



The Priesthood

of the Divine Will

The Office of **Victim** Soul

From "The Book of Heaven" by Luisa Piccarreta

The Priesthood of the Divine Will



"On the last day and the greatest day of the Feast (of Tabernacles), Jesus stood there and cried out, "If anyone is thirsty let him come to Me! Let the man come and drink who believes in Me!" ... "From His Breast will flow Fountains of Living Water". He was speaking of the Spirit which those who believed in Him were to receive, for there was yet no Spirit because Jesus had not been glorified."

John 7:39

And so, after the First Pentecost and nearly 2000 years later, a New Pentecost began with Luisa Piccarreta, pouring *Fountains of Living Water* into her from the *Sea of the Divine Will* and through her into souls who would give their Fiat to Live Life in the Divine Will. Such souls would give birth on earth to the *Divine Lives* generated by Him. This 'Fiat' embraces with Jesus innumerable pains, crucifixions and deaths so that all Justice and Glory be given to our Father bringing the Kingdom of His Will once more to reign on earth as in Heaven. The Father could no longer bear the sight of His children struggling in the confines of their human wills unable to live in His Sanctity. He wanted what Jesus said, 'I have come that you may have Life and have it to the full'. So, these Ardours of Jesus' Heart pour out to us in *The Book of Heaven* in a flood of *Divine Truths* which, when lived, birth 'Divine Lives' when He baptizes every act of ours with His Will,

"This is why I want to make the Sanctity of Living in My Will. In It I will no longer need priests to be consecrated, nor churches, tabernacles or hosts. These souls will be everything altogether - priests, churches, tabernacles and hosts. My Love will be more free. Anytime I want to consecrate Myself, I will be able to do it - in every moment, during the day, at night, in any place where they might be. Oh, how My Love will have its complete outpouring!"

V 12: November 27, 1917

INTRODUCTION

The priesthood reflected upon in this book is not the priesthood of the ordained but the priesthood of the *'victim soul'* who Lives in the Divine Will experiencing all the interior pains directly from Divine Love Himself. Only in this priesthood can the soul be perfectly united with her Divine Spouse, Jesus, and enter into the Acts of His Divine Humanity and His Soul in which He procured for Humanity the Gift of Living in and with the *Generative Power of the Divine Will* – which is the nature of the Heavenly Father Himself. And so, He says,

“My daughter, I don’t pay attention to words but to deeds. Do you think it is easy to find a soul who truly wants to suffer? Oh, how difficult it is! They say they want to suffer, but as soon as they are afflicted with pain, they flee. Oh, how they would like to free themselves! I always remain alone in My Sufferings. So, when I find a soul who doesn’t flee from suffering and who wants to keep Me company in My Sufferings, awaiting again and again that I bring it the Bread of Suffering, it gives Me raptures of Love and makes Me extravagantly generous with it, so much so as to astonish Heaven an Earth.”

V 15: May 18, 1923

And so, Luisa, as Jesus’ Beloved Victim Soul, upholds the world, because she participates in the Sufferings of His Divine Humanity more particularly in the Interior of His Soul. In this book there are but a few of the conversations Luisa has with Jesus concerning this state she gave her Fiat to live in with Him as *the first soul stigmatized in the Divine Will*. (V12: March 14, 1919) The sufferings she embraces cannot be compared to the human sufferings that we all have in our day-to-day life, because they are the sufferings of Jesus Himself, as High Priest of Life Lived in our Father’s Will; and cannot be endured unless He truly reigns in the soul as King. No human being living outside His Will could endure such sufferings and

sorrows as these. To hasten the coming of His Kingdom on earth as in Heaven Jesus desires more than anything else to multiply such souls as these, who, fully abandoned to Him, allow Him to crucify them to His own tortured Humanity; thus becoming One with Him on the Cross.

Power of the Victim Souls

V 3: May 17, 1900

“I continue in the same state of privation and of abandonment. As I was outside of myself, I saw a flood of water mixed with hail, such that it seemed that several cities were flooded with considerable damage. While seeing this, I was in great consternation because I wanted to prevent that flood, but since I was alone - more so, since I did not have Jesus with me - I felt my poor arms too weak to be able to do it. Then, to my surprise, I saw a virgin coming (it seemed to me that she was from America) and, she from one point, I from another, managed to prevent in great part the scourge that threatened us. After this, as we reunited, I saw that virgin with the insignia of the passion, and crowned with the crown of thorns, just as I was, and a person who seemed to be an Angel, saying:

“Oh, power of the Victim Souls! That which is not given to us Angels to do, they can do with their sufferings. Oh, if men knew the good that comes from them - because they are there for the public and the individual good - they would do nothing but implore God to multiply these souls upon earth.”

After this, having said to each other that each of us should commend the other to the Lord, we separated.”

The Eternal Father generates His Beloved Son eternally through the Love of His Holy Spirit and, in this generation, His Love was so sublime He willed to incarnate His Beloved Son through the Fiat of Mary, His most beloved Daughter. In conceiving Jesus, our beloved Mother, conceived all of us in Him and both Father and Mother long for each one of us to enter Their Fiat in Jesus' Humanity to suffer and to die in a continuous martyrdom of Love for the salvation and sanctification of souls.

Souls who say ‘Yes’ to this enter the *Generative Virtue* of the Father’s Will and share with their Mother the great office of giving birth to Jesus on the earth for as many acts they do fused into the Father’s Will. By the power, purity and perfection of Her Fiat, our Mother obtained this Grace for Herself and all Her children who would Live in the Father’s Will. Such souls give more Joy to God than any other because they bring His reign on earth closer to fulfillment.

The ordained priest by the office and orders given to Him and by the Power of Jesus’ own Words of Consecration transforms ‘hosts’ of bread and wine into the Body and Blood of Jesus to feed the children of the Church. The priest who lives in the Divine Will, Jesus consecrates as a Living Host of His Will and in this Will are all the Acts of the Trinity more especially the Incarnation of Jesus. Every act this soul does in the Divine Will becomes another Jesus, a Divine Life, whom she sends out to all humanity to deposit in each one all they are disposed to receive. These are what Jesus calls ‘*Eternal Communion*s’ far superior than the individual’s communion with Him in the Sacrament of the Eucharist; because He says in the Sacrament He remains until the host is dissolved if that person only lives in their human will without fusion into His Divine Will. His power to transform such souls is limited. But souls who live perpetually in Fusion with His Divine Humanity *receive Eternal Communion*s in each act they do and are able to distribute these Eternal Communion)s through multiplication of their Acts in Him and Rounds of Love in Him. It is in this sense that they are the new priesthood of the Divine Will who can incarnate Jesus in all their Acts and feed starving humanity with these Jesuses. And so, in V 36: May 6, 1938 Jesus says,

“The Life of Our Fiat is just this - to generate; and where He reigns, He generates continually without ever ending. He generates in Us and conserves the Generative Virtue of the Sacrosanct Trinity. He generates in the creature where He reigns and He generates Our Images, Love, Sanctity.”



“Much more so that Living in Our Volition she has received from Us (the) Virtue of being able to produce Life, not work; because We in giving Our Sanctity, Our Love and other, We give the Generative Virtue and she continually generates Life of Sanctity, Life of Love, Life of Light, of Goodness, of Power, of Wisdom; and she offers them to

Us, surrounds Us and never finishes to give Us exchange in Life of what We have given her. And oh, Our satisfaction, Our Feast, Our Glory, in seeing return to Us so many Lives that love Us, that glorify Our Sanctity! They make (an) echo to Our Light, Wisdom and Our Goodness. The other creatures can give Us at most work of sanctity, of love but not Life; only one who lives in Our Volition it is given to her to be able to form so many Lives with her acts, because she has received from Us the Generative Virtue to be able to generate how many lives she wants, in order to be able to say to us: ‘Life you have given me and Life I give you.’

November 20, 1938

Acts done in the Divine Will are Hosts which nourish Jesus in a Communion that satisfies His insatiable Hunger

V 12: February 6, 1919

I was fusing all of myself in my sweet Jesus, doing as much as I could in order to enter the Divine Volition, to find the chain of my Eternal Love, of the reparations and of my continuous cry for souls, with which my always lovable Jesus longed for me from eternity. I wanted to chain my little love in time together with that Love with which Jesus longed for me eternally, to be able to give Him Infinite Love, Infinite Reparations, substituting for everything - just as Jesus had taught me. While I was doing this, my sweet Jesus came in a hurry and told me: *“My daughter, I am very hungry.”* And He seemed to be taking many tiny little white balls from inside my mouth, eating them. Then, as if He wanted to satisfy His hunger completely, He entered into my heart and with both hands, He grabbed many crumbs, big and small, and He ate them hurriedly. Then, as if He was satiated, He leaned on my bed and told me:

“My daughter, as the soul keeps enclosing My Will and loves Me, in My Will she encloses Me; and, loving Me, she forms around Me the accidents in which to imprison Me, forming a host for Me. So, if she suffers, if she repairs, etcetera and encloses My Volition, she forms many hosts to communicate Me, and to satisfy My hunger in a way which is divine and worthy of Me. As soon as I see these hosts being formed within the soul, I go and grab them in order to feed Myself, to satisfy My insatiable hunger - that the creature render Me love for love. Therefore, you can say to Me: ‘You have communicated me - I too have communicated You.’”

And I: *‘Jesus, my hosts are your own things, while Yours are still yours; so I always remain below You.’* And Jesus:

“For one who really loves Me, I cannot consider this, nor do I want to. And then, in My Hosts I give you Jesus, and in yours you give the whole of Jesus as well. Do you want to see it?” And I: *‘Yes.’*

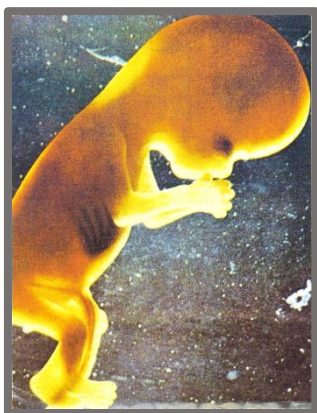
He stretched His hand into my heart, took a tiny little white ball, broke it, and another Jesus came out from within it. And He:

“Did you see it? How happy I am when the creature arrives at being able to communicate Myself! Therefore, make Me many hosts, and I will come to feed Myself in you. You will renew for Me the contentment, the glory and the love of when I communicated Myself in instituting my Sacramental presence.”

The Living Water of the Divine Truths will quench the thirst of souls for True Knowledge and Life in God.

V 24: March 19, 1928

THE PICTURE ON PAGE 1, I CHOSE TO IMAGE THE LIVING WATER FLOWING THROUGH THE HANDS OF THE NEW PRIESTHOOD OF THE DIVINE WILL. IT IS WATER THAT PURIFIES, QUENCHES JESUS' THIRST FOR SOULS, FLOODS THE BARREN FIELDS OF HUMAN ACTS TO FECUNDATE ITS NEW LIFE FROM THE TEARS SHED BY JESUS, MARY, JOSEPH AND LUISA AND ALL THE DIVINE LIVES



“My daughter, My Tears began even from the first instant of My Conception in the Womb of My Celestial Mother, until My last Breath upon the Cross. The Will of My Celestial Father entrusted to Me even the duty of tears and from My eyes there must flow as many of them for as many as there ought to flow from all creatures together. As I conceived all those souls in Me, so I had to shed all their tears from My eyes. See, therefore, how

much you must cry: you must shed from My eyes the tears that the creatures shed by passion, so that, Mine will smother their passions; you must shed the tears that are necessary after sin, in

order to give them the sorrow of having offended Me and be convinced of the evil that they have done, preparing, with My Tears the intention of not offending Me anymore. You must shed tears to soften souls to make them understand the pains of My Passion, as even you shed abundant tears of Love to electrify souls to love Me, to attract their sympathy and their heart, all for Me ... It is enough to say to you that there is no tear that breaks forth upon the human eye that I did not shed from My eyes.” V 18: Dec 20, 1925

“My daughter, the world is as though burned - there is no one who pours upon them the Pure Water that can quench their thirst; and if they drink at all, it is the cloudy water of their (human) will, which burns them even more.

Even the good - the children of My Church who try to do good - after doing good do not feel the happiness of that good, but rather, the weight of the good which brings them sadness and tiredness. Do you know why? Because in that very good the Life of My Fiat is missing, which contains the divine strength that takes any tiredness away – the Light and Heat of My Will are missing, which have the virtue of emptying any weight and of sweetening all bitternesses.

The beneficial Dew of My Fiat is missing, which beads the actions of creatures, and makes them appear so beautiful as to bring the Life of happiness to them; the ever-springing Water of My Will is missing which, while fecundating in a divine manner, gives Life and quenches their thirst.

This is why they drink but they burn more. See then, how necessary it is that Its Knowledges become known and make their way in the midst of creatures, so as to offer to each one the Life of My Will, with the Fount of the goods It contains.”

NOTE: This Priesthood of Living within the Acts of the Divine Will is superior to the office of the ordained Priest who presides over the sacramental life of the Church. The soul who immerses herself in this *Priesthood of Christ* allowing Him to reign in her soul with His Sacrificial Love, enters the Heavenly Sanctuary of His

own Soul, His Divine Humanity wherein He is crucified, pierced and crowned with the thorns administered by Divine Love Himself not just once but time and again for every offence against the Divine Will. As Jesus says on page one, this soul, becomes the temple, the altar, the tabernacle and the host in which He lives out *His Priesthood* with the one and only Sacrifice that can sanctify with His own Sanctity those He redeemed in the shedding of His Blood. This brings Creation to its Original Glory with Him as King. The following quote explains:

***Luisa becomes the first soul stigmatized in
the Divine Will and suffers the Pains
Jesus received from His Divinity***

V 12: March 14, 1919

As He was saying this, I found myself back into myself. Now, in order to obey, to my highest confusion and repugnance, I will say the thing which I had neglected to say and write. I remember that one day my sweet Jesus, speaking about His Most Holy Will and about the Pains which the Divinity made His Most Holy Humanity suffer, said to me:

“My daughter, since I have chosen you as the first one to Live in My Will, I want that you too share in the Pains which My Humanity received from the Divinity in My Will. Every time you enter My Volition, you will find the Pains that the Divinity gave Me - not those which the creatures gave to Me, although these too were wanted by the Eternal Will. But since those were given to Me by creatures, they were finite. Therefore, I want you in My Will, in which you will find infinite and innumerable Pains.

You will have countless nails, multiple crowns of thorns, repeated deaths, interminable pains, all similar to Mine – divine and immense, which will extend in an infinite way to all - past, present and future. You will be the first one to be, together with Me, the little lamb killed by the Hands of My Father, to rise again and be killed again - not a limited number of times, as for those who have shared in the Wounds of My Humanity, but as many times as My Divinity made Me suffer.

***You will be crucified with Me by the
Eternal Hands to receive in you the mark
of the Eternal, Immense and Divine Pains.***

We will present ourselves together before the Throne of the Eternal One, with written on our foreheads in indelible characters: 'We want death to give life to our brothers. We want pains to free them from the eternal pains.' Aren't you happy?"

And I: 'Jesus! Jesus, I feel too unworthy, and I believe You are making a big mistake in choosing me, poor little one. Therefore, mind what You do.' And Jesus, interrupting my speaking, added:

"Why do you fear? Yes, yes, I minded, for thirty-two years of bed in which I have kept you. I exposed you to many trials, and even to death - I calculated everything. And then, if I am wrong, it will be a mistake of your Jesus, which cannot harm you, but only do immense good to you. But know that I will have the honour, the glory of the first soul stigmatized in My Will."

NOTE: Therefore, the Priesthood of the Divine Will as described by Jesus above, is superior to the ordained priesthood because it is administered not by the laying on of hands of a bishop through Sacramental Grace, but is only possible through the ministry of the Hands of the Divine Will Himself, who above all Jesus states wants 'victim souls' but not just victim souls who receive the Wounds of His physical Passion but those who are so abandoned in His Will to gift Him their own humanity to receive the pains, wounds, sorrows, tears and sufferings of His Soul as well as His Body crucified by Eternal Love Himself. However, the ordained priest may also embrace this New Priesthood of the Divine Will and Love doubling the glory he gives to the Trinity and saving the greatest number of souls. In the following interview with Padre Pio, he reveals how he participates in the Passion of Jesus as he offers Him to the Father at Mass and this will give us a glimpse of such a priesthood, which doesn't just pray the Mass but lives It in Jesus.

“My daughter, I don’t pay attention to words but to deeds ... So, when I find a soul that doesn’t flee from suffering and who wants to keep Me company in My Sufferings, awaiting again and again that I bring it the bread of suffering, it gives Me raptures of Love and makes Me extravagantly generous with it, so much so as to astonish Heaven and Earth.”

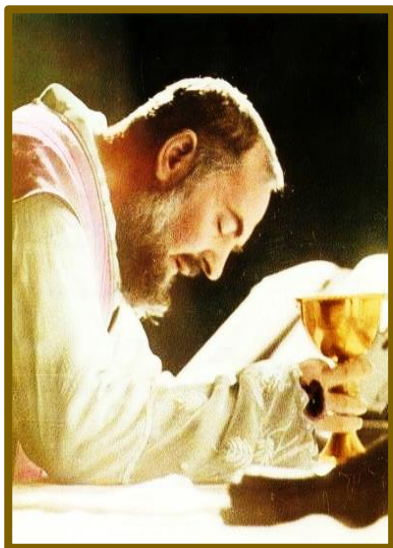
V 15: May 18, 1923

TARCISIO of CERVINARA interviews PADRE PIO

“The priest lends his voice, his hands but above all his heart to Christ, the Supreme Priest. Making the sacrificial dispositions of the Lord his own, longing to climb on the Cross and to die in torment, the priest becomes at the altar a visible and expressive sign of the Passion of Christ, while for him Jesus makes present sacramentally the Sacrifice of Calvary. Padre Pio, carrying continuously in his body the sufferings of the dying Jesus, lived in his flesh a life that was a visible sign of the life he lives in the faith. It was no longer he who lived, but the Lord who lived in him so fully as to be actually nailed physically with Christ on the Cross ... The life of the Crucified of Gargano could not be lived if not in a complete, total and absolute state of victim.”

PADRE PIO TELLS WHAT HAPPENS WITH HIM AS HE OFFERS THE HOLY SACRIFICE OF THE MASS

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Padre Pio: At Mass ask an angel what a Mass is and he will reply truthfully: *I understand what it is and why it is performed, but I do not understand its value.* An angel, a thousand angels, the whole of Heaven knows this and thinks like this. And you, you to whom this benefit is given, do you not want to reflect on it? While assisting at Mass, concentrate your whole being on the tremendous mystery which is taking place before your eyes: the Redemption of your soul and reconciliation with God.

Q. “Padre, do you take on our sins during the Divine Sacrifice?”

Padre Pio: *“It is not possible to do otherwise, because it is part of the Divine Sacrifice.”*

Q: “The Lord then considers you a sinner?”

Padre Pio: *“I do not know, but I am afraid so.”*

Q: “I saw you trembling when you climbed the steps to the altar. Why - for what you had to suffer?”

Padre Pio: *“Not for what I had to suffer, but for what I had to offer.”*

Q: “In what hour of the day Padre, do you suffer most?”

Padre Pio: *“During the celebration of the Mass.”*

Q: “Do you also suffer during the day what Jesus makes you suffer during Mass?”

Padre Pio: *“Not on your life! How could I work? How could I exercise ministry?”*

Q: “At what moment of the Divine Sacrifice do you suffer most?”

Padre Pio: *“Always and increasingly!”*

Q: “During the celebration of Mass, at what moment do you suffer most?”

Padre Pio: *“From the Consecration to Communion.”*

Q: “At what part of the Mass are you scourged?”

Padre Pio: *“From beginning to end, but more intensely after the Consecration.”*

Q: “During Mass are the pricks of the crown of thorns and the wounds of the scourging real?”

Padre Pio: “What do you mean? The results are certainly the same.”

Q: “This morning at Mass, reading the story of Esau, who sold his birthright, your eyes filled with tears.”

Padre Pio: Are God’s gifts of no value to you?”

Q: “Why did you cry when you read these words of the Gospel: “Who eats My Flesh and drinks My Blood?”

Padre Pio: “I cry from compassion.”

Q: “Why do you nearly always cry, Padre, when you read the Gospel during Mass?”

Padre Pio: “And it’s of little account to you that God converses with His creatures, and is contradicted by them? And is continually hurt by their ingratitude and incredulity?”

Q: “Why do you cry at the Offertory?”

Padre Pio: “You want to snatch the secret from me? Very well. It is the moment when the soul is separated from the profane.”

Q: “Padre, are all the souls assisting at your Mass present to your spirit?”

Padre Pio: “I see all my children at the altar, as in a looking glass.”

Q: “Padre, why do you suffer so much at the Consecration?”

Padre Pio: “You are too wicked!”

With these words Padre Pio at first avoids the question. A return to the attack was to be expected.

Q: “Tell me why you suffer so much at the Consecration.”

Padre Pio: “Because that is when a new and admirable destruction and creation takes place.” (The Padre dispels his intimate secret by hiding it. One waited for a suitable occasion to ask further questions to extract a more detailed reply.)

Q: “Why do you suffer so much at the Consecration?”

Padre Pio: “The secrets of the Supreme King are not revealed without profaning them. You ask me why I suffer. I would like to weep torrents of tears and not just a few tears. Don’t you reflect on the tremendous Mystery? A God, Victim for our sins! And we are His butchers.”

Q: Padre, do you taste the bitterness of gall?”

Padre Pio: “Yes and very often.”

Q: "Padre, how do you stand on your feet at the altar?"

Padre Pio: "In the same way as Jesus was held on the Cross."

Q: "At the altar you are suspended on the Cross like Jesus at Calvary ... the executioners overturned the Cross to hammer in the nails?"

Padre Pio: "Of course."

Q: "And, they also overturn you?"

Padre Pio: "Yes, but don't be afraid."

Q: "Padre, during Mass, do you also say the seven last words Jesus said on the Cross?"

Padre Pio: "Yes, unworthily I too say them."

Q: "And to whom do you say: 'Woman, behold thy son?'"

Padre Pio: "I say to Her, 'Behold the sons of thy Son!'"

Q: "Do you suffer from thirst and the abandonment of Jesus?"

Padre Pio: "Yes!"

Q: "At what moment do you suffer from thirst and abandonment?"

Padre Pio: "After the Consecration."

Q: "Up to when do you suffer the abandonment and thirst?"

Padre Pio: "Usually up to Communion."

Q: "Did Jesus Christ have His inmost being consumed?"

Padre Pio: "It would be more accurate to say burned."

Q: "What did Jesus Christ thirst for?"

Padre Pio: "The Kingdom of God!"

Q: "You told me you were ashamed to say, 'I sought for one to console me.' Why?"

Padre Pio: "Because, compared to what Jesus suffered, our own suffering, as the real culprits grows dim."

Q: "Before whom are you ashamed?"

Padre Pio: "Before God and my own conscience."

Q: "Do not the angels of the Lord comfort you at the altar where you sacrifice yourself?"

Padre Pio: "Well, I don't hear them."

Q: "If your spirit has no comfort during the Divine Sacrifice, and like Jesus you experience complete abandonment, our presence is useless."

Padre Pio: *“The usefulness is for you. Should we then say useless the presence of the Sorrowful Virgin, of John and the holy women at the feet of the dying Jesus?”*

Q: “Padre, why don’t you give us a little of your passion?”

Padre Pio: *“The jewels of the Spouse are not given away to anyone.”*

Q: “Tell me what I can do to alleviate your Calvary?”

Padre Pio: *“Alleviate? You would do better to say overload - it is necessary to suffer.”*

Q: It is painful to assist at your martyrdom without being able to help you!”

Padre Pio: *“The Sorrowful Virgin too had to assist. Certainly, for Jesus it was more of a comfort to have a Sorrowful Mother rather than an indifferent one.”*

Q: “What did the Virgin do at the feet of Jesus crucified?”

Padre Pio: *“She suffered to see her Son suffer. She offered the sufferings and pains of Jesus to the heavenly Father for our salvation.”*

Q: “I ask you not out of curiosity - which is the wound that makes you suffer most?”

Padre Pio: *“The head and the heart.”*

Q: “What is Holy Communion?”

Padre Pio: *“It is all an internal and external mercy - an embrace! Ask Jesus to make Himself felt sensibly.”*

Q: “Where does Jesus kiss you?”

Padre Pio: *“All over!”*

Q: “When Jesus comes does He visit only the soul?”

Padre Pio: *“The whole being.”*

Q: “What does Jesus do at Communion?”

Padre Pio: *“He finds delight in His creature.”*

Q: “Is Communion an incorporation?”

Padre Pio: *“It is a fusion. Like two candles that melt together and are no longer distinguishable.”*

Q: “When you are joined to Jesus at Communion what must we ask for you of the Lord?”

Padre Pio: *“That I may be another Jesus, all Jesus, always Jesus.”*

Q: “You have made me understand that the Sacred Species are not consumed in you; that the Blood of Jesus flows in your veins! Therefore, you are a living monstrosity?”

Padre Pio: *“You have said it.”*

Q: “Why do you cry, Padre, when you receive Communion?”

Padre Pio: *“If the Church exclaims: ‘You did not disdain the womb of the virgin,’ speaking of the Incarnation, what is to be said of us wretches?”*

Q: “Do you also suffer at Communion?”

Padre Pio: *“It is the culminating point.”*

Q: “Do you continue to suffer after Communion?”

Padre Pio: *“Yes, but amorous suffering.”*

Q: “Does Jesus not console you in this union?”

Padre Pio: *“Yes, but one does not stop being on the Cross?”*

Q: “Where did Jesus cast His last glance as He was dying?”

Padre Pio: *“On His Mother.”*

Q: “And who do you look at?”

Padre Pio: *“On my brothers and sisters in exile.”*

Q: “Do you also die during Mass?”

Padre Pio: *“Mystically at Holy Communion.”*

Q: “Is it out of love or suffering that you die?”

Padre Pio: *“For one and the other; but more for love.”*

Q: “At Communion you die, so you are no longer at the altar?”

Padre Pio: *“Why? Even when Jesus had died He was on Calvary.”*

Q: “Padre, you said that at Communion the victim dies. Do they place you in the arms of Our Lady?”

Padre Pio: *“Of Saint Francis.”*

Q: “Padre, did Jesus detach His arms from the Cross to rest in you?”

Padre Pio: *“It is I who rest in Him.”*

Q: “How much do you love Jesus?”

Padre Pio: *“The desire is infinite, but in practice, ah me! I should say zero, and I am ashamed.”*

At the end of Mass, Padre Pio recited the prologue of Saint John with profound emotion and his face ablaze.

Q: “Why do you cry each time you read the last Gospel at Mass?”

Padre Pio: *“And is it of little account to you that God converses with men?”*

Q: “Why do you cry (his tears and sobs were abundant) when you pronounce the last phrase of the Gospel of Saint John, *“And we saw His glory, glory of the only begotten Son of the Father, full of grace and truth?”*”

Padre Pio: *“And it seems little to you? If the apostles saw with the eyes of their flesh so much glory, what will be the glory we shall see in the Son of God, in Jesus, when He manifests Himself to us in Paradise?”*

Q: “What union will we have in heaven with Jesus?”

Padre Pio: *“Ah! The Eucharist gives us an idea.”*

Q: “Does the Holy Virgin assist at your Mass?”

Padre Pio: *“And do you imagine the Mother is not interested in her Son?”*

Q: “Do the angels assist at your Mass?”

Padre Pio: *“In throngs!”*

Q: “What do they do?”

Padre Pio: *“They adore and they love.”*

Q: “Padre, who is closest to your altar?”

Padre Pio: *“The whole of Paradise.”*

Q: “Would you like to say more than one Mass a day?”

Padre Pio: *“If I could, I would never leave the altar.”*

Q: “You told me you carry the altar with you.”

Padre Pio: *“Yes, verifying that saying of the apostle, ‘Carrying in me the mortification of Jesus ... I am nailed to the cross ... I chastise my body and make it a slave.’”*

Q: “Then I am right in saying that Jesus crucified walks in our midst? You suffer all the Passion of Jesus (and always).”

Padre Pio: *“Yes, through His goodness and condescension, as much as it is possible for a human being.”*

Q: “And how can you work with so much suffering?”

Padre Pio: *“I find my rest on the Cross.”*

Q: “Padre, our Lord likes sacrifice.”

Padre Pio: *“Yes, because with it He regenerated the world.”*

Q: “How much glory does Mass give to God?”

Padre Pio: *“Infinite Glory!”*

Q: “What should we do during Mass?”

Padre Pio: “Repent and Love.”

Q: “Padre, how should we hear Mass?”

Padre Pio: *In the same way that the most Holy Virgin and the holy women assisted. In the same way St John assisted at the Eucharistic Sacrifice and at the sanguinary one of the Cross.*”

Q: “What benefits do we receive on hearing it?”

Padre Pio: “It is not possible to number them. You will see them in Paradise.”

NOTE: We do not have proof that Padre Pio lived in *the Generative Virtue of the Divine Will*, but we do know he knew Luisa and called her ‘*the Angel of Corato*’ and sent souls who came to him to her, acknowledging her great sanctity. He was responsible for blessing a spiritual child of his, Frederick Abresch, to establish the first Divine Will Prayer Group in San Giovanni Rotondo. He also prayed from Luisa’s “*The Hours of the Passion*”.



Since he had the gift of bilocation, we can assume he and Luisa met in that world where only souls who live in the Heaven of the Divine Will can go. His witness above of what happens to him during Mass is proof enough of being inhabited by Jesus in His Redemptive Suffering and Love, also he

received the gift of Transverberation of the Heart experienced also by Saint Teresa of Avila. So even with these extraordinary Gifts of Divine Love to the soul, it still does not mean that they lived in the Generative Virtue of the Divine Will able to create Divine Lives in their Acts done in Him. Nor does it mean that they are stigmatized in the Divine Will as Luisa was. The following quotes will make clearer in Jesus’ own description of the difference between one who lives in the *Sanctity of the Virtues* and the Sacramental Life and one who lives in His own Humanity and Will.

Jesus accepts Luisa's confessor as victim

V 11: March 8, 1912

This morning Father G. offered himself as victim to Our Lord, and I was praying, offering him, that He would accept him. Then, my always lovable Jesus told me: ***“My daughter, I accept him wholeheartedly. Tell him that his life will no longer be his, but mine, and that I chose him as victim of My hidden life. My hidden life was victim for the whole interior life of Man; so it satisfied for the bad thoughts, desires, tendencies and affections. Everything that man does externally is nothing other than the outpouring of his interior. If so much evil shows on the outside, what must the interior be like?***

Therefore, the redoing of the interior of Man cost Me very much; it is enough to say that it took Me as long as thirty years. My Thought, My Heartbeat, Breath and Desire were always intent on running close to the thought, heartbeat, breath and desire of Man, in order to repair them, satisfy for them and sanctify them.

So, I choose him as victim for this point of My hidden life, and I want all his interior united with Me, and offered to Me, to satisfy Me for the evil interior of other creatures. I choose him for this on purpose, because, being a priest, he knows better than others the interior of souls, the rot and the slime which is in them. From this, he can better know how much My state of Victim cost Me, a state in which I want him to take part - and not only him, but also others whom he will approach.

My daughter, tell him that I am giving him a great grace by accepting him as victim, because becoming a victim is nothing other than a second baptism - or rather, more than baptism, because it is about rising again in My very Life.

*And since the victim must live with Me and of Me, it is necessary for Me to wash him of every stain, giving him a New **Baptism** and strengthening him in Grace, to be able to admit him to live with Me. Therefore, from now on, in anything he does, he will no longer*

say that it is his own, but that it is Mine. So, whether he prays, speaks or works, he will say that these are My things.”

The Baptism of Victim is by Fire and has effects superior to the Baptism by water.

V 11: March 13, 1912

Jesus continues to speak about the state of victim, telling me:

“My daughter, the baptism at birth is by water, therefore it has the virtue of purifying, but not of removing tendencies and passions. On the other hand, the Baptism of Victim is Baptism by Fire, therefore it has not only the virtue of purifying, but of consuming any passion and evil tendency. Even more, I Myself baptize the soul, bit by bit.



My Thought baptizes the thought of the soul; My Heartbeat baptizes her heartbeat; My Desire her desire, and so on. However, this Baptism is carried out between Myself and the soul, according to whether she gives herself to Me without ever taking back what she has given Me. This is why, my daughter, you do not feel evil tendencies and the like. It comes from your state of victim, and I tell you this for your consolation. So, tell Father G. to be well

attentive, for this is the Mission of missions - the Apostolate of apostolates. I want him always with Me, and all intent within Me.

***Luisa longs for suffering to alleviate
Jesus' Pains. This is the true attitude of
the soul who lives the Priesthood of
her Divine Spouse***

Volume 2: May 9, 1899

'Heart of my heart, Jesus, it has never been your usual way to appear so afflicted to me. If other times You made Yourself seen afflicted, by pouring it into Me, You would immediately change appearance; but now I am being denied the opportunity to give You this relief.



Who would have thought, after You have consented to pour and to share your sufferings with me for so long, and You Yourself did so much to dispose me, that now I would have to be deprived of it? Suffering for love of You was my only relief; it was suffering that made me bear my exile from Heaven. But now, being deprived of it, I feel I have no place on which to lean any more, and life becomes tedious to me. O please!

O Holy Spouse, Beloved Good, my dear Life, O please! Let the pains come back to me, give me suffering. Do not look at my unworthiness and at my grave sins, but at your mercy, which has not exhausted itself.'

NOTE: This bride of Christ longs to be with her Divine Spouse sharing His pains, interior and exterior, so that she can become One with Him

in everything. She is present to Him in every place and person wherein He suffers, so when He refuses to share with her His suffering Love for souls, she feels as if abandoned by Him and she know also that such a suspension means He is chastising His creatures in some way. She has two anxieties — that He has abandoned her to her own nothingness, left her with nothing to assure her she is still living in Him and that souls created by Him are experiencing the effects of Divine Justice. Because she lives in His Will, she possesses His own Love for souls and the Eternal Father’s Love for Him. She is crucified between these two Loves — Love of Suffering in Union with Jesus and Love for souls. Thus, she experiences more torture in being without suffering than with it. Divine Love desires only to generate His Love in souls and the souls who live in Him desire the same with Him.

***Luisa takes part in the Deaths and the Pains
which the Divinity made the Humanity of
Jesus suffer in reality for each soul***

V 12: March 20, 1919

I felt my poor mind immersed in the pains of my lovable Jesus; and since I had been told that it seemed impossible that Jesus could suffer so many deaths and so many pains for each one, as is said above, my Jesus told me: *“My daughter, my Will contains the power of everything. It was enough that my Will wanted it, for it to happen. And if it were not so, my Will would have had a limit in Its power, while I am without limits and infinite in all my things. Therefore, whatever I want, I do. Ah, how little I am understood by creatures, and therefore I am not loved! Come into my Humanity, and I will let you see and touch with your hand what I have told you.”*

In that moment I found myself in Jesus, who was inseparable from the Divinity and from the Eternal Volition. By just wanting it, this Volition created repeated deaths, innumerable pains, blows without scourges, the sharpest pricks without thorns, with such an ease, just as when, with one “Fiat”, It created billions of stars ... It did not take as many “Fiats” for as many created stars - one was enough. Yet, not just one star came out to the light, while the others remained in the Divine Mind or in Its intention - rather, all of them, in reality, came out, and each one had its own light to adorn our atmosphere. In the same way, it seemed that, in the Heaven of the Most Holy Humanity of our Lord, with *Its Creative Fiat*, the Divine Volition created life and death as many times as It wanted.

So, being in Jesus, I found myself at that point when Jesus suffered the scourging from the Divine hands. It was enough for the Eternal Will to want it and, without blows, without lashes, the flesh of the Humanity of Jesus fell off in pieces; deep furrows were formed, but in a harrowing manner, and in His deepest interior. The obedience of Jesus to that Divine Volition was such that His Humanity melted by Itself, but in such a painful way that one can say that the scourging which He received from the Jews was the image and the shadow of that which He suffered from the Eternal Volition. Then, at the Will of the Divine Volition, His Humanity recomposed Itself. This happened when He suffered deaths for each creature, and all the rest. I took part in these pains of Jesus, and - oh, how vividly did I understand that the Divine Volition can make us die as many times as It wants, and then give us life again. Oh God, these are unutterable things, excesses of Love, profound mysteries, almost inconceivable to created mind ... I felt unable to return to life, to the use of senses, to motion, after I suffered those pains; and my blessed Jesus told me:



“Daughter of my Will, my Volition gave you those pains, and my Volition gives back to you - life, motion, and everything. I will call you often in my Divinity to take part in the many deaths and pains which I, in reality, suffered for each soul. It is not, as some believe, that it was only in my Will, or that I just had the intention of giving life to each one. False, false! They do not know the prodigy, the Love and the Power of my Will. You, who somehow have known the reality of the many deaths suffered for all, do not

put it in doubt, but love Me, be grateful for all, and be ready when my Will calls you.”

The Divine Will contains the Virtue of all the Sacraments and surpasses them in Its effects for the good of souls.

V 12: December 26, 1919

I was thinking to myself: ‘How can it be that doing the Will of God surpasses even the Sacraments?’ And Jesus, moving in my interior, told me: “My daughter, why are the Sacraments called Sacraments? Because they are sacred - they have the value and the power to confer Grace and Sanctity.

However, these Sacraments operate according to the dispositions of the creatures; so much so, that sometimes they remain even fruitless, unable to confer the good which they contain.

Now, My Will is sacred and holy and It contains altogether the Virtue of all the Sacraments. Not only this; It does not have to

work in order to dispose the soul to receive the goods which My Will contains. In fact, as soon as the soul has disposed herself to do My Will, she has already disposed herself by herself and My Will, finding everything prepared and disposed, even at the cost of any sacrifice, communicates Itself to the soul without delay, pouring the goods It contains, and forming the heroes, the martyrs of the Divine Volition, the portents most unheard of. And besides, what do the Sacraments do if not unite the soul with God?

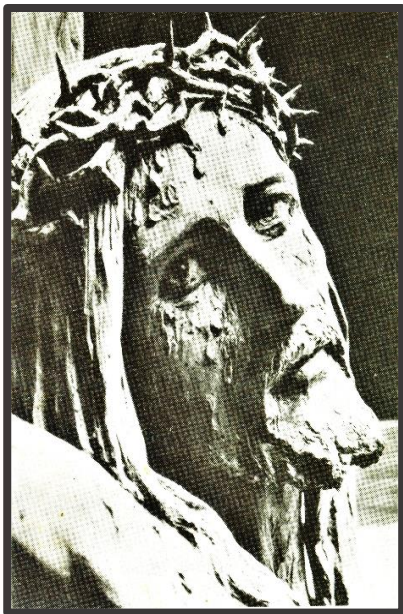
And what is to do My Will? Isn't it perhaps to unite the will of the creature with her Creator? It is to dissolve oneself in the Eternal Volition - the nothingness ascending to the All, and the All descending into the nothingness. It is the most noble, the purest, the most beautiful, the most heroic act that a creature can do. Ah, yes! I confirm it to you, I repeat it: My Will is Sacrament - and It surpasses all the Sacraments together - but in a more admirable way; without mediation from anyone - with nothing material. The Sacrament of My Will is formed between My Will and the will of the soul - the two wills are tied together and form the Sacrament.

My Will is Life and the soul is already disposed to receive Life! It is holy and she receives Sanctity! It is strong and she receives Fortitude and so with all the rest.

On the other hand, how much My other Sacraments have to work to dispose the souls - if they manage at all! And how many times these channels which I left to My Church remain beaten up, despised, oppressed! Some even use them to praise themselves, turning them against Me to offend Me.

Ah! If you knew the enormous sacrileges committed in the Sacrament of Confession, and the horrendous abuses of the Sacrament of the Eucharist, you would cry with Me for the great pain. Ah Yes! Only the Sacrament of My Will can sing glory and

victory. It is full in Its effects, and untouchable by creature's offense.



In fact, in order to enter My Will, the creature must lay down her will, her passions; only then does My Will bend down toward her, invests her, identifies her with Itself, and makes portents out of her. Therefore, when I speak about My Will I become festive - I never stop; My joy is full, and no bitterness enters between Me and the soul. But as for the other Sacraments, My Heart swims in Sorrow. Man has turned them into founts of bitternesses for Me, while I gave them as many Founts of Graces."

The Authority of the Ordained Priest over the Victim Soul

**Luisa struggles with the priests' commands
and is afraid she may disobey**

V 4: November 16, 1902

I spent last night in great distress; I saw the confessor in the act of giving me prohibitions and commands. Blessed Jesus came for a little, only telling me: *"My daughter, the Word of God is Joy, and one who listens to it but does not let it bear fruit with his works, gives it a black shade and covers it with mud."*

Then, feeling much suffering, I tried not to pay attention to what I was seeing when, all of a sudden, the confessor came, telling me that **Monsignor commanded, in an absolute way, that the priest was not supposed to come any more to make me come out of my usual state,**

but that I should go out of it by myself - something which I had not been able to obtain for as many as eighteen years, in spite of tears and prayers, and the vows and promises I made to the Most High. In fact, I confess before God that all the sufferings I might have gone through have not been true crosses for me, but delights and graces of God; **but the sole and true cross for me has been the coming of the priest.** So, knowing the impossibility of this outcome from many years of experience, my heart was lacerated by the fear that I might not be able to obey, and I would do nothing but shed most bitter tears, praying to that God who alone sees the depth of my heart, that He would have pity on the position I found myself in. While praying in tears, I saw a flash of light, and a voice saying: *“My daughter, to make known that it is I, I will obey him, and after I have given him proofs of obedience, he will obey Me.”* And as I said, ‘*Lord, I fear very much that I may not be able to obey*’, He added: (Picture emblematic of the soul submitted to Lady Obedience)

“Obedience releases and chains; and since it is chain, it binds the Divine Volition with the human, and makes them one, in such a way that the soul does not act with the power of her will, but with the Power of the Divine Will. Besides, it is not you who will obey, but I will obey in you.”

Then, all afflicted, He added: *“My daughter, did I not tell you that keeping you in this state of victim and starting the slaughter in Italy is almost impossible for Me?”* So, I became a little bit more calm, though I did not know how this obedience was to be carried out.

“When I choose a soul as victim for the grave needs present in the Church, a priest must offer her to Me, assist her for Me, help her and encourage her to suffer.”

V 4: December 4, 1902

I was thinking in my mind about this obedience, saying: *‘They are right in commanding me this way; besides, it is not such a great thing that the Lord would allow me to obey in the way wanted by them. So they say: either He should let you obey, or He should tell the reason why He wants*

the confessor to come to make you come round from that state.’ While I was thinking of this, my adorable Jesus moved in my interior, telling me:

“My daughter, I wanted them to find the reason of My operating by themselves, because in My Life, from the moment I was born up to My death, everything can be found, since the Life of the whole Church is enclosed in it. When compared to some step that can be conformed to My Life, the most difficult matters are solved, the most tangled situations are unravelled, and in the most obscure and abstruse ones, such that the human mind almost becomes lost in that obscurity, one finds the clearest and brightest light. This means that they do not have My Life as the rule of their operating, otherwise they would have found the reason. But since they have not found the reason themselves, it is necessary that I speak and manifest it.”

After this, He stood up and with empire – but so much that I became fearful. He said: ***“What is the meaning of that ‘ostende te sacerdoti’ ‘show yourself to the priest’?”*** Then, becoming sweeter, He added: ***“My power extended everywhere, and from any place I was I could operate the most sensational miracles; yet, in almost all My miracles I wanted to be personally present. As for example, when I resurrected Lazarus, I went there, I had them remove the sepulchral stone, then I had him released, and then, with the empire of My Voice, I called him back to life. In resurrecting the young girl, I took her by the hand with My right hand, and I called her back to life; and in many other things which are recorded in the Gospel, and which are known to all, I wanted to be there with My Presence.***

This teaches the way in which the priest must behave in his operating, since the future Life of the Church was enclosed in mine. And these are things that pertain to you, though in general; but your specific circumstance they will find on Calvary. I, Priest and Victim, lifted up on the wood of the Cross, wanted a priest to be present, to assist Me in that state of Victim – and he was Saint John, who represented the nascent Church.

In him I saw everyone - Popes, bishops, priests and all the faithful together; and while assisting Me, He offered Me as Victim for the glory of the Father and for the good outgrowth of the nascent Church. The fact that a priest assisted Me in that state of Victim did not happen by chance, but everything was a profound mystery predisposed ab æterno [from eternity] in the Divine Mind, intending that when I choose a soul as victim for the grave needs present in the Church, a priest must offer her to Me, assist her for Me, help her and encourage her to suffer. If these things are understood – fine; they themselves will receive the fruit of the work they offer; just like Saint John: how many goods did he not receive for having assisted Me on Mount Calvary? If then they are not understood, they do nothing but put My Work amid continuous contrasts, diverting My most beautiful designs.

In addition to this, My Wisdom is infinite, and when It sends some cross to a soul for her sanctification, It does not take that soul alone, but five, ten ... as many as I please, so that not one alone, but all others together may be sanctified. In fact, on Calvary I was not alone; in addition to having a priest, I had a Mother, I had friends and also enemies, and on seeing the prodigy of My patience, many of them believed in Me as the God I was, and were converted. Had I been alone, would they have received these great goods - certainly not!"

But who can say everything He told me, or explain the most minute meanings? I said this the best I could – the way I was able to say it in my roughness. I hope that the Lord will do the rest, by illuminating them so that they may comprehend what I have not been able to manifest well.

It is a Decree of the Will of God to use the work of the priest to make Luisa come round from her state of sufferings.

Example of the ordained priest as minister to the *Victim Soul* in whom Jesus is Living His own Priestly Life

V 4: November 17, 1902

As the usual hour came for me to be surprised by my usual state, to my great bitterness – but such bitterness, that I had never experienced anything similar in my life – my mind was no longer able to lose consciousness. My life, my treasure, the One who formed all my delight, my all lovable Jesus, was not coming. I tried to recollect myself as much as I could, but I felt my mind so awake that I could neither lose consciousness nor sleep; so I would do nothing but break the brake to my tears. I did as much as I could to follow in my interior what I would do in the state of unconsciousness of my senses, and one by one I would recall His teachings, His words, and the way I was supposed to remain always united with Him. But these were all darts that wounded my heart bitterly, saying to me: ***“Ah, after you have seen Him every day for fifteen years, sometimes more, sometimes less, sometimes three or four times, sometimes once; sometimes He would speak to you, other times He would remain silent.... But, still, you would see Him. And now, you have lost Him? You don’t see Him anymore? You no longer hear His sweet and gentle voice? Everything is over for you.”***

And my poor heart would become so filled with bitternesses and sorrow, that I can say that my bread was sorrow and my drink the tears; and I was so filled with them that not a drop of water could enter into my throat. To this, another thorn added on.

Often times I had said to my adorable Jesus: *‘How I fear about my state – that it is just me, that it is all my fantasy, that it is a pretence...’* and He would say to me: *“Remove these fears, for you will see, then, that days will come in which, in spite of any effort and sacrifice you would make to lose consciousness, you will not be able to do it.”*

But in spite of all this, I felt calmness in my interior, for at least I was obeying, though it cost me my life. So I thought that things would have to continue this way, convincing myself that since the Lord no longer wanted me in that state, He had used Monsignor to have him give me that obedience. Then, after two days had passed, in the evening I was about to make my adoration to the crucifix, when a flash of light came before my mind. I felt my heart being opened, and a voice saying to me: “*I will keep you suspended for a few days, and then I will make you fall again.*” And I: ‘Lord, will You not make me come round Yourself if You make me fall?’ And the voice:

“No, it is a Decree of My Will to use the work of the priest to make you come round from that state of sufferings, and if they want to know why, let them come to Me and ask Me.

My Wisdom is incomprehensible and has many unusual ways for the salvation of souls; but even though It is incomprehensible, if they want to find the reason, let them go deep, for they will find it - bright like sun. My Justice is like a cloud pregnant with hail, thunders and lightnings, and in you It found a dam so as not to unload Itself over the peoples. So, let them not want to advance the time of My Wrath.”

And I: ‘Only for me was this chastisement reserved, with no hope to be freed of it. You have given so many graces to other souls; they have suffered greatly for love of You, yet they had no need of the work of a priest.’ And the voice continued: “*You will be freed - not now, but when the slaughters begin in Italy.*”

This was for me another reason for sorrows and most bitter tears; so much so, that my most lovable Jesus, having compassion for me, moved in my interior as though placing a veil before what He had told me, and without letting Himself be seen, He let me hear His voice saying to me:

“My daughter, come to Me, do not want to afflict yourself. Let us move Justice away for a little while, and let us give room to Love, otherwise you succumb. Listen to Me – I have many things to teach

you. Do you think I have finished speaking to you? No.” And since I was crying and my eyes had become two rivers of tears, He added:

“Do not cry, my beloved, but rather, give Me audience; this morning I want to hear Mass together with you, teaching you the way you must hear It.”

And so, He kept speaking and I would follow Him; but since I could not see Him, my heart was split by the pain continuously. From time to time, to stop my crying He would call me repeatedly, now teaching me something about His Passion, explaining the meaning to me, **now teaching me how to do what He did in His interior during the course of His Passion** – which I refrain from writing for now, reserving this for another time, if God pleases. This is how I went on for two more days.



NOTE: These great sufferings of Luisa adjusting to her state of continued deprivations of Jesus’ Humanity in order to live the interior crucifixions of the Divine Will in His Soul torment her immeasurably and her soul cries out to Jesus in her tears. Living within her, He not only

hears her cries but feels them in the depth of His own Heart and yet He must obey His priest also so that in that Divine Act of Obedience, He gifts her the strength to obey the priests placed over her also despite the additional pains they bring her. This is reminiscent of Isaac’s obedience to his father Abraham in carrying the wood which would be the material for the fire of the sacrifice of his own life.

Luisa's appeals to Jesus after the loss of her confessor Fr Francesco de Benedictis.

V 18: January 30, 1926

I was at the summit of my affliction because of the almost sudden death of my confessor. To my many interior pains due to the frequent privations of my sweet Jesus, He wanted to add such a painful blow for my poor heart, depriving me of he who was the only one who knew my poor soul. But may the *Fiat Voluntas Tua* be always done, loved and adored. The earth was not worthy to possess such a person, therefore the Lord, to chastise us, brought him to Heaven with Himself. So, in my intense bitterness for having been left without my confessor, not knowing myself to whom to turn, I prayed to my lovable Jesus for that blessed soul, saying: 'My Love, if You took him away from me, at least bring him straight to Heaven with You.' And, crying, I said to Him: 'I place him in your Will. Your Will contains everything – Love, Light, Beauty - all the good which has been done and will be done; may these purify him, embellish him, enrich him with all that is needed in order to be in Your Presence, so You will find nothing in him which might prevent his entrance into Heaven.'

Now, while I was doing and saying this, a globe of light came before me, and within that light there was the soul of my confessor, taking its way toward the vault of the Heavens, without saying to me even one word. I remained consoled, yes, for his destiny, but embittered to the summit for my own. **And I prayed Jesus that, since He had taken the confessor away from me and I myself had no one to whom to turn, by His goodness He would free me from the bother I gave to the confessor** – however, not because it was wanted by me, but as something wanted by Jesus; because I feel that if Jesus conceded this to me as something wanted by me, I would feel as if I were lacking the earth under my feet, the heavens above my head, the heartbeat in my heart; so, for me it would be disgrace rather than grace. And all abandoned in sorrow, I offered everything to Jesus, that He would give me the grace to do His Most Holy Will in everything. And Jesus, compassionating my sorrow, clasped me all to Himself, and told me:

“My daughter, courage, do not fear, I do not leave you. I will always be with you; and I promise you that if no priest wants to make himself available for your assistance, not wanting to follow My Will, I will free you from this bother for them – not because you want it, but because I Myself want it. Therefore, do not fear, for I will not let your will enter into this. I will do everything Myself. I will be jealous even of your breath that your will may not enter into it, but only Mine.”

Then, when the night came, I felt such fear that blessed Jesus might take me by surprise and make me fall into the state of my usual sufferings, that I trembled and cried; more so, since I felt as if I wanted Him to free me. And blessed Jesus came out from within my interior, and placing His Face close to mine, He cried - so much that I felt my face too wetted by His tears. And sobbing, He said to me:

***The Real Life of Jesus in His Victim Soul
suffers, prays and repairs and even for
five minutes has Infinite Value***

“My daughter, have patience; remember that the destiny of the world weighs upon you. Ah! You do not know what it means to be in this state of pain together with Me, even for half an hour or five minutes. It is My Real Life that is repeated upon earth; it is this Divine Life that suffers, that prays, that repairs in you, and transmutes My very Will into you, so that It may operate in you as It operated in My Humanity. And do you think this is trivial?”

And keeping silent, He continued to cry. I felt my heart break in seeing Jesus cry, and I comprehended that He was crying for me, to give me the grace that His Will have Its full rights over me, that It maintain Its Life whole within my soul, and that my will would never have life.

So, the reason for His tears was to place His Will in safety within my poor soul. And He cried for priests, in order to give them the grace to comprehend His Works, that they too would be willing to do His Will.”

- ❖ *The Levitical Priesthood of the Mosaic Law*
- ❖ *The Salvific Priesthood of the Law of Redemption*
- ❖ *The Sanctifying Priesthood of the Divine Will*

V 23: January 18,1928

NOTE: The Levitical Priesthood founded first in Aaron, brother of Moses, is described in several books of the Old Testament. When Moses built the Ark of the Covenant (Exodus 37) He enclosed in it the two stone tablets of the 10 Commandments written with the Finger of Fire of God Himself on stone because the hearts of God’s chosen people had turned to stone and the Fire of God’s Justice could only be assuaged by their obedience to His Law. Also enclosed in the Ark were the rod of Aaron which flowered, signifying God’s blessing on his priesthood, as the one chosen to enter the *Tabernacle* of the Lord, the *Tent of Meeting* between God and Man, and mediate on behalf of God’s people. Also in the Ark was the golden bowl containing the Manna which fell from heaven to feed the chosen people in their long exile in the desert.

The Law written with the God’s Finger of Fire on stone would be lived in Its perfection by Jesus in the Fiat of Redemption which Law was written in His Blood, each drop a Flame of Divine Love and His Heart the True and Eternal Tabernacle of the Father’s Will. The flowering staff of Aaron signified the purity God demands of His priest and by the flowering staff of Joseph his virginal purity was signified to the Temple Elders, and so he was elected to be the Virgin Spouse of the New Ark of God’s Presence, the Virgin Mary and Virgin Father of Jesus, the Living Testament of the New Order of Grace. And the Manna which fell from heaven to be the daily bread of God’s Pilgrim People was replaced by the True Manna of Heaven - the Body, Blood, Soul and Divinity of Jesus to be consumed as ‘daily bread’ by the children of the Church.

(Exodus 28, 29) (Hebrews 9: 1-5)

This Priesthood of the Law of Redemption was described in Hebrews 7 as like the priesthood of Melchizedek who as King of Salem (Peace) made offerings of bread and wine to Abraham after his victory over other kings. And so, all the kingdoms of this world would be subject to the King of kings, Jesus, the True King of Peace. His priesthood is not automatically conferred from one generation to another as in the tribe of Levi but is gifted by Himself to His chosen Apostles who He said would share in His Kingly Reign – a Reign of Peace, since He is the True King of Peace; hence the analogy to Melchizedek, the gift of bread and wine and a priesthood that is not inherited in the Levitical line but is one conferred by the election of the Holy Spirit spoken through the authority of the Apostles.

He conferred this priesthood on His Apostles at the Last Supper and through them and the laying on of their hands they would specially choose men filled with the Spirit to minister the sacraments to the baptized children of the Church. This priesthood passed on by the laying on of hands is higher than the priesthood of the Mosaic Law, since it is conferred by Christ Himself, the true High Priest.

No longer animals are sacrificed and their blood sprinkled on the people, but the *Precious Blood* of the Son of God shed once and for all for the sins of all humanity. (Hebrews 7, 8 & 9) Every priest praying the Rite of the Holy Eucharist and using the Words of Christ, consecrates bread and wine to become the Body and Blood of Christ, which he then feeds to the children of the Church in Holy Communion in the manner Jesus fed them at the Last Supper and who said, *'Do this in memory of Me!'*

But it is Christ, not the priest himself, who is the Author and Substance of this Rite – Jesus is altogether Priest, Victim, Altar and Food for His children and True Spouse of His 'Bride', the Church – the only one who can impregnate Her with His own Life.

His ordained priest offers his own voice and his whole humanity for Jesus to pray His Words of Life through him and transubstantiate Himself in the bread and wine. Only the Divine Will can perform such a miracle, since it is always the Father Who generates His Son. And the real purpose of this Incarnation of Himself, for as many hosts there are, is to infuse His

children with His own Life and Humanity so that, if they are disposed, He can grace them to imitate His Life and mirror His own Sanctity.

And so herein the Sanctity of Redemption, the Law written on Stone Tablets is perfected by hearts of stone being transformed into hearts of flesh in the Living Testament of Jesus' Suffering Humanity by whose wounds we are healed. He who was conceived and born in the New Ark of Immaculate Flesh, Mary, within the 'screening veil' and 'tabernacle' of Joseph, conceives and gives birth to us in our redeemed life through Baptism into His Mystical Body, the Church.

Such priests are meant to be like Jesus, turning hearts of stone into hearts of flesh, by offering their own humanity for the salvation and sanctification of the children of the Church, His Bride. In loving Her they are willing to exhaust themselves in the administration of the Sacraments to feed Her and shed their own blood if necessary to protect Her from the machinations of the devil. As Jesus Himself did, they feed His children with the Heavenly Manna of His own Body and Blood in the Holy Eucharist. Everything described in the Old Testament is a symbol for the higher Order and greater Reality kept sacrosanct and treasured by the Church Militant and Triumphant and perpetually adored in Heaven by the angels and the saints. And so, the following beautiful words from the Book of Hebrews describe Jesus' Priesthood,

During His Life on earth He offered prayer and entreaty, aloud and in silent tears, to the One who had the power to save Him out of death and He submitted so humbly that His Prayer was heard. Although He was Son, He learnt to obey through suffering; but having been made perfect, He became for all who obey Him the source of Eternal Salvation and was acclaimed by God with the title of High Priest of the Order of Melchizedek.” Hebrews 5:7-10 And from St Paul,

Through the Law, I am dead to the Law, so that now I can live for God. I have been crucified with Christ and I live now not with my own life but with the Life of Christ who lives in me. The Life I now live in this body I live in Faith — Faith in the Son of God who loved me and who sacrificed Himself for my sake.” Galatians 2:19-20

God's Finger of Fire, Blood and Light

Now, the New Priesthood of the Era of the *Fiat Voluntas Tua* on earth as in Heaven has been written with *the Finger of Light* on the soul of Luisa Piccarreta by Jesus, her soul voided of her human will became the 'Nothing' upon which Jesus could write His *Celestial Doctrine of Light* with *His Finger of Light*.

And so, humanity gifted *The Law* written with *His Finger of Fire* on Tablets of Stone is then gifted the *Law of Grace* written with *the Finger of Blood* in the Flesh of Jesus' Body and now Humanity is offered the greatest Gift of the very Sanctity of God Himself, the Substance of His Being, His Holy Will written with His *Finger of Light* on His prime depository, Luisa Piccarreta.

LUISA: "His privations continue. At the most, He comes like a fleeting flash, and while it seems that it may want to make Light, one remains in the dark more than before. Now, while I was swimming in the bitterness of His privation, my sweet Jesus made Himself seen in my interior, all busy writing – not with a pen, but with His Finger which emitted rays of Light, and that Light served Him as pen in order to write in the depth of my soul. I wanted to tell Him who knows how many things about my poor soul, but putting His finger on His lips, He made me understand that I should keep silent, for He did not want to be distracted. Then, after He finished, He told me:

“Daughter of My Supreme Volition, I am writing in your soul the Law of My Will and the good It brings. First, I want to write it in your soul and then, little by little, I will explain it to you.”

V 16: November 8, 1923



Jesus Describes the Priesthood of each Era and the Importance of the Priest

V 23: January 18,1928

“... After this I was thinking: ‘What will these writings on the Divine Will serve?’ And my Highest and only Good Jesus, moving in my interior said to me: “My daughter, all My Works give a hand to each other, and this is the sign that they are My Works, that one is not opposed to the other, rather they are so very tied between them that they sustain each other. (This is) So very true that having formed my elect people (the Hebrews) from which, and in which, had to be born the future Messiah, I formed from that same people the Priesthood, which instructed the people and prepared them for the great good of the Redemption. I gave them laws, manifestations and inspirations, over which the sacred writings were formed, called ‘Bible’, and everyone was intent to the study of It. Whence with My Coming upon the earth I didn't destroy the sacred writings, rather I supported them, and My Gospel announced nothing opposed to them, rather they sustained each other in a marvellous way.

And with forming the new dawning Church I formed the New Priesthood, which did not distance themselves neither from the sacred writings nor from the Gospel. Everyone was intent over them, in order to instruct the people, and whoever might not want to draw from this welcome spring, one can say that he doesn't belong to Me, because they are the base of My Church and the Life Itself with which the people become formed.

The Writings of Luisa are the New Gospel which His priests will preach to the world

Now what I manifest on My Divine Will and that you write, one can call the Gospel of the Kingdom of the Divine Will. Nothing opposes itself neither to the sacred writings nor to the Gospel that I announced being upon the earth, rather one can call one the support of the other. And therefore, I permit and call the Priests

who come, that read the Gospel - all of Heaven - of the Kingdom of My Divine Fiat, in order to say as I said to the Apostles: "Preach it throughout the whole world", because I make use of My Work - of the Priesthood, as I had the Priesthood before My coming in order to prepare the people, the Priesthood of My Church in order to confirm My coming and all that I did and said. Thus, I will have

The Priesthood of the Kingdom of My Will.

Behold what the so many things that I have manifested to you will serve, the so many surprising Truths, the promises of the so many goods that I must give to the children of the Fiat Voluntas Tua (Your Will be done); will be the Gospel, the base, the inexhaustible source which everyone will draw Celestial Life, the terrestrial happiness and the restoration of their Creation. Oh! How happy they will feel who with anxiety will drink long sips in these sources of My Knowledges, because they contain the Virtue to bring the Life of Heaven and of scattering whatever unhappiness.

NOTE: This new and unique priesthood embraces the *New and Celestial Doctrine*, written by Luisa. Even as Saint John Vianney says the priest is consecrated to serve the children of the Church, so too the ordained priest is at the service of those who like Luisa enter into the *Celestial Priesthood of Christ Himself* suffering the Interior Pains of His own Soul ministered to Him by *Divine Love*. And so, Jesus says in the 9pm Hour of His Passion,

"My child, do you want to know who torments Me even more than the executioners? Indeed, they are nothing in comparison to this. It is Love, Eternal Love, that wants to be the first in everything. It wants to make Me suffer all at once in My most intimate parts what the executioners will make me suffer little by little. Ah, my child Love prevails over Me and in Me totally. Love is nail for Me, Love is whip for Me, Love is crown of thorns for Me, Love is everything for Me. Love

is My perennial Passion – while what I suffer in My Humanity is only temporal. Ah, my child, enter into My Heart. Lose yourself in My Love. Only in My Love will you understand how much I have suffered and how much I have loved you. Only in My Love will you learn to love Me and suffer only for Love.”

The Prolonged Sacrifice needed In this New Priesthood entering the Suffering Love of the Humanity of Jesus

V 25: October 10, 1928

“My daughter, do you think that My keeping you imprisoned for forty years and more has been by chance, without a great design of Mine? No, no! The number forty has always been significant and preparatory to great works.

- ✧ **For forty years the Jews walked in the desert without being able to reach the promised land, their fatherland; but after forty years of sacrifices they had the good of taking possession of it. But, how many miracles, how many graces, to the point of nourishing them with the Celestial Manna during that time. A prolonged sacrifice has the virtue and strength to obtain great things from God.**
- ✧ **I Myself, during My Life down here, wanted to remain in the desert for forty days, away from all, even from My Mama, to then go out in public to announce the Gospel which was to form the life of My Church that is, the Kingdom of Redemption.**
- ✧ **For forty days I wanted to remain as risen, to confirm My Resurrection and to place the seal upon all the goods of Redemption. So, I wanted for you, my daughter: in order to manifest the Kingdom of My Divine Will, I wanted forty years of sacrifices.**

NOTE: We as ‘the little children of the Divine Will’, having been released from the slavery of the human will (represented by Pharaoh’s slavery of

the Jewish People), through our '*Fiat*' are now being asked to enter, like Luisa, our 40 years (symbolic time) in the desert of many deprivations including deprivations in the Divine Order, in order to bring as many of God's Children into the *Promised Land of the Kingdom of His Will* as acts we do and more depending on the Love with which we do these acts. This is our *Heavenly Manna of Eternal Communion*s that sustains not only us but is a banquet of *Divine Lives* we gift to the most Blessed Trinity making a Divine Feast in which all of Heaven participates.

Moses in order to repair for the sins of his people fasted for 40 days and nights and during these 40 years of wandering in the wilderness searching for *the promised land*, underwent untold sacrifices to keep the people of God from behaviours and attitudes that would incense God against them, whom He had called '*a hard-headed and rebellious people.*' For the sake of His servant, Moses, God was merciful because He knew they had only their human wills to operate in and did not have *Sanctifying Grace* to help them and which the *Sanctity of Redemption* would make available; and certainly did not have the Divine Will in which to operate. Yet the punishments God gave to those who disobeyed Him were severe, even death after some of their disobediences. The same was true for those in the Covenant of Redemption who cheated and lied. (Acts 5)

Now after 2,000 plus years of the Church living in the Gift of Redemption, the Food of Jesus' Body and Blood in the Holy Eucharist, the sacramental life, the priesthood and the teachings of the Church, we still find ourselves in the horror of a humanity that has turned against God in droves, committing enormous sacrileges against Him and abusing His Sacramental Life and other great gifts and graces – because they still live in their human wills even in regards holy things. Jesus has his harshest words in *The Book of Heaven* for priests who have defected from their true ministry and the Holiness of their Consecration. He threatens several times to destroy them all and if it weren't for Luisa seemed very intent on carrying this out. See V 12: November 27, 1917

“And then, churches are few and many will be destroyed. Many times I do not find priests to consecrate Me; other times they allow unworthy souls to receive Me, and worthy souls not to receive Me; other souls are unable to receive Me, therefore My Love finds itself

hindered. This is why I want to make the Sanctity of Living in My Will. In It, I will no longer need priests to be consecrated, nor churches, tabernacles or hosts. These souls will be everything altogether - priests, churches, tabernacles and hosts. My Love will be more free. Anytime I want to consecrate Myself, I will be able to do it - in every moment, during the day, at night, in any place where they might be.

Oh, how My Love will have its complete outpouring! Ah! my daughter, the present generation deserves to be destroyed completely; and if I will allow a little something to be left of it, it is to form these Suns of the Sanctity of Living in My Will, who, through my example, will repay Me for all that other creatures, past, present and future, owed Me. Then will the earth give Me true glory, and my 'Fiat Voluntas Tua on earth as it is in Heaven' will have its completion and fulfillment."

So, from the *Manna* in the desert to the heavenly *Manna of His own Body* in the Holy Eucharist, God gives us the new *Celestial Manna* of His own Will and Its Life to live in, the heavenly *Manna of the Divine Truths* to masticate and feed our souls in *The Book of Heaven*, which will destroy the deserts created by sin, the voids created in our human attempts at holiness and feed us with the very Substance of Himself. So as He instructed the Jewish people in the desert in regard to the 'manna' He let fall from the sky, to take only what they could consume each day, at the Holy Mass, we take only one host each day to feed us with His Body. Now, in the instructions Jesus gave to us through Luisa in His *Celestial Doctrine*, Jesus asks us to empty ourselves of our own will so that He can feed us with *the Celestial Manna of His Father's Will*. In every act that we infuse into our Father's Will we enter the *One Single Act of God* in which all things, all beatitudes, all beauty and bounty exists. But we, being just '*little newborns*', can only take what is possible for us to consume each day – since our human capacity is limited and needs to be expanded by the Divine Will Himself, little by little. As the womb of a woman prepares itself to receive the seed of new life each month, the soul who lives in the Divine Will is always preparing her soul to be impregnated with the Seed of the Divine Will and His Sublime Truths which are His children.

The Womb of the Divine Will expands in us the more acts and rounds we do in Him, because as many 'Seeds' of His Divine Life we receive, so many '*Divine Lives*' do we give birth to for His Kingdom to come. So each day as '*little newborns*' in the Divine Will we suckle only as much of His Milk (His Truths) as we can digest, sip by sip; and then He does the rest to nourish, not only us, but all of Creation on the Food that these Divine Acts produce – Food which is pure, heavenly, eternal, infinitely nourishing both for the Blessed Trinity and all of Heaven, all in purgatory, as well as to those souls on earth who are disposed to open their mouths wide to receive it.

In this revelation by Jesus there are profound realities for our souls as to what is required to live in the *Luminous Sanctuary of the Divine Will* and all His Acts. *One thing alone is necessary* – to die to oneself and one's human will with all its tastes and attachments even in holy things; and then to enter the Treasury of Acts of the Divine Will by fusing ourselves into them in His Love. This involves long years of *prolonged sacrifice* of many deprivations, the martyrdom of our human will, many humiliations and tests, which are like the stone grinding the grains of wheat making the finest 'flour' that will be turned into *the Heavenly Manna of the Divine Will*. Not just forty years but a whole lifetime is needed for all that our Father and Divine Spouse want to perfect in us. Luisa's own story attests to this. Our humanity is the womb in which He sows the Seed of His own Acts so that in them He generates His own Life and we, by our reciprocal acts of Love for Him, generate more of His Lives for His Kingdom. (V 28: Oct 7, 1930)

For this, as used to be the case for pregnant women, confinement is necessary, to protect the child in the womb who is destined to be born; to protect the life and health of the mother who is to give birth, because she is the treasure of her husband and her family. Everyone who loves her wants to do all they can to ensure her peace, her health and her happiness during this time as all await the birth of this new source of happiness for their family. This confinement of the pregnant mother is an analogy of the confinement so necessary to Luisa and to ourselves when we are being impregnated with the *Divine Essence* and pregnant with His Acts of Love for all Humanity. As a loving husband, Jesus wants, as He did with Luisa, to protect us with His whole Person not allowing anyone else interfere with

His Work, even holy souls. (V11: July 19, 1912) He permits the priest appointed over her and over us so that ultimately all be embedded in His Church for His Triumph of Glory. But He teaches Luisa to be detached from any human preferences in priests who are placed over her. He tells Luisa He is jealous if anybody else, no matter how holy, comes to assist her because He wants to be the only One to do everything for her. He wants her to lean only on Him. For every soul who gives her Fiat to Him, He is the same – attentive at every moment to make sure in every act she does in His Will, He is there to impregnate her with a new Divine Life.

V 1: “I remember that one day He said to me: *“Everything that is of the earth, everything – everything you must remove, not only from your heart but also from your body. You cannot understand how harmful the slightest earthly shadows are and how much they hinder Love.”* Immediately I said to Him: *‘If I have something else that must be removed, tell me, for I am ready to do it.’* But as I was saying this, I myself realized that I had a gold ring on my finger, portraying the image of the Crucifix and immediately I said to Him: *‘Holy Spouse, do you want me to take it off?’* And He told me: *“Since I Myself will give you a more precious, more beautiful ring which will have My Living Image impressed on it, and every time you will look at it your heart will receive new arrows of Love - this one is not necessary.”* And I promptly removed it.”

Also, as in former years the ordained priest was trained to keep himself remote from the secular life and secular entertainments. He was trained to keep himself for Christ alone so that Jesus could infuse into Him His own Self. This type of detachment from the world was taught to consecrated souls as necessary for the Holiness of Christ to infuse itself into them. Now things have changed and for the worse, because Jesus tells Luisa the ruin of the priest is when he engages with secular things and keeps attached to his family. (V12: February 12, 1918)

Also, the beauty of the language of the mystics and great saints and doctors of the Church is nothing like secular language and is a language that the soul learns the more she allows Jesus to live in her and to infuse into her His own way of speaking. Only speaking His language do we entice Jesus to remain with us and be in constant conversation with us.

Hear how much Jesus loves Luisa and designs everything in her life from the beginning so that she could be all for Him alone and become the depository of all the Acts of the Fiat come on earth as in Heaven. Thus, He is preparing her to enter into the Sanctuary of His own Priestly Humanity wherein all the Acts of Sacrifice required for the Salvation and Sanctification of souls are done. She must enter into Him always to live in these Acts if she is to become like Him and carry out her priestly office as His Victim of Divine Love and bring the Kingdom on earth. One may say that He is the High Priest who hovers over her with attentive Love to consecrate every act that she does into Himself.

“My daughter, even the shyness with which I surrounded you in your tender age was one of My greatest jealousies of love for you. I wanted that no one would enter into you, either world or people; I wanted to render you apart from everyone. I did not want you to participate in anything, or that anything be pleasing to you, because, having established from that time that I was to form the Kingdom of the Supreme Fiat within you, and since you were to take part in Its feasts and joys, it was right that you enjoy no other feast, and that you be deprived of all pleasures and amusements which are on earth. Aren't you happy?”

“My daughter, My Love for you has been exuberant, and in order to lead you there where My Divine Will wanted you, I had to have different ways of acting in the periods of your life. In the first period, My Love and My acting toward you were so tender, sweet and gentle, and so jealous, that I wanted to do everything by Myself in your soul, and I wanted no one else, or that anyone might know what I was doing in you and saying to you. My jealousy was so great, that I put you in the impotence of opening yourself with anyone, not even with your confessor. I wanted to be alone, free, in My Work, and I wanted no one else to meddle in it or be able to scrutinize what I was doing.

I cared so much about this first period of your life - about My being with you one on one - that I can say that My Love used all the divine weapons; and waging war on you, I assailed you in every way so that you would not be able to resist. All this was necessary

to My Love, because knowing what It wanted to do with you - no less than restoring the Creation, giving My Divine Will the rights to reign, making the New Era arise in the midst of the human family - It used all arts and stratagems in order to obtain the intent.

Now, after I became sure about you and I secured My Work, My acting changed - I made you break the silence; and the ardour of my instructions and of my speaking was such and so great, that I can call you “the Cathedra of My Divine Will, the secretary of Its most intimate secrets”, such that, as you were unable to contain them all within yourself, I commanded you to manifest them to My minister. And this acting of mine was necessary; otherwise, how would My Divine Will have become known? Now, My daughter, in this last period of your life, you feel another way of acting of mine. Do not be concerned, let Me do, and I will know how to give My work the last coat.

Courage then, you have the Divine Will in your power - what do you fear? Therefore, always forward in My Will.”

V 26: July 14, 1929

“My daughter, your life must be in our midst in the home of Nazareth. If you work, if you pray, if you take food, if you walk, you must give one hand to Me, the other to our Mama, and your gaze to Saint Joseph, to see whether your acts correspond to ours, so as to be able to say: first I make my model what Jesus, the Celestial Mama and Saint Joseph do, and then I follow it. According to the model you have made, I want to be repeated by you in My hidden Life; I want to find in you the works of My Mama, those of My dear Saint Joseph, and My own works.”

Luisa’s Notebook of Childhood Memories

This New Life gifted to us through Luisa and her Fiat and Its Celestial Language cannot be mixed with the banality of our usual human behaviours, conversations and entertainments. We live within a Divine Sanctuary in the reverberation of *Divine Acts*, reciprocating and participating in these Acts; and even as Moses and the priests of the Old

Covenant entered the *Sanctuary of the Holy of Holies* to speak to God, veiled from the rest of the community, to mediate on their behalf, we too, when we enter the Sanctuary of the Acts of the Divine Will, need to close ourselves off from all that is earthly in order to encounter Jesus, face to face in His Acts, as He is doing them and He is doing them always.

They are always present, since they are Eternal Acts awaiting us to enter into them to give birth to His *'Divine Lives'*. Therein He opens His Heart up to us and says, *"Come blessed of My Father and possess the Kingdom prepared for you."* As nuptial love is veiled from others and exclusive to the lovers, so too these Divine Nuptial Acts require an enclosure as is described beautifully in the Song of Songs as a *'garden enclosed'*.

To bring us back into this Sacred Enclosure, Our Beloved Lord took upon Himself to enter a crucifying confinement in the following prisons - the Womb of His Beloved Mother, His own Humanity, the Blessed Sacramental Host and in souls who forcibly imprison Him in their human wills. He wants us to share this suffering with Him in all these prisons we have made for Him by our sins.

(See the books *"The Prisons of Jesus"* and *"The Prolonged Sacrifice Needed"*).

By refusing to confine ourselves in Him, by refusing to desire Him alone, but rather seeking other loves, earthly attachments and self-seeking satisfactions, we have isolated Him in numerous prisons in which He has been chained, gagged and suffocated preventing Him from pouring His Love into us. Immersing ourselves in these Divine Acts we visit Him in these prisons, we console Him with our company, we pour the ointment of our loving acts on His Wounds, we wipe away His Tears and since the gratitude of God is eternal, we receive from Him as recompense more infusions of His Love than our poor souls can possibly contain.

Pondering this it seems to me that confinement is not simply an option for us in our life, it is an imperative for the soul who wants to fully live in the Divine Will. Now, there are many who are unable to be confined physically - in a solitary way that is; who have families to serve and love, or religious communities to live in etc; but nonetheless this confinement can be entered into within the heart and soul reserving them **ONLY FOR JESUS' RESIDENCE.**

"My daughter, in order for Grace to freely enter, the soul must be in the world as if there were nothing but God and the soul. This is because any other thought or thing that comes between the soul and God, prevents Grace from entering the soul and the soul from receiving Grace ..." (V 8: August 22, 1907)

"My daughter, whoever chooses himself, even for a moment, represses Grace. He makes himself his own master and God his slave." (V8: Oct 3, 1907)

Our loving of others must be detached from all selfish motives and all attachments and we must be careful not to allow our family members or friends to draw us back into the world and all its contradictions and activities which oppose the coming of the Kingdom of Our Lord, Jesus Christ. In preparing the earth for His Reign nothing contrary to His Life must enter into us; nor prevent us from doing our Rounds of Love in Him, with Him and through Him for His sake alone.

Despite what some may think, these Rounds can be done while doing our usual activities, even as Jesus in His public life continued to fuse His Acts into His Father's Will and in His hidden life in the Holy Family, He was continuously fusing Himself into the Father's Will while doing His work with His Beloved Mama and Saint Joseph. For most, this needs to be taught and shown by those proficient in doing continuous Rounds. Luisa is our model and mother and will help us here.

It becomes clearer and clearer to me the more I read the *Celestial Doctrine* in *The Book of Heaven* that if Our Beloved Lord and our Mother did nothing but suffer these imposed confinements, in which so many tortures were endured so lovingly by them, tortures given them by us, who have for so long opposed Their Will, we should be happy to live a life of confinement, strangers to all the usual pleasures and entertainments human beings seek for themselves, pursuing happiness vigorously in earthly things; and who feel deprived when these entertainments and activities are curtailed.

As the apostle Peter tried to dissuade Jesus from going to Jerusalem where He would certainly face His condemnation and death; and Jesus rebuked him saying, *'Get behind Me, Satan!'*

We too must understand that it is Satan who tries to dissuade us from embracing a life of sacred confinement, silence, prayer, study of the *Celestial Doctrine* and self forgetfulness in order to spend our life with Jesus, marrying Him in all His Acts of Love for us and sacrificing all our human tastes and desires with Him, to procure for souls the Grace to convert, to embrace Him as their Saviour and to finally enter the Heaven of the Divine Will, wherein He transforms our souls with His own Life and Love into a Temple for His own indwelling.

Let us have the desire to spend forty years or more in this desert prepared for us by Our Lord and interiorly wherever we may be, there is no impediment to us saying,

“Jesus, I accompany You in all the deserts and prisons we have created for You by our sins. I visit You in the solitary confinements caused by those who do not acknowledge You or in acknowledging You regale against You. Amen. Fiat!”

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

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.”***

NOTE: And so, did Jesus speak in the Gospel of Mark 8:33:

“But Jesus, turning and looking at His disciples, rebuked Peter and said, ‘Get behind Me, Satan! For you do not have in mind the things of God but the things of men.’ Then Jesus called the crowd to Him along with His disciples and He told them, ‘If anyone wants to come after Me, he must deny himself and take up his cross and follow Me. For whoever wants to save his life will lose it, but whoever loses his life for My sake and for the Gospel will save it.’”

“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.”

NOTE: Jesus speaks here of ‘mortals’, that is those who, living in their human wills, are subject to death; for the souls who live in Him are not subject to death. As He spoke to Martha, *“I am the Resurrection and the Life. Whoever believes in Me shall never die. Do you believe this?”*



Here Jesus means though they die bodily they live forever with Him. But in the Living in Him with His Generative Virtue the meaning is even deeper because we LIVE IN HIM even in this life on earth WITHIN THE HEAVEN OF HIS WILL in which there is no death, no temptation and only true happiness of knowing one is living His Eternal Life and generating His Life in others. Even in suffering this soul is

happy because she is aware she is generating His Life for as many acts as she does in His Will. She is entering the Generative Power of the Divine Will operating in the Fiat of Mary, *The Immaculate Conception*, who was first to Incarnate Christ and in Him all Divine Lives.

And so, Jesus first looks to see if we have the disposition to renounce the world and worldly things; to deprive ourselves of even little legitimate pleasures in order to become more like Him who renounced even the *Beatitude of Heaven* for our sake. When He sees the soul so disposed, He prepares her to be deprived of Himself and of heavenly contentments taking her higher into the realms of divine renunciations. Such deprivations suffered willingly by the soul are those which procure the greatest graces for souls' conversions on earth.

The Fruits of Luisa's Deprivations of Jesus and why Divine Justice must have Its Way in her for the sake of rebalancing the world.

This is the harshest pain of the 'Victim Soul' and what defines her as a 'priest' in the Divine Will because the Nature of the Sacrifice is the greatest the soul can offer in her Fiat since it is the deprivation of God Himself. God Himself feels the pain as if it were His own. He is One with this soul and the priesthood she shares in with Him. Remember the scripture which says, '*In God there is no longer male or female*'. So, while the ordained priest must be male in *the Priesthood of the Divine Will* gender does not matter. V 21: April 12, 1927

"My poor condition becomes only more painful because of the painful privations of my sweet Jesus. What a hard martyrdom and death it is to be without the sweet and dear hope of finding, once again (my) Life.

The suffering of having lost Him dazes and petrifies me and extends over my poor soul an evil dew which, even when exposed to the rays of such acute sorrow, instead of vitalizing only locks me up; it takes away my vital fluids, just as freezing takes away the vital fluids from plants. If it doesn't make me die, it withers me and removes the most beautiful of Lives. Oh, how much better would death be - it would be the most beautiful of celebrations because I would find He whom I love and who would heal all of my wounds.

Oh, the deprivation of my Highest Good! Jesus, how sorrowful and cruel You are, so I call all to cry my hard fate: I call Heaven with its

immensity to cry for He whom I long for. I call the stars with their sparkling twinkle to cry with me, so that their cry will move Jesus' feet in my direction so that I no longer suffer. I call the sun, so that its light be converted into tears and its heat into inflamed darts to assault Jesus and tell Him: *'Hurry, can't you see that she cannot go on, and can't you see that we are all pouring out our tears for she who loves you so much; and since her will is one with ours, we are compelled to all cry together with her?'*

I call all creation to feel the sorrow and to cry together with me at such an enormous pain as (suffering Your absence), which is incalculable and without measure; who would not think of crying? Oh, how I would like to convert all evil whisperings into pleading voices to call you, the darting of fish to deafen you. I would like to change the singing of the birds into sighs to soften you, Jesus. Oh Jesus, how much you make me suffer; how much Your Love costs me! But as I was unbosoming my sorrow my sweet Life moved within me and said to me:

"My daughter, I am here, do not fear. If you [only] knew how much I suffer in seeing you hurting for My sake. I feel more pain for your suffering than I feel for [those of] all the other creatures united together, because your pains are the pains of Our daughter, member of Our celestial family, and I feel them much more than if they were Mine. When Our Will is within the creature, everything is rendered common and inseparable from Us."

And I, hearing that and suffering as I was, said that that was true in words, but it did not seem true with the facts. How is it that You make me go into spasms to make You return and the longer You have been away the longer it takes for You to return? You make it so impossible to find You, that I no longer know either what to do, or to who else I may turn.

Not even in Your Will am I able to trace You, because It is immense and You hide Yourself in Its immensity; I lose track of your steps and lose you. So, it is one thing to say this, but where are the facts? If You have suffered so much for my pains, You would prove [this] with facts by being kind enough to come to she who knows no other Love, or Life, if not Yours. And Jesus, pulling me close to Himself and very moved, added:

“Poor daughter, have courage. You do not yet entirely know what it means to Live in My Will. It possesses the perfect balance, and all the attributes are in highest concordance - one is never inferior to another. And when it is necessary to punish the people for their many sins, My Justice demands these voids when you are deprived of Me, so that It may balance Itself by sending the chastisements which the people merit.

Thus (My Justice) sets you aside in My Life, and in My Will it runs its course. How many times did My groaning Humanity not find itself facing these impediments from My Justice, and yet I had to concede out of Love for the balance of My Will? Would you want My Will to have you within It just to place in imbalance the order of My Attributes? No, no, My daughter, let My Justice make Its way, and your Jesus will be as before with you.

“Didn’t you know that in My Will you must undergo what My Humanity did, which was so demanding and unyielding with Me because of the Redemption? So, for you It has become demanding and unyielding because of the Kingdom of the Supreme Fiat. That is the reason why My Humanity hides itself, because My Justice wants to make its way and maintain Its balance.”

The Garment of Light is the Robe of the New Priesthood and Mirrors Jesus in every Act the soul has done in the Divine Will.

NOTE: In every Act the soul has done in the Divine Will another Jesus is birthed from the Womb of the Divine Will and so this is doing what the ordained priest does who multiplies Jesus for however many hosts he consecrates. However, with this difference that this soul can multiply Jesus for however many acts she does in Him and these are *Divine Lives* not subject to being consumed. She is not bound by time and space as is the ordained priest as Jesus explains in V 12: January 1, 1920.

LUISA: “Continuing in my usual state, my always lovable Jesus seemed to come out from my interior; and as I looked at Him, I saw Him all wet

with tears - even His garments, His Most Holy Hands were beaded with tears. What torment! I was shaken, and Jesus told me:

“... But do you know what are the garments of the soul who Lives in My Will? They are not of gold, but of most Pure Light. This Garment of Light will serve as mirror to show all of Heaven how many acts she has done in My Will – because, in each act she has done in My Will, she enclosed Me completely. This garment will be adorned with many mirrors, and in each mirror all of Myself will appear.

Therefore, from whatever side they will look at her - from behind, from the front, from the right, from the left - they will see Me, multiplied for as many acts as she did in My Volition. I could not give her a more beautiful garment: it will be the exclusive distinction of the souls who Live in My Will.” I remained a little confused in hearing this, and He added: ***“How is it - do you doubt? Doesn’t the same happen in the Sacramental Hosts? If there are one thousand Hosts, there are one thousand Jesuses, and I communicate My whole self to a thousand; if there are one hundred Hosts, there are one hundred Jesuses, and I can give Myself only to a hundred. In the same way, the soul encloses Me within each act done in My Will, and I remain sealed inside the will of the soul.***

NOTE: See picture of the Jewish priest's vestments and the shining jewels as his breastplate which biblical texts explain what they signify. And so, Luisa's garment of many mirrors reflecting Jesus is the more beautiful garment of her priesthood in Him and her acts provide Him with the hosts for His transubstantiation in these Acts, which are Eternal and not subject to being consumed. They are '*Divine Lives*' who will live eternally and will be recognized by the soul as her own children when she goes to Heaven and they will recognize her as their mother.



This Act of conceiving a *Divine Life* was first done by our Beloved Mother Mary when She conceived Jesus through the *Power, Wisdom and Love* of Her Fiat. From Her Conception She had tied Her Will to the Throne of the Trinity never to take it up again and thereby had prepared the perfect Womb into which the Eternal Word could become human.

The Love with which She did this compressed Her Heart in such violence of Love that the drops of Immaculate Blood which were exuded united with the Divine Will to form the Humanity of Jesus. In this Mary entered the *One Single Act* of the Father Who eternally generates His Son and in Jesus is generated all created beings and things - for nothing exists outside of Him Who is the '*Firstborn of all Creation*'.

(Colossians 1:15: Acts 17:28) (TBH: V19: March 31, 1926)

It is in this Act of Mary incarnating Jesus in Her *Fiat* with the Eternal Father that we enter when we fuse our acts in His Holy Will in order to give birth

to His Divine Life. The Father wants as many multiplications of His Son as created Acts exist and more. However, each one is a special creation of each soul's love for the Father's Will. The more fused into the Divine Will, the more completely surrendered to Him, the more beautiful the Divine Life she gives birth to. This Life can never be anything but beautiful since it is the Divine Will Himself in union with Mary Who creates it.

Therefore, these acts done in My Will are Eternal Communion, the species not subject to being consumed as in the Sacramental Hosts. *As those species are consumed, My Sacramental Life ends; on the other hand, in the Hosts of My Will there is no flour, or any other matter - the food, the substance of these Hosts of My Will, is My Eternal Will Itself, united with the will of the soul, which is eternal with Me; and therefore, these two wills are not subject to being consumed.* V 12: January 1, 1920

So, what is the wonder, if the whole of My Person will be seen as multiplied for as many acts as she has done in My Will? *More so, since I remained sealed in her and she, as many times, in Me. Therefore, the soul too will remain multiplied in Me for as many acts as she has done in My Will. These are the prodigies of My Will - and this is enough to cast any doubt away from you."*

The Divine Will is the Sanctity of sanctities. The souls who Live in the Divine Will are True Living Hosts.

V 11: March 15, 1912

Continuing in my usual state, I felt a great desire to do the Most Holy Will of Blessed Jesus; and He, on coming, told me: **"My daughter, My Will is the Sanctity of sanctities. The soul who does My Will, however small, ignorant, unknown, leaves the other Saints behind in spite of their prodigies, sensational conversions and miracles.**

Rather, in comparison, the souls who do My Will are queens and it is as if all the others were at their service.

It seems that the souls who do My Will do nothing, while they do everything, because, being in My Will, they act in a divine manner, in a hidden and surprising way. So, they are light that illuminates, they are winds that purify, they are fire that burns, they are miracles that make others do miracles. Those who do miracles are channels; but in these souls resides the power.

Therefore, they are the foot of the missionary, the tongue of the preachers, the strength of the weak, the patience of the sick, the regime of the superiors, the obedience of the subjects, the tolerance of the slandered, the firmness in dangers, the heroism of the heroes, the courage of the martyrs, the sanctity in the saints, and so with all the rest. Being in My Will, they concur with all the good that can exist both in Heaven and on earth.

This is why I can surely say that they are My True Hosts – but Living Hosts not dead ones. In fact, the accidents that form the host are not full of life, nor do they influence My Life; but the soul is full of Life and by doing My Will, she influences and concurs with all that I do. This is why these Hosts consecrated by My Will are more dear to Me than the very sacramental hosts, and if I have reason to exist in the sacramental hosts, it is to form the Sacramental Hosts of My Will.

My daughter, I take such delight in My Will, that in simply hearing one speak about It, I feel overjoyed and I call the whole of Heaven to make Feast. Imagine yourself what will become of those souls who do It! In them I find all the contentments and to them I give all the contentments.



Their Life is the Life of the Blessed.

***Two things only do they cherish, desire and yearn –
My Will and Love. They have little to do,
while indeed they do everything.***

***The virtues themselves remain absorbed in My Will and in Love,
and so they have nothing to do with them anymore, since My Will
contains, possesses and absorbs everything - but in a way which
is divine, immense and endless. This is the Life of the Blessed.”***

***In His Conception Jesus conceived all souls -
their pains and their deaths and begins His
Priestly Sacrifice as the Little Lamb of God.***

**The souls who live in Him from the moment they give their Fiat to
live in these pains are conceived in Him to their New Life**

V 12: March 18, 1919

Continuing in my usual state, my always lovable Jesus, making Himself seen, drew me into the immensity of His Most Holy Will, in which He was showing, as though in act, His Conception in the womb of the Celestial Mama. Oh God, what an abyss of Love! My sweet Jesus told me:

“Daughter of My Will, come to take part in the first deaths and pains that My little Humanity received from My Divinity in the Act of My Conception. As I was conceived, I conceived all souls with Me - past, present and future, as My own Life, and I also conceived all the pains and deaths which I had to suffer for each one of them. I had to incorporate everything within Me – souls, pains and deaths, that each one was to suffer, in order to say to the Father:

‘My Father, look no longer at the creature, but only at Me. In Me You will find everyone, and I will satisfy for all. As many pains as You want, I will give them to You. Do You want Me to suffer death for each one? I will suffer it. I accept everything, provided You give Life to all.’

This is why a Divine Power and Will were needed in order to give Me so many deaths and pains, and a Divine Power and Will to make Me suffer. And since in My Will all souls and all things are in Act – not in an abstract way, or by intention, as some might think; rather, I kept all of them identified with Me - in reality, and with Me they formed my very Life – in reality, I died for each one, and suffered the pains of all.

“The Love of Christ overwhelms us when we reflect that if one Man has died for all, then all men should be dead. And the reason he died for all was so that living men should live no longer for themselves, but for Him who died and was raised to Life for them. From now onwards, therefore, we do not judge anyone by the standards of the flesh. Even if we did once know Christ in the flesh, that is not how we know Him now. And for anyone who is in Christ, there is a New Creation, the old Creation has gone and now the New One is here.” St Paul to the Corinthians 5: 14-17

It is true that it took a miracle of My Omnipotence, the prodigy of My immense Will – without My Will, My Humanity could not have found and embraced all souls, nor could It die so many times. So, as My little Humanity was conceived, It began to suffer alternating pains and deaths; all souls were swimming in Me as if inside an immense sea, forming the members of My Members, the blood of My Blood, the heart of My Heart. How many times, taking the first place in My Humanity, My Mama felt My Pains and My Deaths and died together with Me. How sweet it was for Me to find the echo of My Love in the Love of My Mama.

(This is how our Beloved Mother participated in the Priestly Sacrifices of Her Son, Jesus; and only because She lived in full possession of the Divine Will with Its Generative Virtue could She do what He did in Him. When we live in possession of the Divine Will we also live in this Priesthood of Jesus to suffer in Him these interior pains and deaths which are administered by the Divine Love and Will. The following invitation to Luisa is for us as well.)

These are profound mysteries, in which the human intellect, unable to understand well, seems to get lost. Therefore, come into My Will and take part in the deaths and in the pains that I suffered from the moment of My Conception. From this, you will be able to better understand what I tell you.”

I am unable to say how, but I found myself in the Womb of my Queen Mama, where I could see the tiny little Infant Jesus. But, though tiny, He contained everything. **A dart of Light flashed from His Heart into mine and, as it penetrated into me, I felt it giving me death; and as it came out, life came back to me. Each touch of that dart produced a most sharp pain, such that I felt undone and dying in reality.** Then, through the same touch, I felt I was receiving life again. But I don't have the right words to express myself, therefore I stop here.

NOTE: Luisa is here entering like our Beloved Mother, the Priesthood of the Divine Will and becoming a 'living sacrifice' (Rom 12:1) but it is only through the sacrifice (martyrdom) of her own will that she is able to provide the space for Jesus to enter her, possess her and live out in her His own Priestly Sacrifices and dart through her entire being to give her the 'deaths' and 'pains' He Himself suffered in His Interior. Now that His Humanity is hers, she participates in all that He does and suffers: The ordained priest is at the service of such souls and Jesus requires them to be absolutely attentive to them, because they are 'Living Hosts' of His own Suffering Humanity. And so, Jesus tells Luisa in V5: April 7, 1903:

“For now, it is not My Will that you leave this state. So far as the Confessor's sacrifice is concerned, I will repay him a hundredfold for his charity.” And to her confessor who called upon Jesus for a special grace to know how to deal with Luisa and her state of unconsciousness, **“Dispose yourself and you will receive it. And then, you have the victim soul. The more you stay close to her in thought and in intention, the more you will feel strong and free to do what you want.”** And

“When I put victim souls in the hands of a Confessor, his work on their interior life must be continuous. So, tell him that either he corresponds with Me or I'll put you in the care of someone else.”

And “Yes, he will come (the new confessor). When he no longer listens to Me then I’ll send my Mother. Since he loves Her, he will not deny Her this favour. Whosoever truly loves Her will not delay. However, I want to keep an eye on what he does. Tell him everything I’ve told you”

NOTE: In the first lessons of Volume 5 Jesus comes with Saint Joseph to urge the confessor to greater attentiveness and faithfulness to his work saying, **“Get to work. The Lord is ready to give you the grace you want.”** And **“If you get to work all your difficulties will disappear and fall away like the scales of a fish.”** All this and more in Volume 5 and elsewhere indicates the importance Jesus places on His priest as guardian/father of a victim soul and the following emphasizes his importance:

While the priesthood of the Victim Soul is higher than that of the ordained priest, she lives within the Divine Will to perfection in submitting her will to that of the priest placed over her, surrendering her own will always to the Authority of the Church and Her appointed confessor. As Jesus explains here His Will was always submitted to the Will of His Father so she to the priest. Jesus Himself as High Priest was obedient to His father Joseph to teach souls the value of obedience to the one God places over them. Those with the higher sanctity reveal their value of this Virtue of Our Lord by their obedience to the priest/authority placed over them as He did with Saint Joseph. V 5: October 24, 1903

Luisa: *‘Lord it’s not that I don’t want to remain in this state – Heaven forbid that I should withdraw from your Will even for the blink of an eye. Only, if You want me to stay I’ll stay: If this is not your Will, then I’ll leave.’*

“My daughter, as soon as your Confessor released you, by saying, ‘Very well, tomorrow you’ll give it a try’, your role as victim ceased. It is only esteem for obedience that makes a victim soul – never someone’s acceptance of victimhood independent of this esteem. If necessary, I would work a miracle of My Omnipotence to enlighten the one who directs in order to have

this obedience. I suffered willingly, but it was obedience to My dear Father that made Me a Victim. He wanted to honour all My Works, from the greatest to the smallest, with the honorific value of obedience.”

Difference between the Divine and Human Way of Suffering

V 5: October 27, 1903

“My daughter, it is praiseworthy and good to accept mortification and suffering as penance and as a punishment; but it has no connection with the divine way of acting. I did much and suffered much, but my sole purpose in all of that was Love of My Father and of men. So, it’s immediately apparent whether the creature is acting and suffering in the divine way: whether Love alone is behind its actions and sufferings. If it has other ends, even if they are good ones, then it is acting only on the level of a creature. The merit that he receives then, will be only what a creature can acquire, not the merit that is divine. Since these two ways of acting are not the same.

If he adopts My Way of acting however, the Fire of Love will destroy every disparity and inequality and will make as one the creature’s work and My own.”

The Interior Passion which the Divinity made the Humanity of Jesus suffer during the course of His whole Life.

V 12: February 4, 1919

Continuing in my usual state, for about three days I felt I was dissolved in God. Many times good Jesus drew Me inside His Most Holy Humanity, and I swam in the immense sea of the Divinity. Oh, how many things one could see! How clearly one could see all that the Divinity operated in His Humanity! Very often my Jesus interrupted my surprises, telling me:

*“Do you see, my daughter, with what excess of Love I loved the creature? My Divinity was too jealous to entrust to the creature the task of Redemption and so It made Me suffer the Passion. The creature had no power to make Me die as many times for as many creatures which had come, and were to come to the light of Creation, and for as many mortal sins as they would have the disgrace to commit. The Divinity wanted Life for each life of creature, and Life for each death which she gave herself through mortal sin. **Who could be so powerful over Me as to give Me so many deaths, if not my own Divinity? Who would have had the strength, the love, the constancy to watch Me dying so many times, if not my own Divinity? The creature would have grown tired and would have given up.***

And do not think that this crafting of my Divinity started late, but as soon as my conception was accomplished, even in the womb of my Mama, who many times was aware of my pains, and was martyred, feeling death along with Me. Therefore, even from the maternal womb, my Divinity took on the commitment of loving executioner – but, because loving, more demanding and inflexible; so much so, that my groaning Humanity was spared not even one thorn - not one nail. But not like the thorns, the nails, the scourges I suffered in the Passion which creatures gave Me, and which did not multiply - as many as they inflicted, so many remained. Rather, those of my Divinity multiplied at each offense - as many thorns for as many evil thoughts; as many nails for as many unworthy works; as many blows for as many pleasures; as many pains for as many different offenses.

They were seas of pains, thorns, nails, and innumerable blows. In the face of the Passion which my Divinity gave Me, the Passion which the creatures gave Me on the last of my days was nothing but the shadow - the image of what my Divinity made Me suffer during the course of my Life. This is why I love souls so much: they are lives that they cost Me - they are pains inconceivable to created mind. Therefore, enter into my Divinity, and see and touch with your own hand all that I suffered.”

I don't know how - I found myself inside the Divine Immensity, which was raising thrones of Justice for each creature, to which sweet Jesus had to respond for each one of their acts - suffering their pains and death, paying the penalty for everything. And Jesus, like a sweet little lamb, was killed by divine hands, to rise again and to suffer more deaths. Oh God! Oh God, what harrowing pains! Dying to rise again - and rising again to suffer a yet more excruciating death!

I felt I was dying in seeing my sweet Jesus being killed. Many times I would have wanted to spare just one death for the One who loves me so much. Oh, how well I understood that only the Divinity could make my sweet Jesus suffer so much and could claim the merit of having loved men to folly and excess, with unheard-of pains and with infinite love. Neither Angel nor man had this power in hand: being able to love us with such heroism of sacrifice - like a God. But who can tell everything? My poor mind was swimming in that immense sea of light, of love and of pains; and I remained as though drowned, unable to come out. If my lovable Jesus had not drawn me into the little sea of His Most Holy Humanity, in which the mind is not so submerged - unable to see any boundary, I could have said nothing. Then, after this, my sweet Jesus added:

“Beloved daughter, newborn of My Life, come into My Will come and see how much there is to substitute for, for My many Acts, still suspended, not yet substituted for by creatures. My Will must be within you as the primary gear of a clock: if it moves, all the other gears move, and the clock signals the hours and the minutes. So, all the accord is in the motion of this primary wheel; and if this first wheel has no motion, the clock is stopped. In the same way, the first wheel within you must be my Will, which must give motion to your thoughts, to your heart, to your desires - to everything. And since my Will is the central wheel of my Being, of Creation and of all things, your motion, coming out from that centre, will come to substitute for as many acts of creatures. Multiplying in the motions of all as central motion, it will come to place before my throne, on their behalf, the acts of the creatures, and will substitute for everything. Therefore, be attentive - your Mission is great and fully divine.”

The Real Deaths and Pains Jesus and Luisa suffer for each soul.

V 12: March 20, 1919

I felt my poor mind immersed in the pains of my lovable Jesus; and since I had been told that it seemed impossible that Jesus could suffer so many deaths and so many pains for each one, as is said above, my Jesus told me: *“My daughter, My Will contains the power of everything. It was enough that My Will wanted it, for it to happen. And if it were not so, My Will would have had a limit in Its Power, while I am without limits and infinite in all My things. Therefore, whatever I want, I do. Ah! How little I am understood by creatures, and therefore I am not loved. Come into My Humanity, and I will let you see and touch with your hand what I have told you.”*

At that moment I found myself in Jesus, who was inseparable from the Divinity and from the Eternal Volition. By just wanting it, this Volition created repeated deaths, innumerable pains, blows without scourges, the sharpest pricks without thorns, with such an ease, just as when, with one “Fiat”, It created billions of stars.

It did not take as many “Fiats” for as many created stars - one was enough. Yet not just one star came out to the light, while the others remained in the Divine Mind or in Its intention - rather, all of them in reality came out, and each one had its own light to adorn our atmosphere. **In the same way, it seemed that, in the Heaven of the Most Holy Humanity of our Lord, with Its Creative Fiat, the Divine Volition created life and death as many times as It wanted.** So, being in Jesus, I found myself at that point when Jesus suffered the scourging from the divine hands. It was enough for the Eternal Will to want it and, without blows, without lashes, the Flesh of the Humanity of Jesus would fall off in pieces; deep furrows were formed, but in a harrowing manner and in His most intimate parts.

The obedience of Jesus to that Divine Volition was such that His Humanity would melt by Itself, but in such a painful way that one can say that the scourging which He received from the Jews was the image and the shadow of that which He suffered from the Eternal Volition.

Then, as the Divine Volition just wanted so, His Humanity would recompose Itself. This happened when He suffered deaths for each creature, and all the rest.

I took part in these Pains of Jesus, and – oh, how vividly did I understand that the Divine Volition can make us die as many times as It wants, and then give us life again. Oh God, these are unutterable things, excesses of Love, profound mysteries, almost inconceivable to created mind. I felt unable to return to life, to the use of senses, to motion, after I suffered those pains; and my blessed Jesus told me:

“Daughter of My Will, My Volition gave you those pains, and My Volition gives back to you life, motion, and everything. I will call you often in My Divinity to take part in the many deaths and pains which in reality, I suffered for each soul. It is not, as some believe, that it was only in My Will, or that I just had the intention of giving life to each one. False, false! They do not know the prodigy, the Love and the Power of My Will. You, who have somehow known the reality of the many deaths suffered for all, do not put it in doubt, but love Me, be grateful for all, and be ready when My Will calls you.”

The Martyrdom of Love surpasses almost infinitely all other martyrdoms together.

V 12: March 14, 1920

My state is ever more painful. While I was swimming in the immense sea of the privations of my sweet Jesus, my Life, my All, I couldn't help lamenting and also saying some nonsense. And my Jesus, moving in my interior, sighing, told me: “My daughter, you are the hardest martyrdom, the harshest pain for My Heart; and every time I see you moaning, petrified by the pain of My privation, My martyrdom becomes more bitter. And the spasm is such that I am forced to sigh and, moaning, I say:

In the following Jesus describes His own martyrdom in seeing the martyrdom His victim soul suffers on account of her love for Him and souls. This confirms how the

victim soul shares in His Sacrificial Priesthood in which His Humanity is continuously martyred to give His Life for every death the soul gives to Him and to his little 'victim'.

'Oh, Man, how much you cost Me! You formed the martyrdom of My Humanity which, taken by Love's folly for you, took all your pains upon Itself; and you continue to form the martyrdom of the one who, taken by love for Me and for you, offered herself as victim for Me, and for your sake. Therefore, My Martyrdom is continuous; even more, I feel it more vividly, because it is the martyrdom of one who loves Me, and the martyrdom of Love surpasses almost infinitely all other martyrdoms together.'

Then, placing His mouth close to the ear of my heart, moaning, He said: "My daughter! My daughter! Poor daughter! Only your Jesus can understand you and compassionate you, because I feel your very martyrdom in My Heart." Then He added: "Listen, My daughter. If with the chastisement of war Man had humbled himself and entered into himself, other chastisements would not be necessary. But Man has raged even more.

Therefore, in order to make Man enter himself, more terrible chastisements than war itself are needed - which will occur. Therefore, My Justice is forming voids; and if you knew what a void is being formed in My Justice through My not coming to you, you would tremble. In fact, if I came to you, you would make My Justice your own, and taking the pains upon yourself, you would fill the voids which Man forms with sin. Haven't you done this for many years?

But now the obstinacy of Man makes him unworthy of this great good; and that is why I often deprive you of Myself. And in seeing you martyred because of Me, My Pain is so great that I become delirious. I moan, I sigh, and I am forced to hide My moans from you, without even a chance to pour them out with you, so as not to give you more pains."

NOTE: The above revelations of Jesus and others in "The Book of Heaven" make it clear that the sacramental life gifted to the

Church was given as a channel for the Sanctifying Grace of the Holy Spirit. He had to teach souls the a, b, c's of the Divine Life before they could understand the *Celestial Language* of His Divine Humanity and Live in His own Sanctity which involves uncountable martyrdoms of Divine Love. In this way He prepared souls through the sacraments to be purified according to the dispositions of their souls, to receive the heavenly Nuptials of the Cross through which He so longs to unite the soul to Himself.

And so, a few souls received the great gift of the Mystical Incarnation and some the stigmata of the wounds of His physical Passion shedding His own Precious Blood. In this Jesus reveals His deep desire to inhabit souls with His own Suffering Love for Humanity. But all this was to prepare souls to receive the even greater Gift of Living in *the Generative Power of His Divine Will*, through which His Divine Life could be multiplied to populate His Kingdom come on earth as in Heaven - Luisa being the first as well as the first to be '*stigmatized in the Divine Will*'.

And so, the Divine Will prepared a very little one to be the first depository of His own Holiness, so that she would mother those who would live in her Fiat. These *privileged souls* would share in His own priesthood, not the ordained priesthood which administers the sacraments, but the Divine Priesthood of Jesus Himself which through innumerable 'deaths' and 'resurrections' creates *Divine Lives* to populate the Kingdom come on earth as in Heaven. The Seed of this Priesthood was given to them at Baptism, as well as that of prophet and king. But when this Seed matured in these souls, through the *Generative Power* of our Father's Will, they would share in the interior pains, sorrows and deaths Jesus suffered.

Such souls, because they **live in** the Divine Will and share in His *Generative Virtue* can send these *Divine Lives* out to all humanity from Adam to the last who shall live, because time, space and circumstance don't exist in the Divine Will; therefore they minister in a universal and transtemporal way through the

bilocating Power of the Divine Will living in them; whereas the sacraments ministered by the ordained priest can only reach souls individually according to time and place and the dispositions of souls and of the priests themselves. For example,

“So, I cannot wait - My Love cannot contain itself from communicating Myself to them until when it is convenient to the priest to give them the Sacramental Host. Therefore, I do everything by Myself. Oh, how many times I communicate Myself before the priest feels comfortable to communicate her himself! If this were not the case, My Love would remain as though hampered and bound in the Sacraments. No, no, I am free. I have the Sacraments inside My Heart - I am the Owner, and I can exercise them whenever I want.”

V 12: June 20, 1918

“So, to the one who does My Will I say: ‘You are My Life, My Blood, My Bones.’ The true and real sacramental transformation takes place - not by virtue of the words of the priest, but by virtue of My Will. As soon as the soul decides to LIVE off My Volition, My Will creates Myself in the soul; and as My Will flows in the will, in the works, in the steps of the soul, she undergoes as many of my creations. It happens just as to a pyx full of consecrated particles: there are as many Jesuses for as many particles - one for each particle. In the same way, by virtue of my Will, the soul contains Myself in her whole being, as well as in each part of it. One who does My Will fulfills the true Eternal Communion – and a Communion with complete fruit.”

V 11: August 20, 1913

(Luisa was placed by Saint Annibale di Francia in the Convent of the Sisters of the Divine Zeal in their House of the Divine Will in Corato where, like an anchorite, she lived in a little room where she could see Jesus in the Tabernacle and bathe in His Sacramental Gazes of Love for her.)

“Now I want to tell you of the pleasure I feel in having you near My tabernacle, under My sacramental gazes, and the analogy that exists between Me and you. See, I am here, hidden under the Empire of My Divine Will. Ah! It is My Will Itself (and) Its Power, that contains the prodigy of hiding Me in each host with the consecration. You are in your bed, only by the Empire of My Fiat. Ah! It is not corporal maladies that keep you hampered - no, but it is My Will alone that wants it so; and making a veil of you, It hides Me and forms for Me a Living Host - a Living Tabernacle. Here, in this Tabernacle, I pray continuously; but do you know what my first prayer is - that My Will be known, that Its rule which keeps Me hidden may rule over all creatures and may reign and dominate in them.

In fact, only when My Will is known and forms in them Its Kingdom - then will My Sacramental Life have its complete fruit, the fulfillment of the so many sacrifices, the restoration of My Life in creatures. And I am here hidden, making many sacrifices to wait for the triumph - the Kingdom of My Divine Will.

You too pray, and as you echo My Prayer, I hear your continuous speaking by putting all My Acts and all created things in motion; and you ask Me, in the name of everyone and everything, that My Will be known and form in them Its Kingdom. Your echo and mine are one, and we ask for one same thing - that everything may return into the Eternal Fiat, that Its just rights be given back to It. See, then, how much analogy there is between you and Me; but the most beautiful one is that what I want you want –

We are both sacrificed for a cause so holy. Therefore, your company is sweet to Me, and in the midst of so many pains that I suffer, it renders Me happy.”

NOTE: Jesus and His little victim are both sacrificed by the Divine Will who reigns in them to gift the precious gift of their sufferings, sorrows, tears and deaths to the Eternal Father for the sublime purpose of offering to each and all humanity the Gift of the Divine Versions of themselves, created in and by the

Suffering Humanity of Jesus and birthed by the souls who live in Him to Act as God Himself Acts with His *Generative Virtue*. Such a Gift in the face of the generations of sinful rebukes of His Sanctifying Grace reveals the amazing Love of the Father for His children and our Eternal Mother Who was first to Incarnate Jesus by the Power, Wisdom and Love of Her Fiat.

***Jesus forms His Real Life, not
mystical life, in the soul who lives in
His Will as in a Living Host***

V 16: November 5, 1923

I was feeling oppressed because of the privation of my sweet Jesus, with the addition that the confessor - because I had not had the trust to open up with him, and because I was bad - had denied me the absolution. So, having received Holy Communion, I abandoned myself in the arms of my most sweet Jesus, and I said to Him: *'My Love, help me - do not abandon me. You know in what a state I find myself because of your privation; and still, instead of help, creatures add pains upon pains. Without You, I have no one else - either with You or on my own, crying over my hard lot of having lost You. This should push You more not to leave me alone - to at least keep company with a poor abandoned one who lives dying in her hard exile.*

Therefore, You who are the Highest Priest, give me the absolution, tell me that you forgive the sins that are in my soul - let me hear your most sweet voice that gives me life and forgiveness.' Now, while I was pouring out my pain with Jesus, He made Himself seen in my interior, and the sacramental veils formed as though a mirror, and Jesus was inside of it - alive and real. And my sweet Jesus told me:

"My daughter, this mirror is the accidents of the bread which keep Me imprisoned within them. I form My Life in the host, but the host does not give Me anything - not one affection, not a heartbeat, not the littlest 'I love you.' It is as though dead for Me. I remain alone, without a shadow of requital, and therefore My Love is almost impatient to go out, to shatter this glass, descending into hearts in order to find in them that requital which the host

does not know how to give Me, nor can it do so. But do you know where I find my true requital? In the soul who lives in My Will. As I descend into her heart, immediately I consume the accidents of the host, because I know that more noble accidents, more dear to Me, are ready to imprison Me, so as not to let Me go out of that heart, which will give Me, not only Life within itself – but life for Life. I will not be alone, but with my most faithful company.

We will be two hearts palpitating together, we will love united, our desires will be one. So, I remain in her and there I live Life, alive and real, just as I do in the Most Holy Sacrament.

But do you know what these accidents are, which I find in the soul who does My Will? They are her acts done in My Volition which, more than accidents, lay themselves around Me and imprison Me, but inside a noble and divine prison, not a dark one, because her acts done in My Will, more than sun, illuminate her and warm her. **Oh! How happy I feel to form My Real Life in her, because I feel as if I were inside My Celestial Royal Palace. Look at Me inside your heart - how happy I am, how I delight and feel the purest joys.**” And I: ‘My beloved Jesus, isn’t what you are telling something new and singular - that in one who lives in your Will You form your Real Life? Isn’t it rather the mystical Life which You form in the hearts which possess your Grace?’ And Jesus:

“No, no, it is not mystical Life, as for those who possess My Grace but do not live with their acts identified within My Volition - they do not have sufficient material to form the accidents in order to imprison Me. It would be as if the priest did not have the host and wanted to pronounce the words of the consecration.

He could say them but would say them to the empty space - My Sacramental Life would certainly not have existence. This is how I am in the hearts which, though they may possess My Grace, do not live completely in My Will. I am in them by Grace, but not in reality.”

And I: ‘My love, but how can it be that You can live really in the soul who lives in Your Will?’ And Jesus: “My daughter, do I perhaps not live in the sacramental host, alive and real, in Body, Blood, Soul and Divinity? And why do I live in the host in Body, Blood, Soul and Divinity? Because there is not a will that opposes Mine. If I found in the host a will opposed to Mine, I would form neither real nor perennial Life in it.

This is also the reason why the sacramental accidents are consumed when creatures receive Me – because I do not find a human will united with Me in such a way as to want to lose its will in order to acquire Mine, but I find a will that wants to act, that wants do things on its own. So, I make my little visit and I leave.

On the other hand, for one who lives in My Will, My Volition and hers are one. And if I do this in the host, how much more can I do it in her; more so, since I find a heartbeat, an affection, my return and my interest - which I do not find in the host.

To the soul who lives in My Will, My Real Life within her is necessary; otherwise, how could she live in My Volition? Ah! You do not want to understand that the Sanctity of Living in My Will is a Sanctity completely different from the other sanctities.

Except for the crosses, the mortifications, the necessary acts of life which, done in My Will, embellish the soul more, it is nothing other than the Life of the Blessed in Heaven who, because they live in My Will, by virtue of It, have Me within each one of them, as if I were for each one alone - alive and real - and not mystically, but really dwelling within them. And just as this could not be called Life of Heaven if they did not have Me within them as their own Life, and their happiness would be neither complete nor perfect if even a tiny particle of My Life were missing in them; in the same way, for one who lives in My Will, My Will would be neither full nor perfect in her, because My Real Life, which emits this Will, would be missing.

It is true that these are all prodigies of My Love – even more, the Prodigy of prodigies, which My Will has kept within Itself until

now, and which It now wants to issue in order to achieve the primary purpose of the Creation of Man. **Therefore, My first Real Life I want to form in you.**”

On hearing this, I said: ‘Ah! My Love, Jesus; yet I feel so bad because of all these contrasts - and You know it. It is true that this serves me to abandon myself more into your arms, and to ask from You what they do not give me; but in spite of this, I feel a breath of disturbance that troubles the peace of my soul. And you are saying that You want to form Your Real Life in me? Oh, how far I am from this!’ And Jesus, again:

“Daughter do not worry about this. What I want is that you put nothing of your own, and that you obey as much as you can. It is known that all other sanctities - that is, those of obedience and of other virtues - are not exempt from pettiness, disturbance, conflicts and waste of time, which prevent the forming of a beautiful sun; at the most, they form a little star. Only the Sanctity of My Will is exempt from these miseries. And besides, My Will encloses all the Sacraments and their effects; therefore, abandon yourself completely in My Will, make It your own, and you will receive the effects of the absolution, or of anything else which you might be denied. So, I recommend to you - do not waste time, because by wasting time you come to hamper My Real Life which I am forming in you.”

Jesus writes with His Fingers of Light His Law of Love in Luisa’s soul.

When on earth Jesus observed and perfected in a Divine Way all the ancient laws in order to establish the New Law of Grace. In the same way now, as Luisa suffers in the Divine Will all the interior states present on the path of the human sanctities, He gives completion to them and gives rise to the Sanctity of His Will.

V 16: November 8, 1923

His privations continue. At the most, He comes like fleeting flash, and while it seems that it may want to make light, one remains in the dark more than before. Now, while I was swimming in the bitterness of His privation, **my sweet Jesus made Himself seen in my interior, all busy writing – not with a pen, but with His finger, which emitted rays of Light, and that Light served Him as pen in order to write in the depth of my soul.** I wanted to tell Him who knows how many things about my poor soul, but putting His finger on His lips, He made me understand that I should keep silent, for He did not want to be distracted. Then, after He finished, He told me:

“Daughter of My Supreme Volition, I am writing in your soul the Law of My Will and the good It brings. First, I want to write it in your soul, and then, little by little, I will explain it to you.”

And I: ‘My Jesus, I want to tell You of the state of my soul – oh, how bad I feel! Tell me, why do you leave me? What should I do so as not to lose You?’ And Jesus:

“Do not afflict yourself, my daughter. You must know that when I came upon earth, I came to abolish the ancient laws, and to perfect others. But in abolishing them, I did not exempt Myself from observing those laws; rather, I observed them in a more perfect way than others did.

“The True and Only Sacrificed One”

**AS WELL AS THE LAW OF REDEMPTION, GRACE AND LOVE
JESUS DID TO PERFECTION THE NATURAL AND MOSAIC LAWS:**

But having to unite the old and the new within Myself, I wanted to observe them in order to give completion to the ancient laws, placing on them the seal of their abolition, and to give rise to the New Law, which I came to establish upon earth – a Law of Grace and of Love, by which I enclosed all sacrifices within Myself, since I was to be the True and Only Sacrificed One. Therefore, all other sacrifices were no longer necessary because I, being Man and God, this was more than sufficient to satisfy for all.

THE NEW SANCTITY OF LIVING IN THE DIVINE WILL: *Now, beloved daughter of mine, wanting to make of you a more perfect image of Myself and to give rise to a New Sanctity, so noble and divine, which is the ‘Fiat Voluntas Tua on earth as It is in Heaven’, I want to centralize in you all the interior states which have been until now on the path of sanctity. And as you suffer them and move on, doing this in My Will, I give completion to them, I crown them and embellishing them, I place on them the seal.*

Everything must end in My Will; and there where the other sanctities end, the Sanctity of My Will, being noble and divine, has all other sanctities as its footstool, and has its beginning. Therefore, let Me do; let Me repeat My Life and what I did in Redemption with so much Love. Now, with greater Love, I want to repeat it in you, to set the beginning that My Will and Its Laws be known. But I want your will united to and dissolved within Mine.”

NOTE: This is a description of the great difference between former sanctities and the Sanctity of Jesus’ Humanity which He deposits in Luisa and through her as first into souls who enter her Fiat. Within this Sanctity is the new and divine Priesthood in which one offers oneself as ‘victim’ to the Divine Will to do as a ‘living host’ whatever He wants in us to accomplish the Kingdom come on earth as in Heaven. The ‘hosts’ we provide for Him in which to consecrate as His Life are our acts done in His Divine Will. Luisa is the first depository of these Acts, all hidden until they were revealed to her by Jesus and Mary, she gifts to us and teaches us how to pray them as Rounds of the Love of the Father, Son, Holy Spirit and our beloved Mama Mary for souls:

The Beauty of Littleness. God performs the greatest works in the little ones: for Redemption He used the littleness of the Most Holy Virgin; for the Fiat Voluntas Tua, the littleness of Luisa.

V 16: November 10, 1923

I was abandoning all of myself in the arms of my sweet Jesus, and while I was praying, I saw my soul as so very little, but of extreme littleness; and I thought to myself: *'How little I am. Jesus was right in telling me that I was the littlest of all. I would really like to know whether I am the littlest among all.'* Now, while I was thinking this, my always lovable Jesus, moving in my interior, showed me how He took this little one in His arms, and squeezed her tightly to His Heart, and she would let Jesus do whatever He wanted with her. And He told me:

“My dear little one, I have chosen you little, because the little ones let one do with them whatever He wants. They do not walk by themselves, but let themselves be guided; even more, they are afraid to place one foot on their own. If they receive gifts, feeling incapable of keeping them, they place them on the lap of their Mama.

The little ones are stripped of everything, nor do they care about whether they are rich or poor; they are concerned with nothing. Oh! How beautiful the tender age is - full of grace, of beauty and of freshness. Therefore, the greater is the work I want to do in a soul, the littler I choose her. I like childlike freshness and beauty very much; I like it so much that I preserve these souls in the littleness of the nothingness from which they came.

I let nothing of their own enter into them, so as not to let them lose their littleness, and therefore preserve the divine freshness and beauty from which they came.”

On hearing this, I said: *'Jesus, my Love, it seems to me that I am so very bad, and this is why I am so little; and You are saying that You love me very much because I am little? How can this be?'* And Jesus, again: ***“My little one, badness cannot enter the true little ones. Do you know when evil - when growth begins to enter? When one's own will begins to enter. As it enters, the creature begins to fill herself and to live off herself; the All goes out of the littleness of the creature, and it seems to her that her littleness becomes greater – but greatness to be cried over.***

Since God does not live completely in her, she moves away from her beginning, dishonours her origin, loses the light, the beauty, the sanctity, the freshness of her Creator. She seems to grow before herself and maybe before men; but before Me – oh, how she decreases! **She may even become great, but she will never be my beloved little one – one whom, taken by love for her, I fill with Myself, that she may remain as I created her, and I make of her the greatest, whom no one will be able to equal.**

I did so with My Celestial Mama. Among all generations, She is the littlest, because Her will never entered into Her as acting, but always My Eternal Will; and this not only kept Her little, beautiful, fresh, as She had come out of Us, but made Her the greatest of all. Oh, how beautiful She was, little in Herself, but great and superior to all by virtue of Ourselves.

And only because of Her littleness was She lifted up to the height of Mother of the One who formed Her. So, as you see, all the good of Man is in doing my Will; all the evil is in doing his own. Therefore, in order to come to redeem Man, I chose My Mother because She was little, and I used Her as channel in order to let all the goods and fruits of Redemption descend upon Mankind.

Now, so that My Will might be known, and Heaven might be opened to let my Will descend upon earth and reign on it as It does in Heaven, I had to choose another little one among all generations. Since this is the greatest Work I want to do – to restore Man in his origin from which he came, to open to him that Divine Will which he rejected, to open My Arms to him to receive him once again into the Womb of My Will – My infinite Wisdom calls the littlest one out of nothing. It was just that she be little: if I placed a little one at the head of Redemption, I had to place another little one at the head of the Fiat Voluntas Tua on earth as it is in Heaven. Between two little ones I was to enclose the purpose of the Creation of Man - I was to realize My designs upon him: through one, I was to redeem him, wash him of his ugliness with My Blood, and give him forgiveness; through the other one, I was to make him return to his beginning, to his origin,

to the lost nobility, to the bonds of my Will broken by him, admitting him once again to the smile of My Eternal Will, kissing each other and live one within the other.

This alone was the purpose of the Creation of Man, and what I have established no one will be able to oppose. Centuries upon centuries will go by - just as in Redemption, so also in this; but Man will return into My arms as he was created by Me. But in order to do this, first I have to choose the one who must be the first to live Life in My Eternal Will, bind in her all the relations of Creation, and live with her with no split of wills; rather, with her will and Ours as one. From here the necessity that she be the littlest which We issue in Creation – so that, in seeing herself as so little, she may shun her will; even more, she may bind it so tightly to Ours as to never do her will; and though little, she may live together with Us, from the blowing of that Breath with which We created Man. Our Will preserves her fresh and beautiful; she forms Our smile, Our amusement, and We do with her whatever We want. Oh! How happy she is; and enjoying her littleness and her happy destiny, she will cry for her brothers and will occupy herself with nothing else but compensating Us, for all and for each one, of all the wrongs they do to Us by withdrawing from Our Will.

The tears of one who lives in Our Will will be powerful; more so, since she wants nothing but what We Ourselves want; and after the first channel of Redemption, through her We will open the second one of the Fiat Voluntas Tua on earth as it is in Heaven.

On hearing this, I said: ‘My Love and my All, tell me, who will this fortunate little one be? Oh! How I would like to know her.’ And He, immediately: “What? Have you not understood who she is? It is you, my little one. I have told you many times that you are the little one, and this is why I love you.”

But as He was saying this, I felt as though I was being transported outside of myself, into a most Pure Light, in which one could see all generations, as though divided into two wings – one on the right and the other on the left of the throne of God. At the head of one wing there

was the August Queen Mama, from whom descended all the goods of Redemption. Oh, how beautiful was Her littleness! Marvellous, prodigious littleness: little and powerful, little and great, little and Queen; little, with everyone hanging upon Her littleness, while She disposes of everything, rules over all, and only because She is little, She enfolds the Word within Her littleness, making Him descend from Heaven to earth, to let Him die for love of men. At the head of the other wing one could see another little one, and – I say it trembling and to obey - she was the one whom Jesus had called His *little daughter of the Divine Will*. And my sweet Jesus, placing Himself in the middle of these two wings, between the two little ones who were at the head of them, with one hand took mine and with the other that of the Queen Mama, and He joined them together, saying:

“My little daughters, hold each other’s hand before Our Throne, and embrace the Eternal Divine Majesty in your little arms. To you alone, because you are little, is it given to embrace the Eternal One, the Infinite One, and to enter into Him. And if the first little one snatched Redemption from the Love of the Eternal One, so may the second, her hand held by the first, be helped by Her to snatch from the Eternal Love the Fiat Voluntas Tua on earth as it in Heaven.”

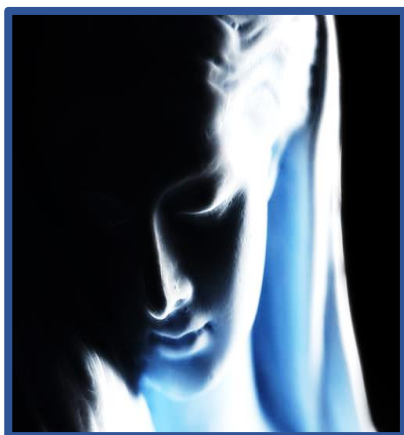


Now, who can say what happened? I have no words to be able to express myself. I can only say that I remained more humiliated and confused, and almost like a fussy little girl, I wanted my Jesus in order to tell Him of my fears, of my doubts. And I prayed that He would cast all these things away from me, as I

feared that the mere thought of them was a subtle pride, and that He would give me the grace to really love Him and to do His Most Holy Will in everything. Then, my always lovable Jesus, coming back again, made Himself seen inside of me, and my person served as though to cover Him inside of me. And without letting me speak, He told me:

“My poor little one, what do you fear? Courage, I am the One who will do everything in my little daughter; you will do nothing but follow me faithfully, won’t you? You are right that you are too little and can do nothing, but I will do everything in you. Don’t you see how I am within you, and you are nothing but the shadow that covers Me? I am the One who will cross within you the eternal and unending boundaries of My Will; I, the One who will embrace all generations in order to bring them, together with your shadow, to the feet of the Eternal One, so that the two wills, the human and the Divine, may kiss each other, may smile at each other, and may no longer look at each other like strangers, being separated, scowling at each other, but one may be fused within the other, forming One Single Will.

It is the power of your Jesus that must do this; you must do nothing but adhere. I know, I know that you are nothing and can do nothing, and this is why you afflict yourself; but it is the strength of My Arm that wants and can operate, and I like to operate great things in the littlest ones.



And besides, the Life of My Will has already been on earth; it is not completely new, although it was as though in passing. It existed in My inseparable and dear Mama. If the Life of My Will had not been in Her, I, Eternal Word, could not have descended from Heaven; I would have lacked the way through which to descend, the room into which to enter, the humanity with which to cover My Divinity, the food to nourish Myself.

I would have lacked everything because all other things are not suitable for Me. But by finding my Will in my beloved Mama, I found my very own Heaven, my joys, my contentments. At most, I exchanged my dwelling - from Heaven to earth - but as for the rest, I changed nothing: that which I had in Heaven I found on earth by

virtue of my Will possessed by Her, and therefore, with all love, I descended into Her to take on human flesh.

Then, My Will had Its Life on earth in My Humanity, by Virtue of which I formed the Redemption. Not only this, but by Virtue of My Will, I laid Myself over all the works of the human generations, sealing them with My Divine Acts, and I beseeched My Father not only to redeem Man, but that, at the appropriate time, Man might win the favour of Our Will, as when he was created, so as to live according to the purpose wanted by Us: that the Will of Heaven and that of the earth be one.

Therefore, everything was done by Me: the plane of Redemption and that of the Fiat Voluntas Tua on earth as it is in Heaven. It would not have been a work worthy of Me had I not rehabilitated Man in everything, as he was created. It would be a work half-done, not whole, and your Jesus does not know how to do incomplete works; at the most, I wait centuries to give the complete good prepared by Me. Therefore, don't you want to be with Me in giving Man the work which I completed with my coming upon earth? So, be attentive and faithful; do not fear, I will always keep you little so as to be able to complete more my designs upon you."

Jesus Consecrates Souls who Live in His Will

V 12: November 27, 1917

"... This is why I want the Sanctity of Living in My Will - in these times, so sad, this generation needs these suns, which may warm it, illuminate it and fecundate it. The disinterest of these terrestrial angels, all for the good of others, without a shadow of their own self, will open in hearts the way to receive My Grace.

And then, churches are few and many will be destroyed. Many times I do not find priests to consecrate Me; other times they allow unworthy souls to receive Me, and worthy souls not to receive Me; other souls are unable to receive Me, therefore My Love finds itself hindered.

This is why I want to make the Sanctity of Living in My Will. In It, I will no longer need priests to be consecrated, nor churches, tabernacles or hosts. These souls will be everything altogether: Priests, churches, tabernacles and hosts.

NOTE: Here Jesus makes clear that the true priesthood He desires is that of souls who LIVE IN HIS FATHER'S WILL IN THE MANNER HE LIVED IN IT. These souls participate in His own Priesthood and are the victims sacrificed on the Altar of the Father's Will for the good of all Humanity. They are the *Living Temples* of His Will, the *Tabernacles* of His Divine Presence and the *Living Hosts* whom He consecrates as many times as they fuse themselves into Him. Therefore, He has the satisfaction of not needing to be dependent on the ordained priests, on time, place and circumstance; whether churches are open or closed; whether Mass is being said or cancelled and so on. Jesus obtains all His Love desires in these souls. They are available to Him in every instant saying, "Fiat Mihi secundum Verbum Tuum."

My Love will be more free. Anytime I want to consecrate Myself, I will be able to do it - in every moment, during the day, at night, in any place where they might be. Oh, how My Love will have its complete outpouring! Ah, my daughter, the present generation deserves to be destroyed completely; and if I will allow a little something to be left of it, it is to form these suns of the Sanctity of Living in My Will, who, through My example, will repay Me for all that other creatures, past, present and future, owed Me. Then will the earth give Me True Glory, and My 'Fiat Voluntas Tua on earth as it is in Heaven' will have its completion and fulfillment.

Jesus explains the necessity of the priest in her life and suffering.

V 4: December 4, 1902

I was thinking in my mind about this obedience, saying: ‘They are right in commanding me this way; besides, it is not such a great thing that the Lord would allow me to obey in the way wanted by them. So they say: either He should let you obey, or He should tell the reason why He wants the confessor to come to make you come round from that state.’ While I was thinking of this, my adorable Jesus moved in my interior, telling me:

“My daughter, I wanted them to find the reason of My operating by themselves, because in My Life, from the moment I was born up to My death, everything can be found, since the Life of the whole Church is enclosed in it. When compared to some step that can be conformed to My Life, the most difficult matters are solved, the most tangled situations are unravelled, and in the most obscure and abstruse ones, such that the human mind almost becomes lost in that obscurity, one finds the clearest and brightest light.

This means that they do not have My Life as the rule of their operating, otherwise they would have found the reason. But since they have not found the reason themselves, it is necessary that I speak and manifest it.”

After this, He stood up and with empire – but so much that I became fearful – He said: “What is the meaning of that ‘ostende te sacerdoti’ (‘show yourself to the priest!’)?” Then, becoming sweeter, He added: “My power extended everywhere, and from any place I was I could operate the most sensational miracles; yet, in almost all My miracles I wanted to be personally present. As for example, when I resurrected Lazarus, I went there, I had them remove the sepulchral stone, then I had him released, and then, with the Empire of My Voice, I called him back to life. In resurrecting the young girl, I took her by the hand with My right hand, and I called her back to life; and in many other things which are recorded in the Gospel, and which are known to all, I wanted to be there with My Presence.

This teaches the way in which the priest must behave in his operating, since the future life of the Church was enclosed in Mine. And these are things that pertain to you, though in general; but your specific circumstance they will find on Calvary. I, Priest and Victim, lifted up on the wood of the cross, wanted a priest to be present, to assist Me in that state of Victim – and he was Saint John, who represented the nascent Church. In him I saw everyone - Popes, bishops, priests and all the faithful together; and while assisting Me, He offered Me as Victim for the glory of the Father and for the good outgrowth of the nascent Church.

The fact that a priest assisted Me in that state of Victim did not happen by chance, but everything was a profound mystery predisposed ab æterno [from eternity] in the Divine Mind, intending that when I choose a soul as victim for the grave needs present in the Church, a priest must offer her to Me, assist her for Me, help her and encourage her to suffer.

If these things are understood – fine, they themselves will receive the fruit of the work they offer; just like Saint John: how many goods did he not receive for having assisted Me on Mount Calvary? If then they are not understood, they do nothing but put My Work amid continuous contrasts, diverting My most beautiful designs. In addition to this, My Wisdom is infinite, and when It sends some cross to a soul for her sanctification, It does not take that soul alone, but five, ten - as many as I please, so that not one alone, but all others together may be sanctified. In fact, on Calvary I was not alone; in addition to having a priest, I had a Mother, I had friends and also enemies, and on seeing the prodigy of My Patience, many of them believed in Me as the God I was, and were converted. Had I been alone, would they have received these great goods? Certainly not.”

But who can say everything He told me, or explain the most minute meanings? I said this the best I could – the way I was able to say it in my roughness. I hope that the Lord will do the rest, by illuminating them so that they may comprehend what I have not been able to manifest well.

Jesus is tired of descending into the hands of His priests

Volume 8: January 2, 1909

To my great repugnance and only to obey, I continue to tell what has happened from December 28, regarding the earthquake. I was thinking to myself about the lot of so many poor people, alive under the rocks, and about the lot of my Lord in the Sacrament, He too alive and buried under the rubble; and I said to myself: *‘It seems as if the Lord is saying to those people: “I have had your same lot because of your sins. I am together with you to help you, to give you strength. I love you so much that I am waiting for one last act of love to save you all, not taking into account all the evil you have done in the past”. ‘Ah! My Good, my Life and my All, I send You my adorations under the rubble – wherever You are; and my embraces, kisses and all my powers to keep You continuous company.*

Oh, how I wish I could come to dig you out, to put you in a more comfortable place, and more worthy of You!’ At that moment, my adorable Jesus told me in my interior:

“My daughter, you have somehow interpreted the excesses of Love which, even while scourging, I send to the peoples. But this is not all - there is more. Know that My Sacramental lot is perhaps less unhappy, less nauseating under the rocks than in the tabernacles.

The number of sacrileges committed by priests and also by the people, is such that I was tired of descending into their hands and into their hearts, to the point of being forced to destroy almost all of them. And then, what about the ambition and the scandals of priests? Everything was darkness in them, they were no longer the light which they should be and when priests reach the point of no longer giving out light, the peoples reach the excesses, and My Justice is forced to destroy them.”

I was also thinking about His privations, and I felt a fear in me, as if some strong earthquake were also to happen here. In seeing myself so alone without Jesus, I felt so oppressed as to feel I was dying. Then, having compassion for me, good Jesus came, just a shadow, and told me:



“My daughter, do not oppress yourself so much; out of regard for you I will spare this city most grave damages. See if I should not continue to chastise instead of converting, of surrendering, in hearing of the destruction of other

provinces they say that it is those places and lands that make this happen, and so they take their own good time, continuing to offend Me. How blind and foolish they are – is the whole earth not in the palm of my hand? Could I perhaps not open chasms in the earth and cause them to be swallowed in other places as well? And to show them this, I will cause earthquakes in other places, in which they do not usually occur.”

While saying this, He seemed to stretch out His hand into the centre of the earth, taking some fire and moving it closer to the surface of the earth; and the earth would shake and the earthquake would be felt, some places more intensely, some places less. And He added: ***“This is only the beginning of the chastisements – what will be the end of them?”***

Priests around Luisa are the Sign of the Importance of Her Mission

V 25: October 7, 1928

Now, in order to be able to say what Jesus told me, I have to make a brief mention, that here in Corato a House has been founded, which was wanted and started by the venerable memory of father canonical Annibale Maria di Francia, and which his children, faithful to the will of their founder, have executed and given the name of *House of the Divine Will*, as the venerable father wanted. And he wanted me to enter this House; and on the first day of its opening, by their goodness, his sons and daughters, the reverend mothers, came to take me and brought me into a room which is such that, **as the door of this room is opened, I can see the Tabernacle, I can listen to Holy Mass, I am just under the gazes of my Jesus in the Sacrament.**

Oh! How happy I feel, that from now on, if Jesus wants me to continue to write, I will write always keeping one eye on the Tabernacle and the other on the paper I write on. Therefore, I pray You, my Love, to assist me and to give me the strength to make the sacrifice that You Yourself want. So, as this House was about to be opened, one could see people, nuns, little girls - people coming and going, all in motion. I felt all impressed, and my sweet Jesus, moving in my interior, told me:



“My daughter, this group of people whom you see all in motion for the opening of the House of my Divine Will is symbolic of that group of people when I wanted to be born in Bethlehem, and the shepherds were coming and going, to visit Me, a little Baby. This pointed out to all the certainty of My Birth. In the same way, this group of people, all in motion, points out the rebirth of the Kingdom of My Divine Will.

Look at how all of heaven echoes My Birth, when the Angels celebrating it, announced Me to the shepherds, and putting them in motion, made them keep coming to Me and I recognized in them the first fruits of the Kingdom of My Redemption. So now, in this group of people, of little girls and nuns, I recognize the beginning of the Kingdom of My Divine Will. Oh! How My Heart exults and rejoices, and all of Heaven makes feast. Just as the Angels celebrated My Birth, so do they celebrate the beginning of the rebirth of My Fiat in the midst of creatures. But look at how My Birth was more neglected, more poor - I had not even one priest near Me, but only poor shepherds.

On the other hand, at the beginning of My Volition, there is not only a group of nuns and little girls from out of town, and a people rushing up to celebrate the opening, but there is an archbishop and priests representing My Church. This is symbol and announcement to all, that the Kingdom of My Divine

Volition will be formed with more magnificence, with greater pomp and splendour than the very Kingdom of My Redemption; and everyone, kings and princes, bishops, priests and peoples, will know the Kingdom of My Fiat and will possess It. Therefore, you too, celebrate this day in which My sighs and sacrifices and yours, to make My Divine Will known see the first dawn and hope for the Sun of My Divine Fiat to soon rise.”

Jesus’ rewards the priests who publish Luisa’s Writings

V 25: October 10, 1928

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

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

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

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

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

Priests as Propagators of the Truths of the Divine Fiat

V 25: January 13, 1929

“Now, my daughter, the Kingdom of Redemption and the Kingdom of my Divine Fiat hold hands, and since It is also a universal good, such that, if they want so, all can enter into It, it is necessary that many know the news about It, and that It be conceived in the minds, in the words, in the works and hearts of many, so that, through prayers, desires, and a holier life, they may dispose themselves to receive the Kingdom of My Divine Will into their midst.

If the news is not divulged, My manifestations will not act as trumpeters, nor will the knowledges about My Divine Fiat fly from mouth to mouth, forming the Conception of It in the minds,

prayers, sighs and desires of creatures. My Divine Volition will not make Its triumphant entrance, coming to reign upon earth.

How necessary it is that the knowledges about My Fiat be known; not only this, but that it be made known that My Divine Will already wants to come to reign on earth as It does in Heaven into the midst of creatures.



And it is to the priests as to new prophets, both through the word and through writing and through works, that the task is given of acting as trumpeters in order to make known what regards My Divine Fiat; nor would their crime be lesser than that of the prophets, had these hidden My Redemption, if they do not occupy themselves as much as they can with what regards My Divine Will.

They themselves would be the cause of a good so great being neither known nor received by creatures; and to suffocate the Kingdom of My Divine Will, to keep suspended a good so great, such that there is no other similar to it - is this perhaps not a crime? Therefore, I recommend to you: on your part, do not omit anything, and pray for those who must occupy themselves with making known a good so great.

My daughter, this was the purpose for which I permitted the necessity of the coming of the priest - that you might deposit in them, as a sacred deposit, all the Truths which I have spoken to you about My Divine Fiat, and that they be attentive and the

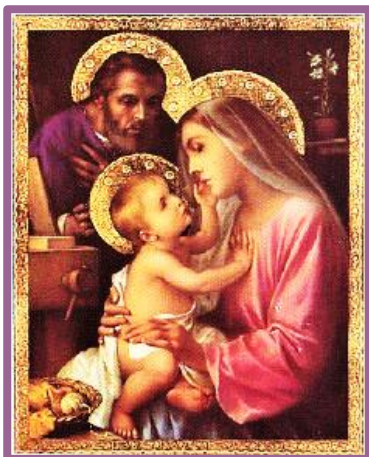
faithful executors of what I want - that is, that they make the Kingdom of My Divine Will known.

Be certain that I would not have permitted their coming if not for the purpose of fulfilling My great designs over the destiny of the human family. And just as in the Kingdom of Redemption I left My Queen Mama in the midst of the Apostles, so that, together with Her, helped and guided by Her, they might give start to the Kingdom of Redemption - because the Sovereign Queen of Heaven knew more than all of the Apostles, She was the most interested; it can be said that She kept It formed within Her Maternal Heart, therefore She could very well instruct the Apostles in the doubts, in the way, in the circumstances; She was the true Sun in their midst, and one word of Hers was enough for My Apostles to feel strong, illuminated and fortified.

In the same way, for the Kingdom of My Divine Fiat, having placed in you the deposit of It, I keep you in the exile still, so that the priests might draw from you, as from a new mother, what can serve as Light, as guidance, as help, to give start to making known the Kingdom of My Divine Will. And as I see their little interest if you knew how much I suffer ... Therefore, pray, pray!"

NOTE: Jesus suffers for the disinterest of the priests in His chosen Victim Soul. So here He describes the great offices of Mary, Mother of the Redemptive Fiat in Himself, the Divine Saviour and Luisa, Mother of the *Fiat Voluntas Tua* who mothers with Mary all the *Divine Lives* who will populate the Kingdom come on earth as in Heaven. These two Mothers being the depositories of each Fiat gift the priests who will trumpet the Good News of each Fiat to all Creation with the Acts and Truths that have been deposited first in them. The ministerial priesthood is at the service of these *Prime Depositories* and the *Divine Lives* of each Fiat. They are guardians of these *Truths* and the *Divine Lives* contained within them,

even as Saint Joseph was placed as Father/Guardian of Jesus, the Eternal Word made Flesh through the Fiat of his Beloved Spouse, Mary. Saint Joseph as head of the House of God on earth, Seminary of the Divine Will, formed a canopy of Virginal Paternal Love over Jesus. And since in Jesus is all *Divine Lives* and all Creation, Saint Joseph and our Beloved Mother are placed over them as Virgin Mother and virgin father.



The most fecund creature in each Fiat is the one in whom is deposited all the Divine Acts pertaining to that Fiat – that is Mary in Redemption and Luisa in Sanctification. In the case of Mary, She conceives and gives birth to Jesus in whom all Creation exists and in whom all the Acts of Love of the Father and Holy Spirit exist and Saint Joseph is gifted to Her as Virgin Spouse and Virgin father of Her Beloved Son in whom are all the Treasures of the Divine Will. And so, like other Josephs,

the priests of the Third Fiat are placed over Luisa and other victim souls as guardians of her Mission to bring all the Acts of Creation and Redemption to the fullness of Glory. Such is the importance of the priest!

Priests as Propagators of the Gospel

V 25: March 22, 1929

“So I did in Redemption - I made use of the Apostles in order to make It known, to propagate It and to receive and give the fruits of Redemption. And if the Apostles had not wanted to say anything of what I said and did in coming upon earth, and, closed in their muteness, had taken not one step, nor made one sacrifice, nor laid down their lives in order to make known the great good of my coming upon earth, they would have caused my Redemption to die upon Its rising. And the generations would have remained without the Gospel, the Sacraments and all the goods which my Redemption did and will do. This was my purpose, as in the last years of my life down here I called the Apostles around Me: to

make use of them as the proclaimers of what I had done and said. Oh! if the Apostles had remained silent, they would have been responsible for the loss of so many souls if they had not known the good of Redemption - responsible for so much good not done by creatures. But because they did not remain silent and they laid down their lives, they can be called, after Me, authors and cause of so many souls being saved and of all the goods that have been done in my Church, forming, as the first proclaimers, Her unshakeable pillars. It is Our usual divine way that first We do Our first act in Our works, We place everything that is needed, and then We entrust them to creatures, giving them sufficient graces so that they may continue what We have done; and therefore Our works become known according to the interest and the goodwill that creatures have.

So it will be with the Kingdom of My Divine Will. I called you as a second mother of mine, and, one on one, just as I did with Her in the Kingdom of Redemption, I manifested to you the many secrets of My Divine Fiat, the great good of It, and how It wants to come to reign upon earth. I can say that I have done everything.

And if I called my minister so that you might open yourself in order to make It known, my intent was so that he would have interest in making known a good so great.

And if this interest were not there on the part of those who should occupy themselves with It, they would put the Kingdom of my Will at risk of dying upon Its rising, becoming, themselves, responsible for all the good that a Kingdom so holy can bring. Or they would deserve that, putting them aside, I call others as proclaimers and propagators of the knowledges, of My Divine Fiat. Until I find some who have interest and take to heart making known Its knowledges, more than if it were their own lives, the Kingdom of My Will can have neither Its beginning, nor Its Life upon earth.”

Transubstantiation in the Sacramental Life and in the Life and Acts of the Soul who Lives in the Divine Will

V 23: October 2, 1927

My poor mind continued to lose itself in the Divine Volition and it marvelled over the sublimity, fullness and totality of the acts done in Him and my beloved Jesus, moving in my interior added:

“My daughter, cease your marvelling, Living in My Divine Fiat is the Work in Him, it is the transfusion of the Creator in the creature, and between the Divine Work (and) the work of the creature alone there is an infinite distance. She lends herself to her God as material in order let him work great things, as lends the material of the light to the Divine Fiat in the Creation in order to let him form the sun, the sky, the stars, the sea, all matter in which the Supreme Fiat resounded and fabricated all the Creation. Prodigy of Him is the sun, the sky, the sea, the earth, that were revived and animated by the Fiat, perennial and enchanting sight of who knows how to do and can do My Will.

It happens with the soul as with the accidents of the host that lends itself, although material, to let itself become animated by My Sacramental Life, provided that pronounced by the priest are those same words said by Me in instituting the Most Holy Sacrament - they were words animated by My Fiat that contained the Creative Power, and therefore the matter of the host undergoes the transubstantiation of Divine Life.

One can say over the host how many words one wants, but if they are not those few words established by the Fiat My Life remains in Heaven and the host remains the vile matter that is.

Thus it happens with soul, she can do, say, suffer, whatever she wants, but if she doesn't race within My Divine Fiat they are always finite and vile things; but in who lives in Him, her words, her works, her sufferings are as veils that hide the Creator and

of these veils it serves He who created the Heaven and the earth to (let work) (manifest) worthy work of Him and He puts there His Sanctity, His Creative Power, His Infinite Love. Therefore no one else can arrive, for how many great things one does, to compare to that creature in which lives, reigns and dominates My Divine Will.

Also, between creatures it happens that, according to the matter that they have in (their) hands in order to form their works, thus changes the value that they possess and acquire. Suppose that one holds property of iron, how much he must work, sweat, tire, in order to reduce that iron soft, in order to give the form of the receptacle that he wants to make, and the acquisition that he makes is so very little that hardly can life get by. Instead, another holds property of gold, of precious stones, this work oh, how much less, but it earns millions.

So that it is not the work that carries the greater profit, exuberant riches but the value of the matter that one possesses. One works little and earns much, because the matter that he possesses contains a great value, the other works much but since the matter that he possesses is vile and of the littlest value, he is always the poor ragged one and half starving.

Thus, it happens for one who possesses My Divine Will, she possesses the Life, the Creative Virtue, and her littlest acts contain a divine and interminable value. Therefore no one is able equal her riches - instead who doesn't possess My Will as their own Life is without Life and works together with the matter of her own volition and therefore is always the poor ragged one before God and starving of that food that forms in her the Fiat Voluntas Tua (Let your Will be done) as in Heaven so in earth.”

“It is not the diversity of the actions or of the offices that the creature can say that she does great things, but My Will that confirms, annuls them, puts them in the Divine Order and puts there His image as seal of His Works.”

V 33: October 4, 1935

“You see therefore that everything is in doing My Will, to never go out from His Divine and interminable enclosures; already with doing My Will, although it seems that one does nothing, it is not true, already one finds oneself together with the Divine Work and one can say: that whatever God does, I do. And to you it seems little? God does everything and the soul takes part in everything. So that it is not the diversity of the actions or of the offices that the creature can say that she does great things, but My Will that confirms, annuls them, puts them in the Divine Order and puts there His image, as seal of His works.

In regards to the diversity of offices and of action - instead it is order, harmony of My Infinite Wisdom, also in Heaven there is diversity of choirs of Angels, diversity of Saints, one is martyr, one is virgin, one is confessor. Upon the earth My providence maintains so many diverse offices, one is king, one is judge, one is priest, one is people, one commands, one is under, if everyone might do one single office, what would be of the earth? A complete disorder!

Oh! If everyone might understand that only My Divine Will knows how to do great things, and although they might be little and insignificant, oh how content everyone would be, and each one would love the little spot, the office in which God has put her.

But since they let themselves be controlled by the human volition, they would like to give of themselves, to make great actions, that they cannot do, therefore they are always discontent with the conditions or posts in which the Divine Providence has put them for their good.

Therefore, content yourself to do the little united with My Will, and not the great without Him; more so than being immense you will find yourself in all His Acts, and you will find yourself in His Love, in His Power, in His Works, in a way that you cannot do anything without Him, and He cannot do anything without you.

Behold therefore that with Living in My Volition such prodigies race together that it gives of the incredible - the nothing of the creature in the Power of the All, the nothing in prey of a Will that can do everything.

What thing wouldn't this nothing do? She will do works worthy of a Supreme Fiat. Hence the most beautiful act, most solemn, most pleasant for Us is the nothing of the creature, giving us freely in order to let Us do whatever We want."

When the priests do not occupy themselves only with God, they become withered, because they do not participate in the influence of Grace.

V 12: January 10, 1911

NOTE: (Here Jesus is speaking further to Luisa about the ordained priests who He desires to unite in His Will by living together in Houses of Reunion for Priests in order that living in a brotherhood of prayer and love and focussing only on their true mission for the sanctification of souls they will sanctify the Church:

From Volume 10 He expresses to Luisa His desire for these Houses of Reunion of Priests who will have as their Rule that of Saint Philip Neri's Oratory – that Rule is Love. He expresses many times His great Sorrow of the priests who are attached to themselves, their families, their ambition, their pride and self esteem and because of this they can do no good for the souls they are meant to assist Him in sanctifying: Because the subject of this book is the souls who lives in the Priesthood of Jesus as Victim of the Divine Justice, the ordained priest is intrinsic to the life of Jesus' 'victim soul' and therefore it is necessary to put a little about Jesus' Sorrows concerning His ordained vicars on earth. Hence the sacramental

priesthood of the ordained and the priesthood of the Divine Will lived out in the 'victim soul' are intrinsically linked in a partnership designed by God to hasten the Kingdom on earth.

The ordained becomes the depository of what God deposits in His 'victim soul' and he in turn proclaims what he has learned to the world. The graces he receives are entirely dependent on how vigilant he is in protecting and nurturing the 'victim soul' placed in his care. The book I compiled called 'Victim Souls' explains more of this relationship of victim to the priestly authority placed over her/him.)

LUIISA: "Continuing in my usual state, as I was praying my always lovable Jesus to dissolve the obstacles which prevented these reunions, and to manifest to us the way which best pleased Him, blessed Jesus came for a little while and told me: ***"My daughter, the point which I most care about and which I cherish the most is to detach the priest perfectly from his family. Let them give everything they have to their families, keeping for themselves only that which is personal.***

And since they are to be maintained by the Church, justice demands that things must end up there where they come from – that is, everything which they may have must serve to maintain themselves and to expand the works for My Glory and for the good of the people. Otherwise, I will not render the peoples generous toward them! Not only this, but they themselves will separate from their families with their bodies, but not with their hearts; and therefore, a thousand avidities..., who can make more profit..., and huffiness among them if one is assigned a more lucrative position than someone else, so as to be able to give to their families.... They themselves will see, in practice, how many evils will come if they touch this most essential point. How many disunions, jealousies, rancours and the like.

I am content with having fewer of them, rather than having this work, so much wanted by Me, ruined. Ah! My daughter, how many Hananiahs will come out! And how well they will know how to defend, to support, to excuse this so well-liked idol of interest.

Ah! Only with those who consecrate themselves to Me do I have this misfortune – that instead of caring about Me, about My honour and My glory, and about the sanctification which befits their state, they use Me only as a cover, while their purpose is to care about their families and grandchildren.

Ah! It is not so for those who give themselves to the world; rather, they try to strain their families; and if they cannot pull, they arrive at denying their own parents.

But when the priest does not occupy himself only with My glory, and with the offices pertaining to the priestly ministry alone, he is nothing but a dislocated bone which gives pain to Me, pain to himself and pain to the people; and renders his vocation a frustrated one.

And since when a bone is not in its place it always gives pain, and by not participating in the humours of the body, with time withers and it is necessary to sever it because of its uselessness, as much as because it gives pain to the other members - the same with priests.

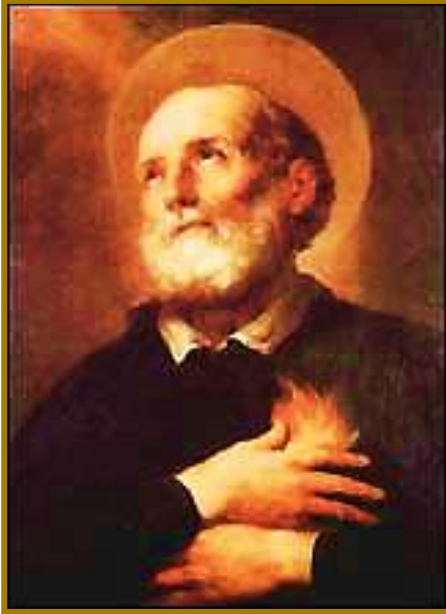
When they do not occupy themselves with Me alone, (and that especially means Jesus who lives inside His ‘victim soul’) being like a bone dislocated from My Body, they become withered, because they do not participate in the influence of My Grace. And I hold them and hold them, but if I see their hardness, I cast them away from Me. And do you know where? Into the deepest hell.” Then He added,

“Write this! Let them tell the father to whom I entrust this Mission for priests to remain firm on this point, and to make it untouchable. Tell him also that I want him on the cross – always crucified with Me.”

“Houses of the Resurrection of the Faith”

For Priests with the Rule of St Philip Neri

V10: Jan 17, 1911



“Daughter, what you wrote about the reunions of priests is nothing but a process that I AM making with them. If they listen to Me – fine. But if they don’t, since the leaders of the ecclesiastics will not listen to Me because they too are bound by the laces of interest and are slaves of human miseries, almost lapping them up – instead of dominating over those miseries, of interest, of high positions and the like, the miseries dominate them; therefore, since they are

deafened by what is human, I will be neither understood nor listened to – I will turn to the civilian leaders, who will listen to Me more easily. Because of their desire to see the priest humiliated, and also because maybe these are a little more stripped than the ecclesiastics themselves, my voice will be more listened to; and what they do not want to do out of love, I will make them do by necessity and by force, and I will make the government take away what is left to them.”

And I: *‘My highest and only good, what will be the name to be given to these houses and what the rules?’*

And He: *“The name will be: The Houses of the Resurrection of the Faith. As for the rules, they can use the same rules as the Oratory of Saint Philip Neri.”*

Luisa's place in Jesus and those of other victim souls and how deeply offended Jesus is when others offend His Victim.

V 7: September 14, 1906

NOTE: Jesus reveals here how His *victim soul*, that is the one who is living in His redemptive and sanctifying Acts, has a unique place inside His Heart and is in all His Members.

"This morning I was outside of myself and I saw baby Jesus within a mirror, so very clear and large, such that I could see Him very well from any point at which I would place myself. I made a sign with my hand for Him to come to me, and Jesus made a sign that I should go to Him. In the meantime, I saw many devout people and priests as though placing themselves between me and Him, and they were talking about me. I would not pay attention to them – my aim was my sweet Jesus. However, He came out from within that mirror, all in a hurry, and wanted to beat those who were talking, saying to them:

“Nobody touch her – because when one touches one who loves Me, I feel more offended than if he were touching Me directly. I will show you how I know how to take the part of one who gives herself completely to Me and of her innocence”

And He clasped me with one arm, while threatening them with the other. I did not care at all that they would speak ill of me; I was only sorry that He wanted to beat them, and I said to Him:

‘My sweet life, I do not want anyone to suffer because of me, and from this I will know whether You love me - if You calm Yourself with them and do not beat them; otherwise, I will be discontent.’ So, it seemed that He calmed Himself, and He pulled me away from the midst of those people, taking me into myself. As I continued to see Him, no longer as a child, but crucified, I said to Him:

‘My adorable Good, since when You suffered the crucifixion all souls had a place in your Humanity, what was my place?’ And He: “My daughter, the place of the loving souls was in My Heart. As for you then, in addition to keeping you in My Heart, since you were to cooperate in Redemption with your state of victim, I kept you in all of My members, as help and relief.”

Jesus laments the State of His ministers.

V 7: October 20, 1906

As I was in my usual state, I found myself inside a church in which there were many people attending sacred services. In the meantime, it seemed that by the authority of the government other people were entering to profane this holy place. Some were jumping, some were using violence, and some were laying hands, sacrilegiously, on the Most Holy Sacrament and on the priests. On seeing this, I cried and prayed, saying to the Lord: ***‘Do not permit that they arrive at this – profaning your sacred temples – because who knows how many terrible chastisements You would unload upon your creatures because of these horrendous sins.’*** While I was saying this, He told me:

“My daughter, the cause of all these enormous crimes – because one sin is the cause and chastisement of making others fall into more sins – have been the sins of priests. They have been the first to profane My Holy Temple hiddenly with sacrilegious Masses and by mixing impure acts in the administration of the Sacraments.

And under the appearance of holy things, they have reached the point of profaning not only My temples of stone, but of profaning and using violence on My Living Temples, which are the souls, and of profaning My very Body. The seculars have somehow perceived all this, and not seeing in them the light necessary for their journey – or rather, they have found nothing but darkness – they have been left so clouded as to lose the beautiful Light of Faith; and without light, it is no wonder that they reach such grave excesses.

Therefore, pray for priests, that they may be light for the peoples, so that, as the light arises again, the seculars may acquire life and may see the errors they commit; and by seeing them, they will feel disgusted to commit these grave excesses, which will be the cause of grave chastisements.”

In these times everything is effeminate.

V 7: October 23, 1906

As I was in my usual state, my adorable Jesus came for a little and all oppressed and afflicted He wanted to pour His bitternesses into me. Then He told me: ***“My daughter, the bitternesses that creatures give Me are such that I cannot contain them; this is why I wanted to share them with you. In these times everything is effeminate; priests themselves seem to have lost the masculine characteristic and acquired the feminine characteristic. So, only rarely can a masculine priest be found; the rest – all effeminate. Ah, in what a deplorable state poor humanity is!”*** Having said this, He disappeared. I myself do not comprehend the meaning of this, but obedience wanted me to write it.

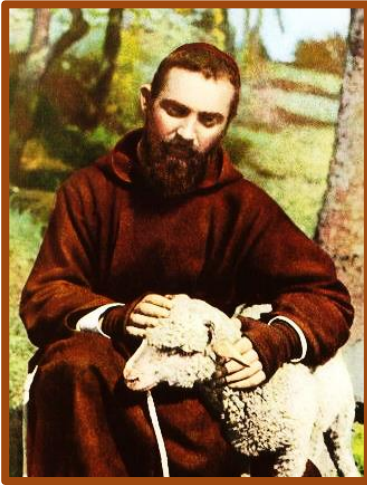
Difference between the offenses of the religious and those of the secular.

V 7: November 16, 1906

As I was in my usual state, I saw the many offenses committed by priests and by religious people, and the great sorrow that blessed Jesus felt because of them. Almost surprised, I said:

‘My sweet life, it is true that religious people offend You, but it seems to me that the secular offend You more. Yet, You show greater sorrow for the first than for the second; it seems You are all eyes to look at all that the first are doing, and You seem not to look at what the second do.’

And He: ***“Ah, my daughter, you cannot comprehend the difference that exists between the offenses of the religious and those of the secular – this is why you are surprised.***



The religious have declared that they belong to Me, love Me and serve Me, and I have entrusted the treasures of My Grace to them, and the treasures of the Sacraments to others, who are the priests. Now, while pretending on the outside that they belong to Me, in their interior, if they need, they are far away from Me; they show that they love Me and serve Me, but they offend Me, and they use holy things to serve their own passions. This is why I am all eyes – so as not to let

them spoil My gifts and My graces; but in spite of My cares, they reach the point of wreaking havoc with those very things with which, on the outside, they seem to be glorifying Me.

This offense is so grave, that if you could comprehend it, you would die of heartbreak.

On the other hand, the secular declare that they do not belong to Me, that they do not know Me, and that they do not want to serve Me; and because of this, first of all, they are free of the spirit of hypocrisy, which is the thing that displeases Me the most.

Therefore, since they have declared themselves, I have not been able to entrust My gifts to them; even though Grace excites them, It fights them - It has not given Itself because they do not want It. It happens as to a king who, having waged battle to free the peoples from the slavery in which they are kept by other kings, managed, by force of blood, to free some of those peoples.

Then he placed them under his dominion, providing everything for them, and if necessary, letting them live in his own residence. Now, who would displease him more if they offended him? The peoples which have remained far away from him, and which he yet wanted to free, or the ones that live with him?"

Luisa is First Depository of the Sacramental Life of Jesus

“I gave you primacy over everything - and with reason because My Will is subject to no one - even over the Apostles and the priests.”

V 14: July 6, 1922

NOTE: In this lesson are revealed the Power of the Jesus' Blessing of Jesus on the soul who lives in Him and the power she receives in the Divine Will to confer the same Blessing upon all Creation. The highest sacramental in the Church is the Blessing of the Priest, because it is the Blessing Jesus given through Him. No other member of the Church could excel that particular privilege of the priest until Luisa, who, in this lesson, conveys that when she blesses all Creation in the Divine Will she has primacy 'even over the Apostles and the priests' because His Will reigns in her. Such is also the case for other souls who Jesus foretells will come to live in His Will through Luisa.

“I was thinking of Jesus and accompanying Him in the Hour of the Passion when He went to His Divine Mama to ask for Her holy blessing; and my most sweet Jesus in my interior told me: ***“My daughter, before My Passion, I wanted to bless My Mama and be blessed by Her. However, I did not bless only My Mama, but all creatures, and not only those which are animate, but also the inanimate. I saw the creatures weak, covered with wounds, poor. My Heart had a throb of sorrow and of tender compassion, and I said: ‘Poor humanity, how decayed you are! I want to bless you, so that you may rise again from your decay. May My blessing impress in you the triple seal of the Power, the Wisdom and the Love of the Three Divine Persons, and may it restore your strength, heal you and enrich you. And in order to surround you with defence, I bless all things created by Me, that you may receive them all blessed by Me. I bless for you the light, the air, the water, the fire, the food, so that you may remain as though immersed and covered by My Blessings.’ But since you did not deserve this blessing, I wanted to bless My Mama, using Her as channel through which My Blessing might reach you. And just as My Mama requited Me with Her blessings, I want creatures to requite Me with their blessings; but – alas, instead of repaying Me with blessings, they repay Me with offenses and maledictions.***”

***Therefore, my daughter, enter into My Will,
and rising upon the wings of all created things,
seal all of them with the blessings that all
should give Me, and bring the blessings of all to
My sorrowful and tender Heart.”***

Then, after I did this, as though to repay me, He said to me: *“My beloved daughter, I bless you in a special way: I bless your heart, your mind, your motion, your word, your breath - I bless all of you, and everything in you.”* After this, I continued with the other Hours of the Passion, and while I was following the Eucharistic Supper, my sweet Jesus moved in my interior, and with the tip of His finger, He knocked strongly within my interior, so much so, that I heard Him with my ears, and I said to myself: *‘What may Jesus want, that He is knocking?’* And He, calling me, told me:

“It was not enough to knock for you to hear Me, but also to call you so as to be listened to. Listen My daughter: while I instituted the Eucharistic Supper, I called everyone around Me, I looked at all generations, from the first to the last man, in order to give my Sacramental Life to all - and not once, but as many times as they need corporal food. I wanted to constitute Myself as food for the soul, and I felt very sad at seeing that My Sacramental Life would be surrounded by scorns, by indifferences, and even by ruthless death. I felt ill - I experienced all the grips of death of My Sacramental Life, so harrowing and repeated. Then I looked more closely - I made use of the Power of My Will, and I called around Me the souls who would live in My Will. Oh, how happy I felt! I felt surrounded by these souls, whom the Power of My Will kept as though immersed and for whom My Will was the centre of their lives.

I saw My Immensity in them, and I found Myself well defended from all and to them I entrusted My Sacramental Life. I deposited It in them, so that they would not only take care of It but repay Me for each consecrated Host with one life of theirs. And this happens naturally, because My Sacramental Life is animated by My Eternal Will, and the life of these souls has the Life of My Will as its centre.

Therefore, when My Sacramental Life is formed, My Volition acting in Me acts also in them, and I feel their life in My

Sacramental Life. They multiply with Me in each Host, and I feel I am given life for life. Oh, how I rejoiced in seeing you as the first one - you, whom I called in a special way to form your life in My Will!

I made in you the first deposit of all My Sacramental Lives

and I entrusted you to the Power and the Immensity of the Supreme Volition, that they might render you capable of receiving this deposit. From that time you were present to Me and I constituted you as Depository of My Sacramental Life, and in you all the other souls who would live in My Will. I gave you primacy over everything - and with reason because My Will is subject to no one - even over the Apostles and the priests.

In fact, if they consecrate Me, they do not, however, remain as Life together with Me - on the contrary, they leave Me alone and forgotten, not caring about Me, while these souls would be Life within My own Life - inseparable from Me. This is why I love you so much – it is My very Will that I love in you.”

Holiness is not acquired by administering the Sacraments or the soul receiving the Sacraments - only Living in the Divine Will in continuous rounds of Divine Love is what unites the soul with God and pleases Him.

V 11: September 25, 1913

I told the confessor that Jesus had said to me that the Will of God is the centre of the soul; that this centre is in the depth of the soul, and that, spreading Its rays like sun, It gives light to the mind, sanctity to the actions, strength to the steps, life to the heart, power to the word and to everything; and not only this, but also that while this centre - the Will of God - is inside of us, so that we may never escape from It, and so as to remain at our continuous disposal, never leaving us alone or separated even for one minute - at the same time, It is also in front of us, on our right, on our left, behind and everywhere, and It will be our centre also in Heaven.

The confessor was saying, instead, that the Most Holy Sacrament is our centre. Now, on coming, blessed Jesus told me:

“My daughter, I had to make it in such a way that Sanctity might be easy and accessible to all - unless they did not want it - in all conditions, in all circumstances and in every place.

It is true that the Most Holy Sacrament is centre; but who instituted It? Who subdued My Humanity to enclose Itself within the small circle of a Host? Wasn't that My Will? Therefore, My Will will always have primacy over everything. Besides, if everything is in the Eucharist, the priests who call Me from Heaven into their hands, and who are in contact with My Sacramental Flesh more than anyone, should be the holiest and the most good; but instead, many of them are the worst. Poor Me, how they treat Me in the Most Holy Sacrament!

And the many devout souls who receive Me, perhaps every day, should be as many saints, if the centre of the Eucharist were sufficient. But instead – and it is something to be cried over - they remain always at the same point: vain, irascible, punctilious, etc. Poor centre of the Most Holy Sacrament, how dishonoured It remains! On the other hand, there may be a mother who does My Will and who, because of her situation, not because she does not want to, cannot receive Me every day; and one sees that she is patient, charitable, and carries the fragrance of My Eucharistic Virtues within herself. Ah, is it perhaps the Sacrament or, rather, My Will to which she is submitted, that keeps her subdued and makes up for the Most Holy Sacrament?

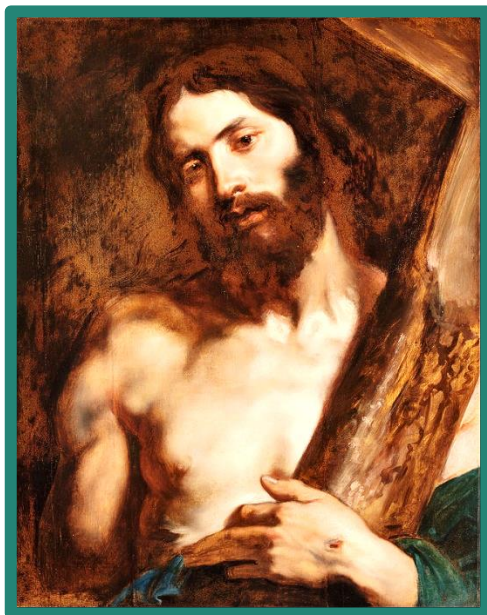
Even more, I tell you that the Sacraments themselves produce fruits according to how souls are submitted to My Will. They produce effects according to the connection that souls have with My Volition. And if there is no connection with My Will, they may receive Communion, but will remain on an empty stomach; they may go to Confession, but will remain always dirty; they may come before my Sacramental Presence, but if our wills do not meet, I will be as though dead for them, because My Will alone produces all

goods and gives life to the very Sacraments in the soul who lets herself be subdued by It. And those who do not understand this - it means that they are babies in religion.”

NOTE: And so, in this teaching Jesus makes it clear that the soul who truly lives in His Will is more meritorious and more pleasing to Him than those who participate even regularly in the Sacramental Life without being conformed to His Will.

Hence the priesthood of those who LIVE IN HIM is of a higher order than that of the Sacramental Priesthood; because in It the soul participates in Jesus' own Sacrifice of Himself continuously, in every moment, depending on the degree of union she/he has with Him. And of course, the ordained priest also is called into this highest order of his priesthood and, if he embraces this, he will truly be capable in Jesus of the greatest prodigies and conversions.

Fiat Mihi Secundum Verbum Tuum



“His state was Divine, yet He did not cling to His equality with God but emptied Himself to assume the condition of a slave and became as men are, and was humbler yet, even to accepting death, death on a cross. But God raised Him up on high and gave Him the Name which is above all other names; so that all beings in the heavens, on earth and in the underworld should bend the knee at the Name of Jesus and that every tongue should acclaim Jesus Christ as Lord to the Glory of God the Father.”

Philippians 2:6-11



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My Love, before You lay Yourself on the Cross, allow me to hold You more tightly to my heart and to kiss your loving and bleeding wounds. Hear me, O Jesus, I do not want to leave You; I want to come with You, to lay myself on the Cross and remain nailed to It with You. True Love does not tolerate separation, and You will forgive the daring of my love. Concede that I be crucified with You. See, my tender Love, I am not the only one to ask this of You, but also your sorrowful Mama, inseparable Magdalene, faithful John: we all say to You that it would be more bearable to be nailed with You to Your Cross, than to see You crucified alone. There, together with You, I offer myself to the Eternal Father - identified with your Will, with your Heart, with your reparations and with all your pains. Ah, it seems that my adored Jesus says to me: "My child, you have anticipated My Love; this is My Will: that all those who love Me be crucified with Me. Ah, yes, come and lay yourself on the Cross with Me; I will give you life with my Life, I will hold you as the Beloved of My Heart."

11 am to Noon Hour of the Passion