joys, the firmness of good, the love that always loves, **the sweetness, the tastes**, the conquests of your Jesus will also be yours. **Your castoffs will continue the office of sufferings down here, but they will have a Life of Divine Will that will sustain Him, and He will make use of them to develop the Life of His conquests and Divine victories in the human castoffs. Hence always ahead in My Will.**”*

V 33: October 7, 1934

*Now as in the Creation we created a sun that with its working light and heat it gives light to everyone, it transforms the face of the earth and goes sowing in every single plant to some the colour, to some the perfume, to some the sweetness **there is nothing in which the sun doesn't cast its effect, almost as seed of maturation, in order to make all plants suitable in order to feed Man and give him pleasure with so many tastes, almost innumerable.** Thus Our Supreme Being keeping for himself the noblest part of Man, that is the soul, more than sun, We fix his interior, We dart it, mold it, and as We touch it more than solar light, We cast the seed of the thought in the intelligence, the seed of Our memory in the memory, the seed of Our Will in his, the seed of the Word in the voice, the seed of the motion in the works, the seed of Our Love in the heart, and so on with all the rest.*

Now if she is attentive to Us working the field of her soul together with Us, because We never withdraw Our Divine Sun, at night and in the daytime We are above her, more than (a) tender mother, now to feed her, now to warm her, now to defend her, now to work together, and to cover her and hide her in Our Love. Hence, We will make a beautiful harvest that will serve to feed them with Us, and to praise Our Love, Our infinite Power and Wisdom and if she doesn't stay attentive to Us, Our Divine Seed remains suffocated, without producing the good that it possesses and she remains

fasting, without the Divine Foods, and We remain fasting of her love.

How sorrowful it is to sow without harvesting, but with everything Our Love is so much, that We don't leave, We continue to dart her, to warm her, almost as sun that is not tired of making its little pass of light, in spite that it doesn't find neither plant, nor flowers, where to cast the seed of its effects. Oh! How many more goods would the sun do if it might not find so many sterile earths, stones and abandonment by Man. Thus We, if We might find more souls that might give Us attention, We would give so many goods as to transform creatures into living saints and our faithful copies. However, in Our Divine Will there is no danger that she doesn't receive Our daily sowing, and that she doesn't work together with her Creator in the field of her soul. Therefore, always in My Fiat I want you, nor give thought of other, thus We will make a beautiful harvest, and you and I - we will have abundant foods, to be able to furnish the others, and we will be happy with one sole happiness."

For God there is no taste more delightful to feed on than the acts of the creature fused into His Divine Will with His Love

V 29: March 23, 1931

"My daughter, in every act of the creature there is a triple act: first is formed the act the creative strength; the creature onto the act of creative strength forms the act of her working love, that becomes fed by the creative strength, and according to the intensity of the love of the creature, her prolixity, the good, the value that her act contains; thus it receives more or less the food of the act of the creative strength, because there is no taste and delight more beautiful and pleasing for God, than to feed (on) than the acts of the creature. And this is because seeing of Ours in the human act, We feel as proprietors, recognized by them, We feel them as affiliated, not distant children but nearby, indeed unified with Us, who make for Us a crown of so many children, that justly want of Ours and We, with all love, gladly We give Our

food to their acts, more so that fed by Us they will grow as noble children worthy of their Celestial Father.

Now to the Act of creative strength and the Act of the working love of the creature follows the Act of the love of satisfaction. Every act could not be said (to be) complete nor to give the just value, if it might lack a comma, a point, any shade; a labour if it is not completed, not only can't it be given value, but it cannot receive honour and glory. Whence after the working love rises the love of thankfulness, of thankfulness and of giving to God all that is of God. The creature has received from God the first Act of His Work, she has followed it with her working love, but fed by God, she completes it with the greatest love, with giving to God that which from God has had beginning. Behold the ultimate point and the most beautiful shade of the act of the creature, which God Himself benigns to give His divine appreciation and feels honoured and glorified with the little gift received, and in virtue of this He gives to the creature other occasions to make other acts done in order to always hold her near and in continuous correspondence."

God calls His children to come and taste the Beautiful Foods He has prepared

V 29: April 24, 1931

We find ourselves in the conditions of a father who having many children prepares lunch, and while he prepares it he is all festive thinking that his children won't be fasting, but (that) they will eat of his; then he sets the table, prepares the plates with the diversity of the foods that he has prepared, then he calls the children so that they come to taste the beautiful foods that he has prepared, but the children don't listen to the voice of the father, and the lunch remains without anyone touching it. What is not the sorrow of this father in seeing that the children do not sit at his table and do not eat any of the foods that he has prepared! (For) he himself to look at the table full of foods causes him sorrow. Such are we in seeing that creatures do not take care of the so many works that we have done with so much love for them.

Therefore, how much more you will take of Ours, more Divine Life you will receive, you will make Us more content and you will heal for Us the profound wound of human ingratitude."

The Taste of Sacrifice and the Yeast in the Bread of the Divine Will

V 29: May 10, 1931

"My daughter, as the yeast holds the virtue to leaven the bread, thus My Will is the leavening agent of the acts of the creature; as she calls My Divine Will into her acts, thus they remain fermented by Him and they form the Bread of the Kingdom of My Volition. Now the yeast is not enough in order to make a lot of bread, but there is needed a lot of flour, there is needed one who must complete these acts to unite flour and yeast, there is needed the water, bond of union in order to be able to knead flour and yeast, in order to make that the yeast might communicate the leavening virtue and the flour might receive it; then there is needed the fire in order to cook this bread, in order to form it (as) bread to feed on and to digest. Now isn't there needed more time, more acts in order to form it than to eat it? The sacrifice is in forming it, to eat it one does it immediately and the taste of the sacrifice is felt.

Whence, My daughter, the yeast of My Divine Fiat is not enough that holds only the virtue to ferment your acts, to empty them of the human volition in order to convert them into Bread of Divine Will, but there is needed a continuation of acts, of sacrifices, and for a long time, in a way that My Volition with His leavening virtue will ferment/leaven all these acts, in order to form a lot of Bread and to hold it prepared and reserved for the children of His Kingdom. When everything will be formed, there remains to dispose the events, and this is easier and is done more immediately, because it is in Our Power to move the reasons accordingly in order to do what We want. Didn't I do as much for the Redemption? My long thirty years of My hidden life were as yeast, in which all My Acts were leavened in order to form and to leaven the great good of the Redemption, the brief life of My public life and My Passion.

It was My leavened Bread that My Divine Will formed and leavened in My Acts, that as Bread broken to everyone and I gave it to eat in order to make that everyone might receive the Bread of the redeemed, in order to acquire the necessary strengths in order to put themselves in safety. Therefore, do not give it any thought, think to make it your duty and do not let any act of yours escape in which there isn't put the yeast of My Divine Will, so that your being remains fermented by Him, and I will think of all the rest."

***“The repeated Acts are none other than
Divine Kitchen that form the Celestial
Table for the creature”***

V 29: June 8, 1931

"More so that every act, word, thought done in Our Divine Volition, forms the Food of the soul, the Food conserves the Life, makes her grow and maintains the necessary strength in order to be able to form sufficient foods in order to not be able to remain fasting, hence the continued Acts are none other than foods that have been prepared for one day to the other, in order to always (have) something with which to feed herself. If the Acts not are not done, she won't have Food, hence the poor creature won't have anything that satisfies (her) hunger, therefore the Life of the Acts, good, holy and divine will die in her.

If then the Acts are not continuous, but of such in so much, she will have scarce foods, and when the food is not sufficient the life of the good grows weak, and the weakness makes one lose the taste and the appetite to feed herself. Instead, when the Acts are continuous, every Act holds its exercise: some make food, some water, some fire in order to cook them, some condiments in order to make it taste in a way as to satisfy the appetite; in short the repeated Acts are none other than divine kitchen, that form the celestial table for the creature. And oh, how beautiful it is to see the creature that [with] the continuation of her acts in Our Fiat she prepares divine foods, and feeds on the foods of her celestial country!

Because you should know that one holy thought calls the other, one word, one good act calls the other and one serves to the other as to feed itself, and the food forms the life."

***The enchanting flowers, fruits, tastes and
sweetnesses in Creation and how
celebrating them with continuous Acts
gives the soul rule and regime in the
Divine Will***

V 29: July 23, 1931

"My daughter, behold therefore in the Creation there were so many preparations, as preparatory to one of the most solemn Feasts, that Our Divinity wanted to solemnize with the creature even from the beginning of her existence. What thing didn't we prepare in order to make this Feast be one of the most solemn - skies plastered with stars, sun radiant with light, refreshing winds, seas, flowerings and enchanting fruits with the variety of so many tastes and sweetnesses. After having everything prepared We created Man so that he might celebrate, and We together with him; it was just that the Master of the Feast, who had prepared it with so much love, might assist and might enjoy it together, more so that the substance of the Feast was formed (by) the company of the guests who were wanted at the Feast, and in order that this Feast might never be interrupted between Us and Man, We gave him Our same Will that regulated Our Divine Being, so that one might be the regime and the rule between God and the creature.

Whence as Man withdrew from our Will he lost Our regime and Our rule, and We finished celebrating on both parts. Whence as you do your acts in Him and you remember all that We do in the Creation in order to prepare Our Feast with the creature, We feel that Our Fiat is your regime and your rule. This ties and presses Us anew and forms for Us the New Feast and makes Us repeat that of the Creation."

***The soul's taste purified in the Divine Fiat
admits her to feed off the Divine
Happiness invested in all Creation***

***Suffering the Divine Privations bring the
Resurrection of New Life to the soul and a
greater infusion of Divine Truths***

V 25: December 13, 1928

I was fusing myself in the Holy Divine Volition, and as I accompanied Its acts done in the Creation, my sweet Jesus, moving in my interior, told me:

“My daughter, all created things were created by Us with a dose of happiness, one distinct from the other; so, each created thing brings to Man the kiss, the air that delights, the Life of Our happiness. But do you know who feels all the effects of Our many happinesses which are spread in the Creation descend into her interior, to the point of remaining soaked with them like a sponge - one who Lives in Our Divine Will. Our happinesses are not foreign to her, because, since she has her taste purified by Our Fiat and not corrupted by the human will, her taste and all of her senses have the virtue of enjoying all the happinesses which are present in the created things, and We feel so much happiness and joy in seeing one who does Our Will as though sitting at the banquet of Our happinesses and feeding herself with as many different bites for as many as are the happinesses present in the created things. Oh! How beautiful it is to see the creature happy.”

At that moment, Jesus kept silent, and I heard the sound of the harmonium playing in the chapel; and Jesus pricked up His ears to listen, and then He added: *“Oh, how happy I feel because this sound delights the little daughter of My Will. And I, in hearing it, delight together with her. Oh, how beautiful it is to be delighted together. To make one who loves Me happy is the greatest of My happinesses.”* And I: *‘Jesus, my Love, my happiness for me is You alone, all other things hold*

no attraction over me.' And Jesus: "Certainly the greatest happiness for you is I, because I contain the source of all joys and happinesses; but I enjoy in giving you the small happinesses and just as I Myself feel them and enjoy them, I want you to feel them and enjoy them together with Me." Then, I was thinking to myself: 'Jesus delights so much when I delight in the many happinesses which He spread in the Creation; and why, then, does He grieve me so much, and He renders me so unhappy, to the point of feeling as if I had no life without Him? And in feeling myself without life, all happinesses lose life over my poor soul!' And Jesus added: "**My daughter if you knew what the utility of My privations is You feel yourself lifeless without Me, you feel you are dead; yet, over that pain and that death My New Life is formed;** and this New Life brings you the new manifestations of the Life of My Divine Will. In fact, since your pain is a divine pain, which has the virtue of making you feel death, but without dying, it has the virtue of making My very Life rise again, with the enchantment of My Truths. The pain of My privation prepares the place for My New Life and disposes your soul to listen to and to comprehend the important Truths on My Divine Fiat.

If I did not deprive you of Me so very often, you would not have had the new surprises of your Jesus, His many teachings. Have you yourself not seen how, after you have been without Me and you thought that everything was over for you, My Life would rise again in you and, all love and festive, I would set about giving you My lessons? So, when I deprive you of Me, I remain hidden in you and I prepare the work to give you, and My New Life to rise again. I too suffered the pain of death, to make creatures rise again in the pain of My Death. Death, suffered in the divine order and in order to fulfill the Divine Will, produces Divine Life, so that all creatures might receive this Divine Life. And, after having suffered so many deaths, I wanted to really die - how many goods did My Resurrection not produce? It can be said that with My Resurrection all the goods of My Redemption rose again, and with it all goods rose again for creatures, as well as their very life. Therefore, be attentive, and let Me do."

“If Jerusalem gave to Rome the Life of Religion and therefore of Redemption, Rome will give to Jerusalem the Kingdom of the Divine Will.”

V 25: October 3, 1928

My poor mind was thinking about many things regarding the Divine Will - especially about how Its Kingdom could come, how It could spread... and many other things which it is not necessary to write on paper. And my beloved Jesus, moving in my interior, told me: *“My daughter, if Rome has the primacy of My Church, she owes it to Jerusalem, because the beginning of Redemption was precisely in Jerusalem. In that homeland, from the little town of Nazareth I chose My Virgin Mother; I Myself was born in the little town of Bethlehem, and all of My Apostles were from that homeland. And even though, ungrateful, she did not want to recognize Me and rejected the goods of My Redemption, it cannot be denied that the origin, the beginning, the first people who received the good of It, were from this city. The first criers of the Gospel, those who established Catholicism in Rome, were My Apostles, all from Jerusalem - that is, from this homeland.*

Now there will be an exchange: if Jerusalem gave to Rome the Life of religion and therefore of Redemption, Rome will give to Jerusalem the Kingdom of the Divine Will. This is so true, that just as I chose a Virgin from the little town of Nazareth for the Redemption, so I have chosen another virgin in a little town of Italy belonging to Rome, to whom the Mission of the Kingdom of the Divine Fiat has been entrusted. And since this must be known in Rome just as My coming upon earth was known in Jerusalem, Rome will have the great honour of requiting Jerusalem for the great gift received from her, which is Redemption, by making known to her the Kingdom of My Will. Then will Jerusalem repent of her ingratitude and will embrace the Life of the religion which she gave to Rome; and, grateful, she will receive from Rome the

Life and the great Gift of the Kingdom of My Divine Will. And not only Jerusalem, but all of the other nations will receive from Rome the great Gift of the Kingdom of My Fiat, the first criers of It, Its Gospel - all full of peace, of happiness and of restoration of the creation of Man.

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

Now, by sinning, Man caused all of these seeds of happiness which God had infused in him in creating him to fall ill, and therefore he lost the taste to be able to enjoy all the happinesses contained in Creation. It happened as to a poor ill one, who cannot enjoy all the flavours contained in foods; on the contrary, he feels heaviness; food itself converts into pain; everything gives him nausea; and if he takes it, it is not because he enjoys it, but in order not to die. On the other hand, one who is healthy feels flavour, strength, warmth, because his stomach has the strength to assimilate the goods contained in foods, and he enjoys them.

The same happened in Man: by sinning, he caused the seeds and the very strength to be able to enjoy all the happinesses contained in Creation to fall ill; and many times they convert into pain. Now, with the return of Man into My Divine Fiat, the seeds will acquire health, and he will acquire the strength to assimilate and to enjoy all the happinesses present in the Order of Creation. So, a contest of happiness will start for him; everything will smile at him, and Man will return to be happy as God had created him.” Deo Gratias

The maturation of the soul in the Divine Will depends on her embrace of the Cross

V 23: November 6, 1927

“My daughter, the Cross matured the Kingdom of the Redemption, completed it, and put itself in custody of all the redeemed, in a way that if one makes themselves guarded by the Cross, she receives in herself the effects that a matured fruit contains, that contains taste sweetness and vital humours, and it makes her feel the whole good of the Redemption, in a way that she matures together with the fruit of the Cross, and is disposed to return in the Kingdom of My Will, because the Cross also matures the Kingdom of My Will. In fact, who has disposed you to make you Live in Him? Has it not maybe been the Cross of so many years that matured you as a beautiful fruit, it took away from you all the sour/unripe tastes that the earth contains, all the attacks of the creatures, converted them in you into divine sweetness, putting itself - the cross - to watch, so that nothing might enter in you that might not be holy, that might not give of Heaven.

The cross has done none other than make flow in you all the vital humours, it formed in you your Jesus, and your Jesus, finding you mature, formed the Kingdom of His Divine Will in the depth of your soul. And assuming Myself (as) Teacher with all love I spoke to you and I speak to you of Him, I have taught you His ways, the Life that you must hold in Him, the prodigies, the power and the beauty of My Kingdom.

You must know that every time that your Jesus decides to manifest a Truth so much is (My) love for it, that I bilocate My own Life in every single Truth that I manifest, in order to make every Truth hold the power of forming a Divine Life in creatures. Do you see therefore what it means to manifest to you one Truth less or one Truth more - to put forth a Divine Life in jeopardy, to put it in peril, because if it doesn't become known, loved and appreciated, it is a Divine Life that doesn't receive its fruit and that doesn't receive the honours that are appropriate to it.

Behold therefore I love so much the Truths that I manifest, because there is My Life that races within, and I love so much that it be known. How very different is My Work from that of creatures, if they speak, teach, work, there doesn't remain their life in the word and in the work, therefore they don't regret it so much if their words and works don't have their fruit. Instead, I regret it a great, great deal, because it is Life that I make race in that I manifest.”

Acts done outside of the Divine Will have no value or taste for Jesus

V 22: September 4, 1927

“My daughter, the littlest motion, even the littlest breath done in the Divine Will, is all of God; and because it is His own, He finds in it everything that is His. In the Act done in My Divine Fiat He finds Divine Sanctity, He finds His Light, He finds His Goodness, His Love, His Power; that Act lacks nothing of what belongs to God. Therefore, they can be called Divine Acts, which are the most beautiful, the holiest and the most welcome; and before these Acts, all other acts, as good as they may be, lose their value, their taste and can never please Me.

It happens as to a lord, who is extremely rich; he possesses riches, gardens, farms with the most beautiful fruits, which no one can equal. Now, since this lord knows that no one else has fruits and good things like his own, if his sons or his servants bring him the fruits of his own gardens, he appreciates them, he enjoys them with love, eating of them to his fill; but if they bring him fruits from someone else's farms, he will not enjoy them, because he will immediately notice the difference; he will find them defective, unripe and disgusting, and will lament to his own for they dared to bring him things and fruits which are not his. The same happens to Us: everything that is done in Our Divine Will is Our own - the fruits of Our boundless farms; and because they are Our own things, We find nothing in them which is unworthy of Our Divinity; and therefore We take all delights in receiving them.

On the other hand, what is done outside of Our Divine Will is something extraneous to Us, it lacks the divine imprint, it is without the fullness of tastes, of Light, of Sanctity, of Sweetness. Even in the most good things, the human will always puts the unripe part, which ruins the taste of the most beautiful things. And so, seeing that those are not things from Our farms, the fruits of Our Divine Will, We put them aside, and many times We do not even look at them. Therefore, I recommend to you: let nothing escape you which does enter the Light of My Supreme Will, so that everything may be Our own and highly pleasing to Us.”

The Soul fusing her acts into the Divine Will tastes the Light of the Divine Fiat converting passions into Virtues

V 21: March 22, 1927

“Similarly, as My Volition rises, all human acts rest enveloped with light, they take their place of honour in My Will, [and] each receives its special tint of beauty and the tone of the Divine colours - in such a way that the soul remains transfigured and covered with an indescribable beauty. As the Sun of My Volition rises It places in flight all the evils of the soul and takes away the numbness produced by the passions. Rather, before the Light of the Divine Fiat the same passions taste that Light and seek to convert themselves into virtues so they may give homage to My Eternal Volition. As It rises all becomes joy, [even] the very sufferings [which], like the seas of the night, create fear in the poor creature. Where My Volition rises It puts to flight the night of the human will and removing every fear It thoroughly forms Its gold in those pains, and with Its Light It invests the bitter waters of suffering and crystallizes them into seas of sweetness, so as to form an enchanting and admirable horizon. What can My Volition not do? It can do all and wants to give all; [and] where It rises, It does things worthy of Our creative hands.”

The Knowledges of the Divine Fiat form a Net to capture souls for the Kingdom

V 20: November 2, 1926



I continued my living in the Divine Fiat, and while doing my acts in It, I absorbed Light; and as it formed Its reflections, as many threads of Light come out, which formed a Net of Light that extended over the earth in order to catch the creatures. And Jesus, moving in my interior, told me: “*My daughter, every time you go around in My Will, you take more Light in order to form the*

Net with which to catch the creatures. And do you know what this Net is? It is My Knowledges. The more Knowledges I manifest to you about the Eternal Fiat, the more I dispose and expand the net in order to catch the souls who must Live in My Kingdom; and this disposes the Lord to give them to you. When you go around in Our Will, by virtue of It, your acts become Light, and extend so much as to touch the Divinity and draw more light of truth into the midst of creatures.”

Then, while I continued my round in everything that has been done in the Supreme Will, I arrived at everything that my Celestial Mama had done in It, and I said to Her: “*Sovereign Queen, I come to hide my little love in the great Sea of your Love, my adoration toward God in the immense Ocean of yours. I hide my thanksgivings in the Sea of yours; I hide my supplications, my sighs, my tears and pains in the Sea of yours, so that my sea of Love and yours may be one, my adoration and yours may be one, my thanksgivings may acquire the vastness of your own expanses; my supplications, tears and pains may become one single Sea with yours, so that I too may have my seas of Love, of adoration, etcetera.*

And just as your Sovereign Height impetrated with this the longed-for Redeemer, so I too may present myself before the Divine Majesty with all these Seas, in order to ask, to beseech – to implore the Kingdom of the Supreme Fiat. My Queen Mama, I must use your very life, your very Seas of Love and of Graces, to conquer It to make It concede Its Kingdom upon earth, just as You conquered It to let the Eternal Word descend. Don't You want to help your little daughter by giving me your Seas, so that I may obtain that the Kingdom of the Supreme Fiat come soon upon earth?'

***Jesus did not write on earth but awaited
Luisa to write in her and through her
His New Gospel for the New Creation***

V 20: January 30, 1927

I was thinking to myself: 'My sweet Jesus told me many times that I was to imitate Him in everything; yet He never wrote. Only once it is said in the Gospel that He wrote, and not even with a pen, but with His finger; as for me, instead, He wants me to write. So, He wants to make me go out of His imitation – He did not write at all, and I must write so much.' Now, while I was thinking of this, He came as a gracious little child; and placing Himself in my arms, drawing His face close to mine, He told me: "My daughter, give Me your kisses, and I will give you mine."

*Then, after I kissed Him various times, He incited me to kiss Him again, and then He said to me: "**My daughter, do you want to know why I did not write? Because I was to write through you. It is I who animate your intelligence, who feed you the words, who give motion to your hand with mine, to make you hold the pen and write the words on paper. So, it is I who write, not you. You do nothing but pay attention to what I want to write. Therefore, all your work is attention – the rest, I do all by Myself. Do you yourself not see how many times you do not have the strength to write and you decide not to do it, and in order to make you touch with your own hand that it is I who write, I invest you, and animating you with my***

own Life, I Myself write what I want? How many times have you not experienced this? Now, since an age was to pass before making known the Kingdom of the Supreme Fiat, to allow some time in order to first make known the Kingdom of Redemption and then the other one, of the Divine Fiat, I decreed not to write at that time, but to write together with you, through you, when this Kingdom would be nearer, also to give a new surprise to creatures of the excess of Love of this Will of Mine – what It has done, what It has suffered, and what It wants to do for love of them.

Many times, my daughter, novelties bring new life, new goods, and creatures are very much drawn to novelties, and let themselves be as though carried by the novelty. More so, since the novelties of the new manifestations about My Divine Will, which have a divine strength and a sweet enchantment, and which will rain down like celestial dew upon souls burnt by the human will, will be bearers of happiness, of light and of infinite goods.

There are no threats in these manifestations, nor any fright; and if there is anything about fear, it is for those who want to remain in the maze of the human will. But then, in all the rest, one can see nothing but the echo, the language of the Celestial Fatherland, the balm from on high which sanctifies, divinizes and makes the down payment of the happiness which reigns only in the Blessed Fatherland. This is why I delight so much in writing what regards the Divine Fiat – because I write things which belong to My Fatherland.

Too perfidious and ungrateful will be those who will not recognize in these manifestations of mine the echo of Heaven, the long chain of love of the Supreme Will, the communion of goods of our Celestial Father, which He wants to give to creatures; and as though wanting to put aside everything that has passed in the history of the world, He wants to begin a New Era, a New Creation, as if the new history of Creation were just now beginning. Therefore, let Me do, because whatever I do is of highest importance.”

After this, I said to Him: *‘My Love, it seems that, more than anything You love this Kingdom of the Eternal Fiat very much; in It You concentrate all your Love, all your Works, and You almost boast that they will serve this Kingdom. If You love It so much, when will It come? Why don’t You hasten in making It come?’* And Jesus added:

“My daughter, when the Knowledges about My Divine Will have done their course, in view of the great good which they contain - goods which no creature has thought about until now, that the Kingdom of My Will will be the outpouring of Heaven, the Echo of the Celestial Happiness, the fullness of terrestrial goods - so, in view of this great good, unanimously, they will yearn, they will ask that My Kingdom come soon. And so does the whole Creation in Its mute language - mute only in appearance, because inside of It there is My Will, asking for Its rights with loud and eloquent voice, to be known, to dominate and to reign over all.

Therefore, one will be the Echo from one end of the earth to another, one the sigh, one the prayer which will be unleashed from all beings: ‘May the Kingdom of the Supreme Fiat come’. Then, triumphantly, It will come into the midst of creatures. From here the necessity of the Knowledges. These will be incitements, and will whet the appetite of creatures for tasting a Food so delicious; and they will feel all the will, the yearning, to live in a Kingdom so happy, so as to free themselves from the tyranny and the slavery in which their own wills have kept them. And as they advance in the knowledge of all the manifestations, of the goods contained in the Supreme Fiat, they will find your norms – how you have turned Heaven and earth upside down, going around everywhere and asking that this Kingdom might soon become known. They will find what you have suffered to obtain for them such a great good, how they must conduct themselves, and what they must do in order to have free access to live in It.

Therefore, it is necessary to make everything known, so that My Kingdom may be all complete, and nothing may be lacking to It, either the greatest or the smallest things. So, certain things which

to you seem to be small, may be a divine rock transformed into most pure gold, which will form part of the foundations of the Kingdom of My Supreme Will.”

After this, I was thinking to myself: *‘My sweet Jesus sings so much the praises of the happiness of the Kingdom of the Supreme Fiat; yet He Himself who is the very Divine Will, and My Celestial Mama who possessed It as whole, were not happy on earth; rather, they were the ones who suffered the most on earth. And even myself – He says that I am the firstborn daughter of His Will, yet He has kept me forty-three years and more confined in a bed, and Jesus alone knows what I have suffered. It is true that I have also been a happy prisoner and I would not exchange my happy destiny even if they offered me sceptres and crowns, because what Jesus has given me has rendered me more than happy; yet, apparently, to the human eye, this happiness disappears. Therefore, it seems that this happiness spoken by Jesus clashes if one thinks of His pains, of those of the Sovereign Queen, and of my own state, the least of His creatures.’* But while I was thinking about this, my sweet Jesus, surprising me, told me:

*“My daughter, there is an immense difference between one who must form a good, a kingdom, and one who must receive it in order to enjoy it. I came upon earth to expiate, to redeem, to save Man; and in order to do this I had to receive the pains of creatures, and take them upon Myself as if they were My own. My Divine Mama, who was to be co-redemptrix, was not to be dissimilar from Me; rather, **the five drops of blood which She gave Me from Her most Pure Heart in order to form My little Humanity, came out of Her crucified Heart. For Us the pains were offices which We came to fulfill, therefore they were all voluntary pains, not impositions of a fragile nature.** However, you must know that in spite of so many pains of ours, which We had in order to carry out our office, highest happiness, unending and ever new joys, continuous Paradise, were inseparable from Me and from My Queen Mother. It was easier for Us to separate from our pains - because they were not things intrinsic to Us, things of nature, but things of office – than to separate from the Sea of the immense happinesses and joys*

that the Nature of Our Divine Will, which We possessed, produced in Us as things which were our own and intrinsic to Us. Just as the nature of the sun is to give light, and that of water to quench one's thirst, that of fire to warm and to turn everything into fire – and if they did not do so, they would lose their nature – so it is the nature of My Will to make Happiness, Joy and Paradise arise, wherever It reigns. Will of God and unhappiness does not exist, nor can exist; or, Its complete fullness does not exist, and this is why the rivulets of the human will form bitteresses for the poor creature.

For Us, because the human will had no access into Us, happiness was always at its peak, the seas of joys were inseparable from Us. Even when I was on the Cross, and My Mama was crucified at My divine feet, perfect happiness never disassociated from Us; and if this could happen, I would have had to go out of the Divine Will, disassociate Myself from the Divine Nature, and act only with the human will and nature.

Therefore, our pains were all voluntary, chosen by our very selves as the office which We came to fulfill – they were not fruits of the human nature, of fragility, or of the imposition of a degraded nature. And besides, don't you remember that your pains too are pains of office - voluntary pains? In fact, when I called you to the state of victim, I asked you if, voluntarily, you would accept; and you, with full will, accepted, and pronounced the Fiat. Some time passed, and I repeated to you My refrain – if you would accept to live in and with My Divine Will; and you repeated the Fiat which, regenerating you to New Life, made you Its daughter, to give you the office and the pains which befit It for the fulfillment of the Kingdom of the Supreme Fiat.

My daughter, voluntary pains have such power over the Divinity, as to have the strength, the empire, to tear the womb of the Celestial Father, and from this tearing which they form in God, make seas of graces overflow, forming the triumph of the Supreme Majesty and the triumph of the creature who possesses this empire of her voluntary pains.

Therefore, both for the great portent of Redemption and for the great prodigy of the Kingdom of My Fiat, voluntary pains were needed - pains of office, which were to be animated by a Divine Will; and holding empire over God and over creatures, they were to give the great good which their office enclosed.

Therefore, My praised happiness of the Kingdom of the Divine Fiat does not clash, as you say, just because I was the Divine Will Itself and I did suffer, and just because I have kept you in bed for so long. one who must form a good, a kingdom, must do one thing – suffer, prepare the necessary things, and conquer God in order to obtain it; those who must receive it must do something else - that is, receive it, appreciate it, and be grateful to the one who has battled and suffered and, after winning, gives them his conquests to make them happy.

Therefore, the Kingdom of My Will in the midst of creatures will bring the Echo of the Happiness of Heaven, because one will be the Will that must reign and dominate in both one and the other. And just as My Humanity was formed from the most pure blood of the crucified Heart of the Sovereign Queen, and Redemption was formed from My continuous crucifixion, and on Calvary I placed the seal of the Cross on the Kingdom of the redeemed ones; in the same way, the Kingdom of the Supreme Fiat will come out of a crucified heart, as My Will, crucifying yours, will issue Its Kingdom, and happiness for the children of Its Kingdom.

This is why, from the time I called you to the state of victim, I always spoke to you about crucifixion; and you thought it was the crucifixion of hands and feet, and I let you run in this crucifixion. But it was not this one; it would not have been enough to make My Kingdom come out. The complete and continuous crucifixion of My Will in your whole being was needed; and this was precisely what I intended to speak to you about – that your will would undergo the continuous crucifixion of Mine, in order to issue the Kingdom of the Supreme Fiat.”

Luisa's repugnance in writing

V 2: September 22, 1899

And He added: *“When a person has tasted the sweetness of a food and then is forced to take the bitter, in order to remove that bitterness he doubles his desire to taste the sweet, and this does much good to that person, because if he always tasted the sweet, without ever tasting bitterness, he would not take the sweet into great consideration. But if he always tasted bitterness, without knowing the sweet, by not knowing it, he would not even desire it; therefore, both one and the other do good. So it is good for you also.”* And I: *‘My Jesus, most patient in bearing a soul so miserable and ungrateful – forgive me. It seems to me that this time I want to investigate too much.’* And Jesus: *“Do not be disturbed; it is I Myself who raises these difficulties in your interior, to have the occasion to converse with you and also to instruct you in everything.*

Deciding to Live in the Divine Will purges the palate of the soul from earthly tastes and gifts her the Divine Food

V 19: April 9, 1926

I was thinking to myself: *‘My sweet Jesus says many great, admirable, highest and wonderful things about the Will of God, yet it seems to me that creatures do not have that concept which It deserves, nor that great impression of the wonders which are in It. On the contrary, it seems that they place It on the same level as the virtues, and maybe they care more about those, than about the Most Holy Will of God.’* And my always lovable Jesus, moving in my interior, told me: ***“My daughter, do you want to know why? Because their palates are not purged, and they are accustomed to the ordinary foods of this low world, which are the virtues, and not to the celestial and divine food, which is My Will. This Celestial Food is appreciated only by those who consider earth, things, and even people, as nothing, or as fully ordered in God.***

*The virtues which can be practiced on earth are rarely exempt from human purposes, from self-esteem, from self-glory, love of appearing and of pleasing people. All these aims are like many tastes for the ordinary palate of the soul; and many times one operates more for these tastes than for the good that the virtue contains. **This is why virtues breach more easily – because the human will always gains something.** On the other hand, the first thing that My Will knocks down is the human will, and It tolerates no purpose which gives of human. My Will is from Heaven, and wants to place in the soul what is divine and what belongs to Heaven; therefore one's own self remains on an empty stomach and feels itself dying. So, in feeling her own self dying and in losing the hope of having any other food left, the soul makes up her mind to take the Food of My Will; and as she takes it, her palate being purged, she feels the taste of the Food of My Will, which is such that she would not exchange it at the cost of her life.*

My Will does not know how to compromise, as virtues do, with the low and little things that can be done on earth; rather, It wants to keep everything and everyone as a footstool at Its feet, and change the whole interior of the soul and the very virtues into Divine Will.

In a word, It wants Its own heaven in the depth of the soul, otherwise It would remain hindered, and would not be able to carry out Its Divine Life. So, here is the great difference which exists between the virtues and my Will - between the sanctity of one and of the other: the virtues can be of creatures and can form a human sanctity at the most; my Will is of God and can form a Sanctity which is fully divine. What a difference! However, since the creatures are used to looking down below, they are more impressed by the little lamps of the virtues, than by the great Sun of my Will.

Desire for a Good purges the soul and whets her appetite for the Food of Jesus.

V 19: September 3, 1926

I was feeling all identified with my sweet Jesus, and I was praying Him from the heart to watch over my poor soul, so that nothing might enter into me which was not His Will. Now, while I was doing this, my dear Good, my sweet Life, moved in my interior and told me: ***“My daughter, the desire for a good, for knowing it, purges the soul and disposes her intelligence to comprehend it, her memory to remember it; her will feels its appetite for it being whet, to make of it its Food and Life; and it moves God to give her that good and to make it known.***

So, the desire for a good, for knowing it, is like the appetite for food. When there is appetite, one feels the taste, eats with pleasure, remains satisfied and content with having taken that food, and is left with the desire to enjoy it again. On the other hand, if there is no appetite, that same food which is enjoyed so eagerly by someone, causes nausea and disgust to someone else who has no appetite, and he may reach the point of suffering because of it.

Such is the desire for the soul - it is like appetite; and in seeing that the desire for My things is her delight, to the point of making of them her Food and Life, I abound – I abound so much in giving, that I never tire of giving. On the other hand, one who does not desire them, because the appetite is missing, will feel nausea for my things, and that Gospel saying will be repeated:

‘It will be given to one who has, while one who does not desire My Goods, My Truths - celestial things, will be deprived of the little he has’. Just penalty for one who does not desire, has no appetite for, and wants to know nothing about the things that belong to Me. And if he has any little thing at all, it is right that it be taken away from him and be given to those who possess much.”

Adam's acts after his sin were empty of the substance of Divine Life. The Humanity of Jesus is the Tree of Life which will produce the Fruit of the Fiat Voluntas Tua on earth as It is in Heaven.

V 18: January 28, 1926

I was thinking about the Holy Divine Volition, and I thought to myself: *'How can it be that Adam, after sin, having broken his will from that of God, lost strength, dominion, and his acts were not so pleasing to God as to form His delight? Indeed, before sinning, Adam had done his acts toward God, he had learned them; why then, in repeating them afterwards, they no longer sounded the same sound, they no longer contained the fullness of Divine Love and the complete Glory of God?'* Now, while I was thinking of this, my lovable Jesus moved in my interior, and through a light that He sent to me, told me:

"My daughter, first of all, before he withdrew from My Will, Adam was My son. He contained My Will as centre of his life and of all his acts, therefore he possessed a strength, a dominion, an attractiveness which was all divine. His breath, his heartbeat, his acts gave of the divine; all of his being gave off a celestial fragrance, which drew Us All toward him. So, We felt wounded from all sides by this son; if he breathed, if he spoke, if he did even the most innocent, indifferent and natural things, those were wounds of Love for Us. And We, amusing Ourselves with him, filled him more and more with Our goods, because everything he did came from one single point, which was Our Will; therefore, We liked all of him - We found nothing which might displease Us.

Now, after sin, Adam descended from the state of son and reduced himself to the state of servant; and as soon as he broke up with the Supreme Will, the divine strength, the dominion, the attractiveness, the celestial fragrance, went out of him. Therefore, his acts, his being, no longer gave of the divine, but were filled with a human

sensation, which, making him lose attractiveness, caused that We no longer felt wounded, but rather, We kept Our distance – he from Us, and We from him. His repeating the same acts as those he did before sinning, as in fact he did, says nothing.

But do you know what the acts of the creature are without the fullness of Our Will? They are like those foods without condiments and without substance, which, instead of being enjoyed, disgust the human palate; and so do they disgust the divine palate. They are like those unripe fruits, which contain neither sweetness nor taste; they are like those flowers without fragrance; they are like those vases, which are full, yes, but of old, fragile and ragged things. All this can serve a strict necessity of Man, and maybe a shadow, a shade of the glory of God, but not the happiness and the complete well-being of the creature, and the fullness of the glory of God.

Now, on the other hand, with what pleasure does one not eat a food which is well flavoured and nourishing? How it strengthens the whole person; the mere smell of its condiment whets one's appetite and the eagerness to eat it. In the same way, before sinning, Adam flavoured all of his acts with the substance of Our Will, and therefore he whetted the appetite of Our Love to take all his acts as the most enjoyable food for Us; and We, in return, gave him Our delicious Food – Our Will.

But after sin, poor one, he lost the direct way of communication with his Creator; pure love was no longer reigning in him; love was divided by apprehension, by fear, and since he no longer contained the absolute dominion of the Supreme Will, his acts of before, done after sin, no longer had the same value. More so, since the whole Creation, including Man, came out of the Eternal Creator as their source of Life, in which they were to be preserved only with the Life of the Divine Will. Everything was to be founded upon It, and this foundation of the Divine Will was to preserve all things as beautiful and noble, just as they had come out of God. And, in fact, all created things are just as they were created – none of them has lost anything of its origin; only man lost the life, the

foundation, and therefore he lost his nobility, the strength, and the likeness to his Creator.

But in spite of this, My Will did not leave man completely. Unable to still be his source of life and the foundation that would sustain him, because he himself had withdrawn from It, It offered Itself as medicine so that he might not perish completely. So, My Will is medicine, is sanity, is preservation, is Food, is Life, is fullness of the highest Sanctity. In whatever way the creature wants It, so does It offer Itself. If she wants It as medicine, It offers Itself in order to take away from her the fever of passions, the weaknesses of impatience, the vertigo of pride, the sickness of attachments; and so with all the rest of evils. If she wants It as sanity, It offers Itself to preserve her healthy, to free her from any spiritual illness. If she wants It as food, It gives Itself as food to make her strengths develop and grow more in sanctity. If she wants It as Life and as fullness of Sanctity – oh, then My Will makes feast, because It sees Man returning into the womb of his Origin, from which he came; and It offers Itself to give him the likeness of his Creator, the only purpose of his creation. My Will never leaves Man; if It left him, he would resolve into nothing. And if Man does not give himself to letting My Will make him a saint, My Will uses the ways to at least save him.”

On hearing this, I said to myself: ‘Jesus, My Love, if You love so much that your Will operate in the creature as in the Act in which You created her – as if there had been no fracture between your Will and that of the creature – why, in coming upon earth to redeem us, did You not give us this great good - that your Will, triumphant of everything, would place us in the order of Creation, just as we came out of the hands of our Celestial Father?’ And Jesus, coming out from my interior, pressed me all to His Heart, and with unspeakable tenderness, told me:

“My daughter, the primary purpose of My coming upon earth was indeed this one – that Man would return into the Womb of My Will, as he came out of it when he was created. But in order to do this, I had to form, by means of My Humanity, the root, the trunk, the

branches, the leaves, the flowers, from which the celestial fruits of My Will were to come out. No one can have the fruit without the tree. This tree was watered by My Blood; it was cultivated by My pains, by My sighs and tears; the sun which shone upon it was the Sun of My Will alone. Therefore, the fruits of My Will will certainly come, but in order to desire the fruits, one must know how precious they are, the good which they bring, the riches they produce.

Here is the reason, then, for the many manifestations of My Will which I have made to you. In fact, knowledge will bring the desire to eat it; and once they have enjoyed what it means to live only to do My Will, if not all, at least part of them will return to the path of My Volition. The two wills will exchange the perennial kiss; there will be no more dispute between the human will and that of the Creator; and after the many fruits It has given, My Redemption will give also the fruit of the Fiat Voluntas Tua on earth as It is in Heaven. Therefore, you, be the first one to take this fruit, and want no other food, nor any other Life but My Will alone.”

Jesus describes the state of soul when one abandons the Divine Taste for human tastes

“She had reached the point of having a taste for the most revolting things, to the point of letting a rotten fluid flow over the three powers of her soul, such that her nobility could no longer be recognized.”

V 16: November 15, 1923

So, I flung myself into His arms, to let Jesus do to me whatever He wanted. Then, again, He added: *“I could very well have done both things Myself when I came upon earth, but the creature is not capable of receiving the work of her Creator all at once, and I Myself delight in giving always new surprises of Love. And besides, the creature had profaned her taste with her own will; she had*

caused the breath of her soul to stink with so many ugly things as to be disgusting to Me. She had reached the point of having a taste for the most revolting things, to the point of letting a rotten fluid flow over the three powers of her soul, such that her nobility could no longer be recognized.

Therefore, first I had to take care of all this with My Redemption, giving her all the remedies, giving all these evils the bath of My Blood in order to wash them. Had I wanted to do both things, since Man was so dirty, blind and deaf, rendered so by his human will, he would not have had the eyes of the intelligence to comprehend My Will, nor the ears to listen to It, nor the heart to receive It. And My Will, not being understood and finding no place in which to dwell, would have turned back to Heaven again.

Therefore, it was necessary that man comprehend the goods of Redemption first, so as to dispose himself to comprehend the good of the Fiat Voluntas Tua on earth as it is in Heaven. The same would have happened with you also, if at the beginning, when I began to speak to you, I had spoken to you about My Will: you would not have understood. I would have behaved like a teacher who, instead of teaching the first letters of the alphabet to his disciple, wanted to teach him sciences and foreign languages. Poor boy, he would get confused and would learn nothing.

Instead, I wanted to speak to you of suffering, of the virtues – things which are more accessible and more tangible for human nature, and which can be called the alphabet of the Christian life, the language of the exile and of those who aspire to the Celestial Fatherland.

On the other hand, My Will is the Language of Heaven, and It begins there where all other sciences and virtues end. My Will is Queen who dominates everything and crowns everyone, in such a way that before the Sanctity of my Will all other virtues shrink and tremble. This is why I wanted to act as your teacher of the alphabet first - to dispose your intelligence, to then move on to act as your celestial and divine teacher, who only knows about the language of the Fatherland and of the highest science which My

Will contains. First I had to remove from you the taste for anything, because the human will has this poison: it makes one lose taste for the Divine Will. In all created things, since they had come out of Me, I had placed a Divine Taste; but by doing her will, even in holy things, the soul does not find this taste. So, in order to let you enjoy the Taste of My Will alone, I am attentive not to let you taste anything else, that I may dispose you to receive more sublime lessons about My Will. If this was necessary for you, more so for the whole Church, to which I had to make known the minor things first, and then the greatest of all, which is My Will.”

Eat the Food of the Knowledges of the Divine Will with avidity

V 16: November 24, 1923

Each saying, each effect, each additional knowledge about It, will be one more taste that they will find in this Food, in such a way that they will eat it with avidity. Everything I tell you about My Volition will serve to whet their appetite and so that they may take no other food, at the cost of any sacrifice.

If a food were said to be good, to restore one's strengths, to heal the sick, to contain all tastes, and even more, to give life, to embellish and make one happy – who would not make any sacrifice in order to take this food? So it will be for My Will! In order to make It loved and desired, knowledge is necessary.

Therefore, be attentive - receive within yourself this deposit of My Will, so that, as a second Mother, you may prepare the food for our children. In doing so, you will imitate My Mama. It will cost you much as well, but in the face of My Will any sacrifice will seem nothing to you. Do it as a little one, never descend from My Arms, and I will continue to narrate to you the story of My Will.”

The Rough and Profaned Human Will abhors the Spirit of Sacrifice

V 16: March 13, 1924

Ah! If creatures knew what My Divine Will made My Humanity suffer for love of them, they would be drawn to love Me as by a powerful magnet. But for now they cannot, because their taste is rough and profaned by the human will, and they would not enjoy the sweet fruits of the pains of My Divine Will. More so since, living at the low level of the human will, they would not understand the height, the power, the attitude, the goods which the Divine Will contains. But the time will come when the Supreme Will, making Its way into the midst of creatures and making Itself understood more, will manifest the pains which My Eternal Will made My Humanity suffer. Therefore, when the Light of My Will flows within you, let yourself be scanned by It, that It may accomplish Its perfect and full work in you. And if you do not see Me often, do not afflict yourself - these are the new events which are preparing, and unexpected things for the poor world; but the Light of My Will will never be lacking to you."

Necessity to write everything. Just like Redemption, the work of the 'Fiat Voluntas tua on earth as it is in Heaven' is a work hidden and unknown, between the soul and God, which prepares and matures universal fruits for the human generations. The extremely long way which Luisa must cover. Only when creatures come to Live in His Divine Will will God be able to find His rest, complete His works and give the last divine brush stroke to all Creation.

V 16: March 22, 1924

After I had told the confessor what is written above, he said that he was not convinced about it, and that, if this were true, on that morning one should have seen the world changed, at least in part. So, I remained doubtful and almost unwilling to write or say anything else. Then, as my lovable Jesus came, I abandoned myself in His arms, and I poured out my whole heart with Him. I told Him

what the confessor thought of it, and that, in order to believe, they would want to see prodigious things, miracles, etc. And my beloved Jesus, pressing me to Himself, as though wanting to dispel, at His touch, the doubts that were troubling me, told me:

“My daughter, courage, do not lose heart. If it were not necessary for you to write, I would not have obliged you to this sacrifice. You must know that each effect, good and value that I make known to you about My Will, and what the creature can do by living in It, are like many tastes, baits, magnets, foods, harmonies, fragrances, lights. So, each effect I speak to you about contains its own distinct property; therefore, by not manifesting all the goods which are in My Will, and where the soul can reach by living in It, you would cause either a bait in order to capture them, or a taste to attract them, or a magnet to draw them, or a food to satiate them, to be missing. So, the perfect harmony, the pleasure of the fragrances, the light to guide them, would be lacking; and not finding all possible goods – that is, not knowing them – they would not have that great yearning to rise above all other things in order to live Life in My Will.

And besides, do not worry about what you were told; my Mama also contained My Will as Life; yet, the world continued its course in evil – in nothing did it appear to be changed. Not one external miracle was seen in Her; and yet, what She did not do in the low world She did in Heaven with Her Creator.

By Her continuous Living in the Divine Will, She formed the place within Herself in order to draw the Word upon earth, She changed the destiny of Mankind, She performed the greatest of miracles, which no one else has done or will ever do – a unique miracle: to transport Heaven upon earth. For one who must do the greatest it is not necessary to do the lesser. And yet, who knew anything of what My Mama was doing - what She did with the Eternal One in order to obtain the great portent of the descent of the Word into the midst of creatures? It was known only that She was the cause of it, by few at My Conception, by many when they saw Me breathe My last on the Cross.

My daughter, the greater the good I want to do to the soul – and this good must descend for the good of the human generations and must bring Me complete glory – the more I draw her to Myself, and I make this good mature and season between the soul and Me.

I segregate her from everyone, I make her ignored; and when My Will wants her to draw close to some creature, it takes all My power in order for her to submit to the sacrifice. Therefore, let your Jesus do, and calm yourself.”

All of the words of Jesus are founts which lead and spring up toward Eternal Life and need to be masticated by the soul

V 13: October 13, 1921

I felt oppressed, thinking that I am forced to say and write even the tiniest things that good Jesus tells me. Then, on coming, He said to me: *"My daughter, each time I speak to you, I intend to open a little fountain in your heart, because all of My Words are Founts which lead and spring up toward Eternal Life. But so that these Founts may form in your heart, you must also put something of your own - that is, you must chew them thoroughly to be able to swallow them into your heart and open the Fount.*

By thinking about them, over and over again, you form the mastication. By telling them to those who have authority over you, and as you are assured that it is My Word, you swallow them with no doubt and you open the Fount for yourself; and at the occurrence of your need, you use them, drinking in large gulps from the Fount of My Truth. By writing them, you open the channels which can serve all those who would like to quench their thirst, so as not to let them die of thirst. Now, by not telling them, you don't think about them; and by not chewing them, you cannot swallow them. So, you run the risk that the Fount will not be formed and that water will not spring forth; and when you need that water, you will be the first to suffer thirst. And if you do not write them,

not opening the channel, of how many goods will you deprive others?"

Now, as I was writing, I thought to myself: *'It is some time that my sweet Jesus has not been speaking to me about His Most Holy Will, but about other virtues. I feel more inclined to write about His Most Holy Will; I feel more of a taste for It, as if It was something exclusively mine, and His Will is enough for me in everything.'* And my always benign Jesus, on coming, told me:

"My daughter, you should not be surprised if you enjoy more, and feel more inclined to write about My Will. In fact, hearing, speaking, writing about My Will is the most sublime thing which can exist in Heaven and on earth. It is that which glorifies Me the most, and takes all goods together, and the whole of sanctity, all at once. On the other hand, the other truths each enclose their own distinct good; they are drunk sip by sip, climbed step by step, and they adapt to the human way. With My Will, instead, it is the soul that adapts herself to the divine way. It is not sips that she drinks - but seas; not stairs that she climbs but flights that she takes toward Heaven in the twinkling of an eye.

Oh! My Will, My Will! By just hearing It from you, It brings Me so much joy and sweetness; and as I feel surrounded by My Will contained in the creature as if by another Immensity of Mine, I feel such a taste that it makes Me forget about the evil of the other creatures.

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

“Annihilation of Every Taste”

V 12: December 25, 1920

“Now, at the end of the walk the Celestial Mama took me in her arms. I was very, very little, and She said to me:



“My daughter, I want to strengthen you in everything.” And it seemed that She was marking my forehead with her holy hand, as if She were writing and placing a seal on it; then, it seemed that She was writing in my eyes, in my mouth, in my heart, in my hands and feet, placing a seal upon them. I wanted to see what She was writing, but I could not read that script. Only on my mouth I saw two letters which said, ‘Annihilation of every

taste’, and immediately I said: ‘Thank you, O Mama - you take away from me every taste which is not Jesus.’ I wanted to understand more, but Mama told me: ‘It is not necessary for you to know. Trust Me, I did to you what was needed.’ She blessed me and disappeared, and I found myself inside myself.”

*Fiat Mihi Secundum
Verbum Tuum*

Why Adam Sinned

In fact, do you want to know why Adam sinned? Because he forgot that I loved him, and he forgot to love Me. This was the first seed of his fall. Had he thought that I loved him very much and that he was obliged to love Me, he would never have decided to disobey Me. So, love ceased first, and then sin began; and as he ceased to love his God, true love toward himself also ceased. His members and powers rebelled against him; he lost dominion, order, and became fearful.

V16: September 6, 1923

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 must one be with the different tastes which 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 risk of falling into the current of evil.”

V 15: June 6, 1923