

J.M.J.

November 1, 1903

When the soul does all of her actions for the sole purpose of loving Jesus, she walks always in daylight; it is never nighttime for her.

Continuing in my usual state, I found myself outside of myself and I saw myself as a little steamboat; I was all surprised at seeing myself reduced to that shape. In the meantime my adorable Jesus came and told me: “My daughter, the life of man is a steamboat, and just as it is fire alone that allows the steamboat to move, and the more lively and the bigger the fire, the faster it runs, while if the fire is small it moves at a slow pace, and if the fire is extinguished it remains motionless - the same for the soul: if the fire of the love of God is big, it can be said that she flies above all things of the earth, and she always runs and flies toward her center, which is God. If then the fire is small, it can be said that she walks with difficulty, crawling and getting all muddy with everything that is earth. If then it is extinguished, she remains motionless, without the life of God within herself, as though dead to all that is divine. My daughter, when the soul does all of her actions for the sole purpose of loving Me, and wants no other recompense for her work but my love alone, she walks always in daylight – it is never nighttime for her. Even more, she walks within the sun itself which, almost like steam, surrounds her to let her walk within itself, making her enjoy all the fullness of light. Not only this, but her very actions serve as light for her journey, and increase for her ever new light.”

November 8, 1903

Jesus tells how the love of neighbor must be.

As I was in my usual state, I was praying for certain needs of others, and blessed Jesus, moving in my interior, told me: “For what purpose are you praying for these people?” And I: ‘Lord, and You, for what purpose did You love us?’ And He: “I love you because you are my own thing, and when an object is one’s own, one feels compelled to love it – it is like a necessity.” And I: ‘Lord, I am praying for these people because they are your own thing, otherwise I would not have interested myself.’ And He, placing His hand on my forehead, almost pressing it, added: “Ah, it is because they are my own thing! This is how the love of neighbor is all right.”

November 10, 1903

How true love forgets himself.

Continuing in my usual state, I saw blessed Jesus for just a little, saying to me: “My daughter, true love forgets himself and lives of the interests, of the pains and of everything that belongs to the beloved.” And I: ‘Lord, how can one forget himself when we feel ourselves so much? It is not something far away from us, or separated, which can easily be forgotten.’ And, again, He added that that is precisely the sacrifice of true love – that while one has himself, he must live of everything that belongs to the beloved. Even more, if he remembers himself, this memory must serve him to become more industrious about how to consume himself for the loved object. And if the beloved sees that the soul gives all of herself to Him, He will know well how to repay her by giving her all of Himself and letting her live of His divine life. So, one who forgets himself completely, finds everything. Moreover, it is necessary to see the difference that exists between what one forgets and what one finds: one forgets what is ugly and finds what is beautiful; one forgets nature and finds grace; one forgets passions and finds virtues; one forgets poverty and finds richness; one forgets foolishness and finds wisdom; one forgets the world and finds Heaven.”

November 16, 1903

There is no sacrifice without denying oneself, and sacrifice and denying oneself give rise to the most pure and perfect love.

This morning, as I was outside of myself, I found myself with Baby Jesus in my arms, and with a virgin, who laid me on the ground to make me suffer the crucifixion – not with nails, but with fire, placing a charcoal of fire on my hands and feet. Blessed Jesus was there assisting me while I was suffering, and said to me: “My daughter, there is no sacrifice without denying oneself, and sacrifice and denying oneself give rise to the most pure and perfect love. And since sacrifice is sacred, it happens that it consecrates the soul to Me, as a sanctuary worthy of Me to make of it my perpetual dwelling. So, let sacrifice work in you to render your soul and body sacred, so that everything may be sacred in you; and consecrate everything to Me.”

November 19, 1903

While one is nothing, one can be all.

Continuing in my usual state, I saw blessed Jesus in my interior, and a light in my intellect saying: “While one is nothing, one can be all. But how? One becomes all through suffering. Suffering makes the soul become pontiff, priest, king, prince, minister, judge, advocate, repairer, protector, defender. And since true suffering is the suffering wanted by God in the soul, if the soul appeases herself completely in His Volition, this appeasement, united to suffering, allows the soul to rule over justice, over the mercy of God, over men and over all things. Now, just as suffering gave Christ all the most beautiful qualities and all the honors and offices that the human nature can contain, in the same way, by participating in the suffering of Christ, the soul participates in His qualities, in the honors and in the offices of Christ, who is the All.”

November 23, 1903

There is no beauty that equals suffering for God alone.

I felt impressed in my interior by what I had written above, as if it were not according to the truth; so, as soon as I saw blessed Jesus, I said: ‘Lord, what I have written is not right; how can there be all this through mere suffering?’ And He: “My daughter, do not be surprised. Indeed, there is no beauty that equals suffering for the love of God alone. Two arrows come from Me continuously: one from my Heart, which is of love, and wounds all those who are on my lap – that is, those who are in my grace; this arrow wounds, mortifies, heals, afflicts, attracts, reveals, consoles and continues my Passion and Redemption in those who are on my lap. The other comes from my throne, and I entrust it to the Angels who, as my ministers, make this arrow flow over any kind of people, chastising them and exciting all to conversion.” Now, while He was saying this, He shared His pains with me, telling me: “Here in you also, is the continuation of Redemption.”

November 24, 1903

How each word of Jesus is a link of grace.

Continuing in my usual state, I saw blessed Jesus in my interior for just a little; and as if He wanted to continue removing doubts from me, He told me: “Daughter, I am the truth itself, and falsehood can never come from Me. At the most, it is something that man does not comprehend; and I do this to show that if one does not comprehend His word well, how can he comprehend the Creator in everything? However, the soul must correspond by putting my word into practice. In fact, my words are many links of grace that come out of Me, and are given to the creature as gift. If she corresponds, she connects these links to the others which she has already acquired; but if she does not, she sends them back to her Creator. Not only this, but I speak only when I see that the creature has the capacity to receive that gift, and corresponding to Me, she acquires not only many links of grace, but also many links of divine wisdom; and if I see them linked with correspondence, she disposes Me to give her yet more gifts. But if I see that my gifts are sent back, I withdraw, keeping silent.”

December 3, 1903

With the Divine Will we are everything; without It we are nothing.

Continuing in my usual state, my blessed Jesus came for a little, telling me: “My daughter, any human action which has no connection with the Divine Will puts God out of His own creation. Even suffering itself, as holy, noble and precious as it might be before my eyes, if it is not a birth from my Will, instead of pleasing Me, makes Me indignant and is disgusting to Me.” Oh, power of the Will of God, how holy, adorable and lovable You are! With You we are everything, even if we did nothing, because your Will is fecund and gives birth to all goods for us. Without You we are nothing, even if we did everything, because the human will is sterile and makes everything sterile.

December 5, 1903

How the holy desire to receive Jesus makes up for the Sacrament, in such a way that the soul breathes God, and God breathes the soul.

Since this morning I could not receive Communion, I was all afflicted, though resigned, and I thought to myself that if I had not been in this position of being bedridden and of being victim, I would certainly have been able to receive Him. And I said to the Lord: ‘You see, the state of victim subjects me to the sacrifice of depriving myself of receiving You in the Sacrament. At least accept the sacrifice of depriving myself of You to content You as a more intense act of love for You, because, at least, thinking that the very privation of You proves my love for You more, sweetens the bitterness of your privation.’ And as I was saying this, tears were pouring from my eyes; but – oh, goodness of my good Jesus! – as soon as I began to doze off, without making me wait and search for a long time, as usual, immediately He came, and placing His hands on my face, He caressed me and said: “My daughter, poor daughter, courage, the privation of Me excites the desire more, and in this excited desire the soul breathes God; and God, feeling more ignited by this excitement of the soul, breathes the soul. In this breathing each other - God and the soul - thirst for love ignites more, and since love is fire, it forms the purgatory of the soul, and this purgatory serves her, not as just one Communion a day, as the

Church allows, but as a continuous communion, just as the breathing is continuous. But these are all communions of most pure love – only of spirit, not of body; and since the spirit is more perfect, as a consequence, love is more intense. This is how I repay, not one who does not want to receive Me, but one who cannot receive Me, depriving himself of Me to content Me.

December 10, 1903

Every time the soul seeks the Lord, she receives a divine shade, a divine feature.

Continuing in my usual state, I felt a weight over my soul, as if the whole world weighed upon me because of the privation of blessed Jesus; and in my immense bitterness I did as much as I could to look for Him. Then, once He came, He told me: “My daughter, every time the soul looks for Me, she receives a divine shade, a divine feature, and is reborn in Me as many times, and I am reborn in her.” While He was saying this, I was thinking of what He had said, almost surprised, and I said: ‘Lord, what are You saying?’ And He added: “Oh, if you knew the glory - the taste that the whole of Heaven feels in receiving this note from the earth: a soul that constantly seeks God, all similar to them. What is the life of the Blessed? What is it that forms it? Their being reborn continuously in God, and God in them. This is the saying: ‘God is ever old and ever new’. Nor do they ever feel tired, because they are in continuous attitude of new life in God.”

December 17, 1903

The adoration that the Most Holy Virgin did when She encountered Jesus carrying the Cross. The true spirit of adoration.

Continuing in my usual state, for a few instants I saw blessed Jesus with the Cross on His shoulders, in the act of encountering His Most Holy Mother; and I said to Him: ‘Lord, what did your Mother do in this most sorrowful encounter?’

And He: “My daughter, She did nothing but a most profound and simple act of adoration. And since the simpler the act, the more easily it unites with God, Most Simple Spirit, in this act She infused Herself in Me and continued what I Myself was doing in my interior. This was immensely pleasing to Me, more than if She had done any other greater thing. In fact, the true spirit of adoration consists in this: the creature dissolves herself and finds herself in the divine sphere; she adores all that God does, and she unites with Him. Do you think that when the mouth adores but the mind is somewhere else, it is true adoration? That is, the mind adores but the will is far away from Me? Or, one power adores Me, and the others are all disordered? No, I want everything for Myself, and everything I have given her, in Me. This is the greatest act of cult, of adoration, that the creature can do for Me.”

December 21, 1903

Effects of the Sorrows of the Celestial Mama. The glory She enjoys in Heaven.

This morning I found myself outside of myself, and looking into the vault of the heavens I saw seven most refulgent suns – but their shape was different from the sun which we see. It started with the shape of a cross and it ended with a point, and this point was inside a heart. At first it could not be seen clearly, because the light of these suns was so great as to not allow one to see who was inside; but the nearer I drew, the more clearly it appeared that the Queen Mama was inside. In my interior I kept saying: ‘How I would like to ask Her whether She wants me to try to go out of this state without waiting for the priest.’ In the meantime, I found myself near Her and I told Her; and She answered a curt “No”. I was left mortified by this answer, and the Most Holy Virgin turned to a multitude of people who surrounded Her, and said to them: “Listen to what she wants to do....” And everyone said: “No, no....”

Then, drawing near me, all goodness, She told me: “My daughter, courage along the way of sorrow. See, these seven suns which come out from within my Heart are my Seven Sorrows which produced much glory and splendor for Me. These suns, the fruits of my sorrows, dart continuously through the throne of the Most Holy Trinity which, feeling wounded, sends Me seven channels of grace continuously, making Me their owner; and I dispense them for the glory of all Heaven, for the relief of purging souls, and for the benefit of pilgrim souls.” While saying this, She disappeared, and I found myself inside myself.

December 22, 1903

The cross forms the incarnation of Jesus in the womb of souls, and the incarnation of the soul in God.

As I was in my usual state, my adorable Jesus came as crucified, and after He shared His pains with me, while I was suffering, He told me: “My daughter, in the Creation I gave my image to the soul; in the Incarnation I gave my Divinity, divinizing humanity. And since in the very act, in the very instant, in which the Divinity incarnated Itself in humanity, It incarnated Itself in the cross, in such a way that from the moment I was conceived, I was conceived united with the cross – it can be said that just as my cross was united with Me in the Incarnation which I did in the womb of my

Mother, so does my cross form as many other incarnations of mine in the wombs of souls. And just as the cross forms my incarnation in souls, the cross is the incarnation of the soul in God, destroying in her everything that gives of nature, and filling her with the Divinity so much, as to form a sort of incarnation – God in the soul, and the soul in God.” I remained as though enchanted on hearing that the cross is the incarnation of the soul in God, and He repeated: “I am not saying union, but incarnation, because the cross penetrates so much into her nature as to make her nature itself become suffering, and where there is suffering there is God, as God and suffering cannot be apart. And the cross, forming this incarnation, renders this union more stable, and the separation of God from the soul almost as difficult as is separating suffering from nature. On the other hand, through union, the separation can easily occur. It is understood, always, that this is not the Incarnation, but a simile of the Incarnation.”

Having said this, He disappeared, but after a little while He came back in the act of His Passion when He was covered with opprobriums, with ignominies, with spit - and I said to Him: ‘Lord, teach me what I could do to move these opprobriums away from You, and give You back honors, praises and adorations.’ And He said to me: “My daughter, around my throne there is a void, and this void must be filled with the glory that Creation owes Me. So, one who sees Me despised by the other creatures, and honors Me, not only for herself, but for others, makes honors for Me arise again in this void. When she sees Me unloved, and loves Me, she makes love for Me arise again. When she sees that I fill creatures with benefits, while they are not grateful to Me and do not even thank Me, and she is grateful to Me as if those benefits were given to her, and she thanks Me, she makes the flower of gratitude and of thanksgiving arise again for Me in this void; and so with all the rest that Creation owes Me, but denies to Me with awful ingratitude. Now, since all this is an overflow of the charity of the soul, who gives Me not only what she herself owes Me and what overflows from herself, but she does it for others - since this glory and these flowers that she sends to Me into this void around my throne are the fruit of charity, they receive a more beautiful shade, which is pleasing to Me.”

December 24, 1903

Desires makes Jesus be born in the soul. The same for the devil.

This morning, as I was in my usual state, Baby Jesus came, and on seeing Him so very little, as if He were just born, I said to Him: ‘My pretty little one, what was the cause – who made You come from Heaven and be born, so little, in the world?’ And He: “The reason was love; not only this, but my birth in time was the outpouring of love of the Most Holy Trinity toward creatures. In an outpouring of love of my Mother I was born from Her womb, and in an outpouring of love I am reborn in souls. But this outpouring is formed by desire. As soon as the soul begins to desire Me, I am conceived; the more she advances in her desire, the more I keep growing in the soul; and when this desire fills her whole interior and reaches the point of overflowing outside, then I am reborn in the whole of man – in his mind, in his mouth, in his works and steps. In the opposite way, the devil also makes his births in souls. As soon as the soul begins to desire and to want evil, the devil is conceived with his perverted works; and if this desire is nourished, the devil grows and fills all of man’s interior with passions, the most ugly and disgusting ones, and reaches the point of overflowing outside, as man lets all vices rush in. My daughter, how many births the devil makes in these most sad times! If men and demons had the power to do it, they would have destroyed my births in souls.”

December 28, 1903

How all lives are in Christ.

After I struggled very much, my blessed Jesus came for just a little, and made me see many human souls inside of His Humanity; and while I was seeing this, He told me: “My daughter, all human lives are in my Humanity in Heaven as though inside a cloister; and since they are inside my cloister, the regime of their lives comes from Me. Not only this, but my Humanity, being the cloister, conducts the lives of each soul. What joy is mine when souls remain in this cloister, and the echo that comes from my Humanity blends with the echo of each human life of the earth! And what bitterness is mine when I see that souls are not content, and go out of it! Others remain, but forced and unwilling; they do not submit to the rules and the regime of my cloister, therefore my echo does not blend with theirs.”

January 6, 1904

The human race is all one family; when someone does some good work and offers it to God, the whole human family participates in that offering and is present to God as if all were offering it.

Continuing in my usual state, blessed Baby Jesus came, and after He placed Himself in my arms and He blessed me with His little hands, He told me: “My daughter, since the human race is all one family; when someone does some good work and offers something to Me, the whole human family participates in that offering and is present to Me as if all were offering it. As for example, today, as the Magi offered their gifts to Me, I had all human generations present in their persons, and all participated in the merit of their good work. The first thing they offered to Me was gold, and I, in return, gave them the intelligence and the knowledge of truth. But do you know which gold I want now from souls? Not

material gold – no, but spiritual gold; that is, the gold of their will, the gold of their affections, of their desires, of their own tastes, the gold of the whole interior of man. This is all the gold that the soul has, and I want it all for Myself. Now, it is almost difficult for the soul to give this to Me without sacrificing and mortifying herself; and this is how myrrh, like electric wire, binds the interior of man, renders it more shining, and gives it the shades of multiple colors, giving all species of beauty to the soul. But this is not all; it takes someone who maintains the colors and the freshness always alive, which, almost like fragrance and breeze, blow from within the soul. It takes someone who offers and obtains greater gifts than the ones he gives; and it also takes someone who forces the One who receives and the One who gives to dwell in his own interior, keeping Him in continuous conversation and in continuous commerce with himself. So, who does all this? It is prayer, especially the spirit of interior prayer, which knows how to convert into gold, not only the internal works, but also the external works - and this is the incense.”

February 7, 1904

How difficult it is to find a soul who gives all of herself to God, so that God may give all of Himself to her.

I spent the whole last month in much suffering, therefore I omitted writing; and as I continue to feel very weak and in suffering, very often a fear comes to me that it isn't that I cannot write, but that I do not want to, and as an excuse I say that I cannot. Indeed it is true that I feel great repugnance and I must make a great effort to write, and only obedience could conquer me. So, in order to remove any doubt I decided to write, not everything, but only a few words that I remember, to see whether I truly can or cannot.

I remember that one day, as I was feeling ill, He told me: “My daughter, what will happen if the music ceases in the world?” And I: ‘Lord, what music should cease?’ And He added: “My beloved, your music. In fact, when the soul suffers for Me, prays, repairs, praises, thanks continually, this is continuous music to my hearing, which takes Me away from hearing the iniquity of the earth, and therefore from chastising as appropriate. Not only this, but it is music in the human minds, and it diverts them from doing worse things. So, if I take you, would the music not cease? For Me it is nothing, because it would be nothing other than transporting it from the earth to Heaven, and instead of having it from the earth, I would have it in Heaven. But how shall the world go on?”

Then, I was thinking to myself: ‘These are the usual pretexts so as not to take me. There are so many good souls in the world, who do so much for God, and among all of them I perhaps occupy but the last place, and yet He says that if He takes me the music would cease? There are so many who do it better for Him!’ While I was thinking of this, He came like a flash and added: “My daughter, what you say is true – that there are many good souls who do much for Me – but how difficult it is to find one who gives Me everything so that I may give all of Myself. Some retain a little bit of love of self, some self-esteem, some one affection, be it even for holy people; some a little vanity; some retain a little bit of attachment to the earth, some to interest. In sum, some a little thing, some another – all keep something of their own, and this impedes that everything be divine in them. So, since what comes from them is not fully divine, their music will not be able to produce those effects to my hearing and to the human minds. Therefore, their much doing will not be able to produce those effects, nor please Me as much as the little doing of one who keeps nothing for herself, and who gives herself completely to Me.”

February 8, 1904

One of the qualities of Jesus is Pain. For one who lives of His Most Holy Will Purgatory does not exist.

I remember that another day, as I continued to feel in suffering, I saw the confessor praying Our Lord to touch the part where I was suffering so as to have the sufferings mitigate. And blessed Jesus told me: “My daughter, your confessor wants me to touch you to alleviate your pains, but among my many qualities I am also Pain, and if I touch you, instead of decreasing, your pain could increase. In fact, the thing in which my Humanity delighted the most was suffering, and It still delights in communicating it to those whom It loves.” And it seemed that, in reality, He would touch me and make me feel more pain. So I added: ‘My sweet Good, as for myself, I want nothing but your Most Holy Will. I do not look at whether I suffer or I enjoy – your Will is everything for me.’ And He added: “And this is what I want, this is my design upon you, and this is enough for Me and contents Me. This is the greatest and most honorable worship that the creature can render Me, and that she owes Me as her Creator; and as the soul does so, it can be said that her mind lives and thinks in my mind; her eyes, being in mine, look through my eyes; her mouth speaks through my mouth, her heart loves through Mine, her hands operate within my own hands, her feet walk within my feet. And I can say: “You are my eye, my mouth, my Heart, my hands and my feet.” And, likewise, the soul can say: “Jesus Christ is my eye, my mouth, my heart, my hands and my feet.” Being in this union, not only of wills, but personal, when the soul dies there is nothing left of her to be purged, and therefore Purgatory cannot touch her, because Purgatory touches those who live outside of Me, whether completely or in part.”

February 12, 1904

When the soul is identified with the Humanity of Jesus none of her works are dispersed. Obedience and the Saints want Luisa to remain on earth as victim.

Continuing in my usual state, with more suffering, blessed Jesus came, and from all parts of His Humanity many rivulets of light came out, which communicated themselves to all the parts of my body. And from these rivulets that I received, as many other rivulets came out of myself, which communicated themselves to the Humanity of Our Lord. In the meantime I found myself surrounded by a multitude of Saints who, looking at me, were saying among themselves: “If the Lord does not concur with a miracle, she will no longer be able to live, because she lacks the vital humors. The circulation of her blood is no longer natural; therefore, according to the natural laws, she must die.” And they were praying blessed Jesus to make this miracle that I might continue to live; and the Lord said to them: “The communications of the rivulets, as you see, means that everything she does, even the natural things, are identified with my Humanity, and when I make the soul reach this point, of everything that both soul and body do, nothing is dispersed – everything remains in Me. On the other hand, if the soul has not come to identify herself completely with my Humanity, many works she does are dispersed. But since I made her reach this point, why can I not take her?”

Now, while they were saying this, I said to myself: ‘It seems that everyone is against me: obedience does not want me to die; these are praying the Lord not to take me – what do they want from me? I don’t know why they want me to be on this earth almost by force, far away from my highest Good’; and I was all afflicted. While I was thinking of this, Jesus told me: “My daughter, do not want to afflict yourself. The things of the world are most sad, and they get worse and worse. If the point comes for Me to give free vent to my Justice, I will take you, and then I will no longer listen to anyone.”

February 21, 1904

The promise of Luisa if she is allowed to die.

In the presence of the Most Holy Trinity, of the Queen Mother, Mary Most Holy, of my guardian Angel and of the whole Celestial Court, and in order to obey my confessor, I promise that if the Lord, by His infinite mercy, should give me the grace of letting me die, when I find myself together with my Celestial Spouse, I will pray and plead for the triumph of the Church and the confusion and conversion of Her enemies; that the Catholic party may triumph in our country, and that the church of St. Cataldo may be reopened for service; that my confessor be freed of his usual sufferings, with a holy freedom of spirit and the sanctity of a true apostle of Our Lord; and that – always if the Lord permits it – I will go to him, at least once a month, to confer about celestial things and things pertaining to the good of his soul. I promise all this, for my part, and I swear.

February 22, 1904

The great gift of having a victim.

This morning, as I was in my usual state, I saw blessed Jesus for just a little, and I saw people who were suffering. I prayed Jesus to free them of those sufferings, even at the cost of suffering myself in their place, and He said to me: “If you want to suffer yourself now that you are victim – fine; because then, when the victim comes to Me, those who surround you, your own country and even kingdoms will see the void that they will feel! Oh, how they will know then, through this loss, the great good I had given them by giving them a victim!”

February 12, 1904

Luisa speaks with some priests about the church of St. Cataldo.

I had forgotten to say what I am about to write, which I will say now out of obedience, although these are not sure things, but uncertain, because the presence of Our Lord was missing.

I was outside of myself, and I seemed to find myself inside a church in which there were several venerable priests, and also souls from Purgatory and holy people, conversing among themselves about the church of St. Cataldo, saying that almost with certainty it would be obtained. On hearing this, I said: ‘How can this be? The other day it was rumored that the Chapter had lost the cause. So, through the tribunal it could not be obtained, the town council does not want to give it, and you are saying that it will be obtained?’ And they added: “In spite of all these difficulties, indeed it is not lost; and even if they reach the point of laying hands on it to knock it down, it still cannot be considered as lost, because St. Cataldo will know well how to defend his temple. However, poor Corato if they arrive at this!” But while saying this, they repeated: “They have taken away the first things; the Crowned Lady has already been transported to his house. You, go before Our Lady and pray to Her that, having started the grace, She would fulfill it.” I went out of that church to go pray, but as I was doing this, I found myself inside myself.

March 4, 1904

The soul must live up high. One who lives up high cannot be harmed.

As I was very afflicted and in suffering because of the loss of my good Jesus, I saw Him for just a little, and He told me: “My daughter, your soul must try to maintain the flight of an eagle – that is, to dwell up high, above all the low things of this earth; and so high that no enemy may harm it. In fact, one who lives up high can harm the enemies, but cannot be harmed. And she must not only live up high, but must try to have purity and sharpness of eye, similar to those of an eagle. Though living up high, through the sharpness of her sight, she penetrates the divine things – not in passing, but by chewing them to the point of making of them her favorite food, despising any other thing. And she also penetrates the necessities of her neighbor, nor is she afraid to descend into their midst and do good to them; and if needed, she lays down her life. Through the purity of her sight, she makes the love of God and the love of neighbor from two to one, rectifying everything for God. So must the soul be if she wants to please Me.”

March 5, 1904

The cross is citation, advocate and judge of the soul, so that she may take possession of the eternal Kingdom.

This morning I was feeling in much suffering, with the addition of His privation. Then, after I struggled very much, He came for just a few instants, and told me: “My daughter, sufferings, crosses, are like many citations which I send to souls. If the soul accepts these citations - whether they are citations that notify the soul to pay some debt, or it is a notification to obtain some gain for eternal life - if the soul responds to Me by resigning herself to my Will, by thanking Me, by adoring my holy dispositions, we are immediately in accord, and the soul will avoid many inconveniences that are possible, like being cited again, having advocates involved, going through the suit, and receiving the condemnation of the judge. Responding to the citation with resignation and with thanksgiving alone will make up for all this, because the cross will be citation, advocate and judge for her, with nothing else needed for her to take possession of the eternal Kingdom. If then she does not accept these citations - think about it, yourself, into how many abysses of disgraces and troubles she throws herself, and what the rigor of the judge will be in condemning her for having shunned the cross as her judge - so much milder, more compassionate, more prone to enriching her rather than judging her, more intent on embellishing her rather than condemning her.”

March 12, 1904

Threats of wars. All Europe lays on Luisa’s shoulders.

Since Luisa is ill, I imposed on her to dictate to me. As she could not disobey, she dictated what follows, with great repugnance:

As I lamented to Our Lord that, while I felt in suffering, He would still not take me to Heaven, blessed Jesus told me: “My daughter, courage in suffering; I do not want you to afflict yourself in seeing yourself not yet taken to Heaven. You must know that all Europe lays on your shoulders, and the good or bad outcome for Europe depends on your sufferings. If you are strong and constant in suffering, things will be more bearable; if you are not strong and constant in suffering, or if I take you to Heaven, things will be so grave that Europe will be threatened with invasion and of being seized by foreigners.”

Even more, He added: “If you remain on earth and suffer much with desire and constancy, all the chastisements that will happen in Europe will serve for the coming of the triumph of the Church. And if in spite of all this, Europe will not take advantage and will remain obstinate in sin, your sufferings will serve as preparation for your death, without Europe’s taking advantage of them.” *Father Gennaro De Gennaro.*

March 14, 1904

Because of the necessity of the times, Jesus asks for silence, as He wants to chastise.

As I was in my usual state, after I struggled very much, blessed Jesus came out from within my interior, and as I wanted to speak, He placed a finger on my mouth, telling me: “Be quiet, be quiet.” I was left so very mortified and no longer dared to open my mouth; and blessed Jesus, seeing me so mortified, added: “Dearest daughter of Mine, the necessity of the times brings silence, because if you speak to Me, your word binds my hands and I never come to the deeds, chastising as appropriate, and so we are always at the beginning. Therefore, it is necessary that there be silence between you and Me for some time.” And while He was saying this, a sign came out with written on it: “It is decreed: scourges, pains and wars.” And He disappeared.

March 16, 1904

True resignation does not put things under scrutiny, but adores in silence the divine dispositions. The cross is festive, jubilant, joyful and desiring.

This morning, as I was in my usual state, I found myself over a person who appeared as though clothed like a sheep, and I was carried on his shoulders. But he walked at a slow pace, while in front of him there was something like a car, which was faster; and I said in my interior: ‘This one is going slowly; I would like to go inside that car for it goes

faster.” I don’t know why, but as soon as I thought of this I found myself there, inside of it, with other people who said to me: “What have you done – you have left the Shepherd? And what a Shepherd! In fact, since his life is in the fields, all the medicinal herbs, noxious and salutary, are his; and by being with him one can be always in good health. And if you see him clothed like a sheep, it is so that he can make himself similar to the sheep, allowing them to approach him with no fear; and even though he walks at a slow pace, he is safer.”

On hearing this, I said in my interior: ‘Since it is so, I would like to be with him so as to tell him something about my illness.’ But as I was thinking of this, I found him near me; and I, all content, drew close to his ear and said to him: ‘Good Shepherd, if you are so very expert, give me some remedy for my troubles, as I find myself in this state of sufferings.’ And as I wanted to say more, he cut my words inside my mouth, saying to me: “True resignation, not an imaginary one, does not put things under scrutiny, but adores in silence the divine dispositions.” And as he was saying this, it seemed that the sheepskin split, and I could see the face of Our Lord and His head crowned with thorns.

On hearing Him tell me that, I did not know what else to say - I remained in silence, content with being with Him; and He added: “You have forgotten to tell the confessor another thing about the cross. And I: ‘My adorable Lord, I don’t remember, repeat it to me and I will tell him.’ And He: “My daughter, among the many titles that the cross has, it has the title of ‘feast day’, because when one receives a gift, what happens? One makes feast, rejoices and is more content. Now, since the cross is the most precious, the noblest gift, and is given by the greatest and most unique Person that exists, it is more pleasing and brings more feast, more gladness than all other gifts. So, you yourself can say what other titles can be given to the cross.” And I: ‘As You say, it can be said that the cross is festive, jubilant, joyful, desiring.’ And He: “Good - you spoke well. However, the soul comes to experience these effects of the cross when she is perfectly resigned to my Will and has given all of herself to Me, without keeping anything for herself. And I, so as not to be surpassed in love by the creature, give her all of Myself, and in giving Myself I also give my cross; and the soul recognizing it as my gift, makes feast and enjoys.”

March 20, 1904

All things take origin from Faith.

This morning I was feeling all discouraged and embittered because of the loss of my adorable Jesus; and while I was in this state, He let His most sweet voice be heard, saying to me: “My daughter, all things take origin from Faith. One who is strong in Faith is strong in suffering; Faith makes one find God in every place, it makes one see Him in every action, touch Him in every movement, and every new occasion that presents itself is a new divine revelation that one receives. Therefore, remain strong in Faith, for if you are strong in it, in all states and circumstances, Faith will administer fortitude to you, and will make you be always united with God.”

April 9, 1904

One act of perfect resignation is enough for the soul to be purged of any involuntary imperfection.

This morning, since I would be receiving Communion, I was thinking to myself: ‘What will blessed Jesus say when He comes into my soul? He will say: “How ugly, *cattiva* [bad], cold, abominable this soul is.’ How quickly He will make the species consumed so as not to be in contact with someone so ugly. But, what can I do? Even though I am so *cattiva*, yet, You must have patience in coming, because You are necessary to Me anyway, and I cannot do without You.’ At that moment, He came out from within my interior, and told me: “My daughter, do not want to afflict yourself for this. It takes nothing to remedy it; one act of perfect resignation to my Will is enough for you to be purged of all these uglinesses that you talk about. And I will say to you the opposite of what you think; I will say to you: ‘How beautiful you are, I feel the fire of my love in you, and the perfume of my fragrances. With you I want to make my perpetual dwelling.’” And He disappeared.

Then, when the confessor came, I told him everything, and he said to me that it was not right - that it is sorrow that purges the soul and that resignation has nothing to do with this. So, after I received Communion, I said: ‘Lord, father told me that what You told me was not right. Explain Yourself better and let me know the truth.’ And He, benignly, added: “My daughter, when it is about voluntary sin, then it takes sorrow; but when it is about imperfections, weaknesses, coldnesses and the like, and the soul has added nothing of her own, then a perfect act of resignation is enough; and if needed, she is also purged of this state, because in doing this act, the soul first encounters my Divine Will, which purges her human will and embellishes it with Its qualities, and then she identifies herself with Me.”

April 10, 1904

The three little ropes that bind Jesus all over and clasp Him more intimately to the soul: assiduous sufferings, perpetual reparation, persevering love.

This morning, finding myself with the fear that blessed Jesus, in seeing me still so *cattiva* [bad], had left me, I felt Him come out from within my interior, and He told me: “My daughter, why do you occupy yourself with useless

thoughts and with things which are not? Know that you have three titles before Me, which, like three little ropes, bind Me all over and clasp Me more intimately to you, in such a way that I cannot leave you; and these are: assiduous sufferings, perpetual reparation, persevering love. If you, as a creature, are constant in this, would the Creator perhaps be inferior to the creature - or would He let Himself be surpassed by her? This is impossible.”

April 11, 1904

Jesus thanks Luisa.

Continuing in my usual state, after much struggling, I saw my adorable Jesus for just a little, and He told me: “You who wanted Me so much – what do you want, what is it that you care about the most?” And I: ‘Lord, I want nothing – what I care about the most is You alone.’ And He repeated: “What - you want nothing? Ask Me for something – sanctity, my grace, virtues... for I can give you everything.” And, again, I said: ‘Nothing, nothing, I want You alone and whatever You want.’ And, again, He added: “So you want nothing else? I alone am enough for you? Your desires have no other life in you but for Me alone? All your trust, then, must be in Me alone, for even if you want nothing, you will obtain everything.” And without giving me any more time, He disappeared like a flash.

I remained very disappointed, especially because, as much as I asked for Him, He would not come back; so I thought to myself: ‘I want nothing, I think and care about nothing but Him alone, while He seems not to bother about me. I don’t know how His good Heart can reach such a point.’ And I spoke a lot of other nonsense. Now, at that moment, He came back and told me: “Thank you, thank you. What is greater – when the Creator thanks the creature or when the creature thanks the Creator? Now, know that when you wait for Me and I delay my coming, I thank you; when I come immediately, you are obliged to thank Me. So, does it seem trivial to you that the Creator gives you the occasion to have Him be obliged to you and thank you?” I was left all confused.

April 12, 1904

Peace is the greatest treasure.

This morning I felt disturbed because of the absence of blessed Jesus. Then, after much struggling, I saw Him for just a little, and He told me: “My daughter, when a river is exposed to the rays of the sun, in looking into it one sees the same sun that is there in the heavens. However, this happens when the river is calm, with no wind that ripples its waters. But if the waters are rippled, even though the river is completely exposed to the sun, one can see nothing – everything is confusion. The same for the soul: when she is exposed to the rays of the Divine Sun, if she is calm she perceives the Divine Sun within herself, she feels Its heat, she sees the light and understands the truth. But if she is disturbed, even though she has It within herself, she feels nothing but confusion and disturbance. Therefore, hold peace as your greatest treasure if you cherish being united with Me.”

April 14, 1904

If the soul gives to God the food of patient love, God will give her the sweet bread of grace.

I continue in my usual state, but always with immense bitterness in my soul because of the privation of blessed Jesus; at the most, He comes when I can take no more and after I have almost persuaded myself that He will come no more.

I saw Him for just a little, carrying a chalice in His hand, and He told me: “My daughter, if in addition to the food of love you give Me the bread of your patience - because patient and suffering love is a more solid, more nourishing and fortifying food, for if love is not patient, it can be said that it is empty, light love and with no substance, and therefore it can be said that the necessary materials in order to form the bread of patience are lacking - ...so, if you give Me this, I will give you the sweet bread of grace.” And while saying this, He gave me to drink what was inside the chalice he carried in His hand, which seemed sweet, like a sort of liqueur which I am unable to distinguish. And He disappeared.

After this, I saw many foreign people around my bed - priests, gentlemen, women, and it seemed that they were going to come to visit me. Several of them were saying to the confessor: “Give us an account of this soul, of everything that the Lord has manifested to her and the graces He has given her, because the Lord manifested to us since 1882 that He would choose a victim; and the sign to recognize this victim would be that the Lord would keep her always in this state like a young woman, just as she was when He chose her, without aging or changing in her very nature.” Now, while they were saying this, I don’t know how, I saw myself just as I was when I became bedridden, without having changed a bit for having been in this state of sufferings for so many years.

April 16, 1904

Jesus and God the Father speak about Mercy.

Continuing in my usual state, I found myself outside of myself, and I saw a multitude of people, and in their midst one could hear noises of bombs and gun shots. People were dropping dead or wounded, and those who were left would

flee up to a palace nearby; but the enemies would go up there and kill them, more surely than those who remained outside. So I said to myself: ‘How I wish I could see whether the Lord is there in the midst of these people, so as to say to Him: ‘Have mercy – pity on these poor people!’ So I went round and round and I saw Him as a little Child; but little by little He kept growing, until He reached the perfect age. I drew near Him and I said: ‘Amiable Lord, don’t You see the tragedy that is happening? You don’t want to make use of mercy any more? Do You perhaps want to keep this attribute as useless, which has always glorified your Incarnate Divinity with so much honor, forming a special crown on your august head, and bejeweling You with a second crown, so wanted and loved by You - which is souls?’

Now, while I was saying this, He told me: ‘Enough, enough, do not go any further; you want to speak of Mercy, and what about Justice – what are we going to do with It? I have told you and I repeat to you: ‘It is necessary that Justice follow Its course’.’ So I replied: ‘There is no remedy - why then leave me on this earth when I can no longer placate You and suffer in the place of my neighbor? Since it is so, it is better if You let me die.’ At that moment I saw another person behind the shoulders of blessed Jesus, and He told me, almost making a sign with His eyes: “Present yourself to my Father and see what He tells you.’ I presented myself, all trembling, and as soon as He saw me, He told me: “Why have you come to Me?” And I: ‘Adorable Goodness, infinite Mercy, knowing that You are Mercy Itself, I have come to ask for your Mercy – Mercy on your very images, Mercy on the works created by You; Mercy on nothing else but your creatures themselves.’ And He said to me: “So, it is Mercy that you want. But if you want true Mercy, after Justice has poured Itself out It will produce abundant fruits of Mercy.” Not knowing what else to say, I said: ‘Father, infinitely Holy, when servants or people in need present themselves before their masters or rich people, if these are good, even if they do not give everything that is necessary for them, they always give something. And to me, who have had the good of presenting myself before You, absolute Master, rich without limit, infinite Goodness, don’t You want to give anything of what this poor little one has asked of You? Does a master perhaps not remain more honored and content when he gives, than when he denies what is necessary to his servants?’ After a moment of silence He added: “For love of you, instead of doing ten, I will do five.” Having said this, They disappeared, and in several places of the earth, especially of Europe, I saw wars, civil wars and revolutions multiply.

April 21, 1904

One who has the title of victim can fight with Justice.

Continuing in my usual state, I felt people around my bed praying to Our Lord; but I did not care about hearing what they wanted, I only cared about the fact that it was late and blessed Jesus had not yet made Himself seen. Oh! how my heart was tormented, fearing that He might not come at all. And I said to myself: ‘Blessed Lord, we are now at the last hour and You are still not coming? O please! do not give me this sorrow – let Yourself be seen at least.’ While I was saying this, He came out from within my interior and said to those who were around me: “It is not licit for creatures to fight with my Justice. Only for one who has the title of victim is it licit, not only to fight, but to play with Justice; and this, because in fighting or playing, one easily suffers blows, defeats and losses, and the victim is ready to receive the blows upon herself, and to resign herself in the defeats and losses, without caring about her losses, about her sufferings, but only about the glory of God and the good of her neighbor. If I wanted to placate Myself, I have my victim here, who is ready to fight and to receive all the fury of my Justice upon herself.” It shows that they were praying in order to placate the Lord. I was left mortified and more embittered in hearing this from Our Lord.

April 26, 1904

The habit does not make the monk.

This morning, as I was outside of myself, I found myself with Baby Jesus in my arms, surrounded by various devoted people and priests, many of whom were intent on vanities, on luxury and on fashion; and it seemed that they were saying that ancient proverb among themselves: “The habit does not make the monk.” Blessed Jesus told me: “My beloved, oh! how defrauded I feel of the glory which the creature owes Me, and which I am denied with so much cheek, and even by persons who are said to be devout!”

On hearing this I said: ‘Dear little One of my heart, let us recite three Glory Be’s, placing the intention of giving to your Divinity all the glory that the creature owes It, so You will receive at least a reparation.’ And He: “Yes, yes, let us recite them.” So we recited them together. Then we recited one Hail Mary, placing the intention of giving the Queen Mother also all the glory that creatures owe Her. Oh, how beautiful it was to pray with blessed Jesus! I felt so much at ease that I said: ‘My beloved, how I would like to make the profession of faith in your hands by reciting the Creed together with You.’ And He: “The Creed you will recite by yourself, because that is for you, not for Me, and you will say it in the name of all creatures so as to give Me more glory and honor.” So I placed my hands in His and I recited the Creed.

After this, blessed Jesus told me: “My daughter, it seems that I feel more relieved, and that the black cloud of human ingratitude, especially from devout souls, has been moved away. Ah, my daughter, the external action has so

much strength to penetrate into one's interior as to form a material garment for the soul; and when the divine touch touches them, they do not feel it vividly because their souls are wrapped with a muddy garment. And since they do not feel the liveliness of grace, grace is either rejected or remains fruitless. Oh, how difficult it is to enjoy pleasures, to dress luxuriously on the outside, and to despise those things internally! On the contrary, the opposite occurs – that is, one loves in his interior, and enjoys, what surrounds him externally. My daughter, consider, yourself, what the sorrow of my Heart is in these times, in seeing my grace being rejected by all kinds of people, while all my consolation is assisting creatures, and the whole life of creatures is divine help. But creatures reject my assistance and my help. You, come to take part in my sorrow, and compassionate my bitternesses.” Having said this, He disappeared, while I remained all afflicted because of the pains of my adorable Jesus.

April 29, 1904

The Divine Life manifests Itself in creatures through words, through works and through sufferings, but what manifests It more clearly are the sufferings.

Continuing in my usual state, I found myself surrounded by three virgins, who took me and wanted to crucify me on a cross by sheer force; but since I did not see blessed Jesus, fearing, I resisted them. On seeing my resistance, they told me: “Dearest sister, do not fear that our Spouse is not here; allow us to begin to crucify you, for the Lord, drawn by the virtue of sufferings, will come. We are coming from Heaven, and since we have seen most grave evils about to happen in Europe, we have come to make you suffer so that at least they might be milder.” In the meantime they pierced my hands and feet through with the nails, but with such cruelty of pain, that I felt I was dying. Now, while I was suffering, blessed Jesus came, and looking at me with severe eyes, He told me: “Who commanded you to put yourself in these sufferings? Of what use are you to Me, then? To make Me unable even to be free to do what I want, and to be a continuous hindrance to my Justice?” In my interior I said: ‘What does He want from me? Neither did I want this; they have been the ones who induced me, and He gets upset with me.’ But I could not speak because of the bitterness of the pain. On seeing the severity of Our Lord, those virgins made me suffer more, pulling the nails out and then driving them in again; and they brought me closer to Him, showing Him my sufferings. The more I suffered, the more it seemed that the Lord was appeased; and when they saw Him more appeased, and almost moved by my suffering, they left me and went away, leaving me alone with Our Lord. Then He Himself assisted me and sustained me; and in seeing me suffer, to cheer me He told me: “My daughter, my Life manifests Itself in the creatures through words, through works and through sufferings, but what manifests It more clearly are the sufferings.”

In the meantime the confessor came to call me to obedience, but partly because of the sufferings, partly because the Lord would not leave me, I was unable to obey. So I lamented to my Jesus, telling Him: ‘Lord, how come the confessor is here at this hour? Why did he have to come right now?’ And He: “My daughter, let him be with us for a while, and also participate in my graces. When one frequents a house continuously, he participates in its crying and in its laughter, in its poverty and in its riches. The same for the confessor. Has he not participated in your mortifications and privations? Now he participates in my presence.” And it seemed that He communicated divine fortitude to him, telling him: “The Life of God in the soul is Hope, and the more you hope, the more Divine Life you contain within yourself. And since Divine Life contains power, wisdom, fortitude, love..., the soul feels herself as though being watered by as many streams for as many as are the divine virtues, and so the Divine Life keeps growing within you. But if you do not hope – both in spiritual things... and, through the spiritual, the corporal too will participate – the Divine Life will be gradually consumed until It is completely extinguished. Therefore, hope – hope always.”

Then, I was just barely able to receive Communion, and afterwards I found myself outside of myself, and I saw three men in the shape of three untamed horses, raging throughout Europe, making a great bloody slaughter. It seemed that they wanted to ensnare most of Europe in fierce wars, as though inside a net. All were trembling at the sight of those incarnate devils, and many were destroyed by them.

May 1, 1904

The eye that delights only in the things of Heaven has the virtue of seeing Jesus, while one who delights in the things of the earth has the virtue of seeing the things of the earth.

As I was in my usual state, I was thinking about Our Lord at the moment when, as He reached the top of mount Calvary, He was completely stripped and was embittered with gall; and I was praying to Him, saying: ‘My adorable Lord, I see in You but a garment of blood adorned with wounds; for taste and pleasure, I see bitternesses of gall, and for honor and glory, I see confusion, opprobriums and crosses. O please! do not permit, after You have suffered so much, that I look at the things of this earth as anything other than dung and mud, that I take any other pleasure but in You alone, and that all my honor be anything else but the cross.’ And He, making Himself seen, told me: “My daughter, if you did otherwise you would lose the purity of eye, and as a veil would form before your sight, you would lose the good of seeing Me. In fact, the eye that delights only in the things of Heaven has the virtue of seeing Me, while one who delights in the

things of the earth has the virtue of seeing the things of the earth, because his eye, in seeing them as different from what they are, sees them and loves them.”

May 28, 1904

Mortification knocks everything down and immolates everything to God.

Continuing in my usual state, and with highest bitterness because of the continuous privations of my adorable Jesus, He made Himself seen for just a little, telling me: “My daughter, the first bomb which must be primed in the interior of the soul is mortification. When this bomb is thrown into the soul, it knocks everything down and immolates everything to God. In fact, in the soul it is as though there are many palaces, but all of vices, such as pride, disobedience, along with many other vices; and the bomb of mortification, knocking everything down, rebuilds as many other palaces of virtues, immolating them and sacrificing them all to the glory of God.” Having said this, He disappeared.

A little later, the devil came, who just wanted to molest me; and I, without becoming fearful, said to him: ‘Why do you want to molest me? If you want to show how brave you are, take a rod and beat me up to the point of leaving me not even one drop of blood, provided, however, that each drop of blood I shed be one more proof of love, of reparation and of glory which I intend to give to my God.’ And he: “I don’t have a rod with me to be able to beat you; and if I go fetch it, you will not wait for me.” And I: ‘Go ahead – I’ll be waiting for you here.’ So he went off, and I remained with the firm intention of waiting for him. But to my surprise, I saw that, as he met with another demon, the two were saying: “It is useless for us to go back. Why should we beat her, if this must serve to harm us, and as a loss for us? It is good to make suffer one who does not want to suffer, because he would offend God; but if one wants to suffer, we would do harm to ourselves with our own hands.” So he did not come back, and I was left mortified.

May 30, 1904

The Passion serves as garment for man. Pride transforms the images of God into demons.

Finding myself in my usual state, I was thinking about and offering the Passion of Our Lord, especially the crown of thorns, and I was praying that He would give light to so many blinded minds, and that he would make Himself known, because ‘it is impossible to know You and not to love You.’ While I was saying this, my adorable Jesus came out from within my interior and told me: “My daughter, how much ruin pride causes in souls! It is enough to tell you that it forms a wall of division between the creature and God, and from images of Me it transforms them into demons. And then, if the fact that creatures are so blinded that they themselves do not understand nor see the abyss they are in, grieves you and saddens you so much, and you take so much to heart that I help them, my Passion serves as garment for man, which covers his greatest miseries, embellishes him and gives back to him all the good of which he had deprived himself and had lost because of sin. So I give it to you as gift, that you may use it for yourself and for whomever you want.” On hearing this, a great fear came to me in seeing the greatness of the gift, fearing that I might not be capable of using this gift and therefore I might displease the Giver. So I said: ‘Lord, I do not feel the strength to accept such a gift - I am too unworthy of such a favor. It is better if You keep it, for You are everything and know everything, and You know to whom it is necessary and appropriate to apply this garment so precious and of immense value. But I, poor one, what can I know? And if it is necessary to apply it to someone and I do not do it, what strict account would You not ask of me?’ And Jesus: “Do not fear, for the Giver Himself will give you the grace not to keep the gift He has given you as useless. Can you believe that I would give you a gift to do you harm? Never.” I did not know what to answer, but I remained frightened and suspended, intending to hear what lady obedience thought about it. It is understood, however, that this garment wants to signify nothing other than all that Our Lord operated, earned and suffered, in which the creature finds the garment to cover her nakedness stripped of virtues, and riches with which to enrich herself, beauties to render herself beautiful and to embellish herself, and the remedy for all her evils. Then, as I told this to obedience, he¹ told me that I should accept.

June 3, 1904

The cross destroys three evil kingdoms and constitutes three good Kingdoms in the soul.

This morning, since blessed Jesus was not coming, I felt all oppressed and tired. Then, when He came, He told me: “My daughter, do not want to become tired in suffering, but rather, act as if at each hour you were just beginning to suffer. In fact, if the soul lets herself be dominated by the cross, the cross destroys three evil kingdoms in her, which are the world, the devil and the flesh, and it constitutes in her three more good Kingdoms: the Spiritual, the Divine and the Eternal Kingdom.” And He disappeared.

June 6, 1904

It takes courage, fidelity and greatest attention to follow what the Divinity operates within us.

¹ Here Luisa is referring to her confessor.

Continuing in my usual state, He made Himself seen for a little from within my interior - first Himself alone, and then all Three Divine Persons, but They were all in profound silence. I continued my usual interior work in Their presence, and it seemed that the Son would unite with me and I would do nothing but follow Him. But everything was silence, and in this silence I would do nothing but identify myself with God, and my whole interior, my affections, heartbeats, desires, breaths, would become profound adorations to the Supreme Majesty. Then, after spending some time in this state, it seemed that all Three of Them were speaking, though one single voice was formed, and They said to me: "Our beloved daughter, courage, fidelity and greatest attention in following what the Divinity operates in you, because everything you do, it is not you who does it, for you do nothing other than give the Divinity your soul as residence. It happens to you as to a poor woman who had a little hovel, and the king asks for it as his residence, and she gives it to him and does everything the king wants. So, since the king resides in that little hovel, it contains riches, nobility, glory and all goods. But to whom do they belong? To the king; and if the king wants to leave, what remains to the poor one? She is left always with her poverty."

June 10, 1904

The beauty of man, and his blindness with regard to himself.

Continuing in my usual state, my adorable Jesus came for just a little, all sad and sorrowful, and He told me: "Ah, my daughter, if man knew himself, oh! how careful he would be not to become stained. In fact, his beauty, his nobility, his strikingness are such and so great that he encompasses all the beauties and varieties of created things within himself. And this, because all other things of nature had been created to serve man, and man was to be superior to all of them; so, in order to be superior, he had to encompass all the qualities of the other created things within himself. Not only this, but since the other things had been created for man, and man for God alone and for His delight, as a consequence he was not only to encompass all creation within himself, but he was to surpass it to the point of receiving the image of the Supreme Majesty within himself. But in spite of all this, heedless of all these goods, man does nothing but dirty himself with the ugliest filth." And He disappeared.

I understood that it happens to us as to a poor woman, who received a garment woven with gold and enriched with gems and precious pearls. But since she knows little about these things and does not know their value, she keeps the garment exposed to dust; she easily lets it get dirty with mud, and she holds it as she would a rough and inexpensive dress; so much so, that if it is taken away from her, she suffers little or no displeasure. Such is our blindness with regard to ourselves.

June 15, 1904

The creature is nothing but a little container filled with a dose of all the divine particles.

As I was in my usual state, He came for just a little and told me: "My beloved daughter, the creature is so dear to Me and I love her so much, that if the creature could comprehend it, her heart would burst with love. This is so true, that in creating her I made her as nothing but a little container filled with a dose of all the divine particles, in such a way that of all my Being – attributes, virtues, perfections – the soul contains many little particles according to the capacity given to her by Me; and this, so that I might find in her as many little notes corresponding to my notes, and thus be able to delight perfectly and to play with her. Now, when the soul deals with material things and lets them enter into this little container filled with the divine, something of the divine flows outside of it, and something of matter enters to take its place. What affront the Divinity receives, and what harm for the soul! How much attention it takes so as not to let material things enter inside, if by necessity she has to deal with them! You, my daughter, be attentive; otherwise, if I see anything which is not divine in you, I will not make Myself seen anymore."

June 17, 1904

The consummation of the human will in the Divine renders the soul one with God, and places the divine power in her hands.

This morning, after I struggled very much, blessed Jesus came and told me: "My daughter, see how many things are said about virtue, about perfection, but they all end up in one single point – that is, the consummation of the human will in the Divine. So, the more one is consumed in It, the more it can be said that he contains everything and is more perfect than everyone. In fact, all virtues and good works are many keys that open the divine treasures and make one acquire more friendship, more intimacy, more commerce with God; but consummation alone is what renders the soul one with Him and places the divine power in her hands. And this, because life must have a will in order to live, and by living of the Divine Will, one naturally takes ownership."

June 19, 1904

Sorrowful times for the Church. The glory of the athletic spirits.

As I was in my usual state, I felt my adorable Jesus near me, saying: “My daughter, what a sorrowful stage the Church is about to enter. But all the glory in these times is of those athletic spirits who, heedless of shackles, chains and pains, do nothing but break the thorny path that divides the society from God.” Then He added: “One can see greed for human blood in man – he, from the earth, and I will concur from Heaven with earthquakes, fires, hurricanes, calamities, such as to make a good part of them die.”

June 20, 1904

Victim souls are the daughters of Mercy.

After I struggled very much, blessed Jesus came for just a little and told me: “My daughter, human perfidy has reached such a point as to exhaust my Mercy on its part. But my goodness is so great as to constitute daughters of Mercy, so that on the part of creatures also, this attribute may not be exhausted. These are the victims who are in full ownership of the Divine Will, having destroyed their own. In fact, in these souls, the container given by Me in creating them is in full vigor, and since they have received the particle of my Mercy, being daughters, they administer it to others. It is understood, however, that in order to be able to administer the particle of my Mercy to others, they themselves must be in Justice.” And I: ‘Lord, who can ever be in Justice?’ And He: “One who does not commit grave sins and abstains from committing the slightest venial sins of his own will.”

June 29, 1904

The sign to know when God withdraws from the soul.

This morning, as I was in my usual state, my adorable Jesus made Himself seen for just a little, and told me: “My daughter, the sign to know when my Justice can no longer bear man and is in the act of sending grave chastisements, is that man can no longer bear himself. In fact, rejected by man, God withdraws from him and makes him feel all the weight of his nature, of sin, of miseries; and man, unable to bear the weight of his nature without divine help, seeks, himself, the way to destroy himself. Such is the state the present generation is now in.”

July 14, 1904

Life is a continuous consummation.

My days are becoming more and more sorrowful because of the almost continuous privations of my adorable Jesus. I myself do not know why I feel my soul, and also my body, being devoured by this separation. What a consuming torment... My only and sole comfort is the Will of God, because if I have lost everything, and also Jesus, this holy and most sweet Will of God alone is in my power. Also, feeling that my body too is being devoured, I flatter myself that it will not take too long for it to melt, because I see that I feel it succumb, and therefore I hope that one day or another the Lord may call me to Himself and end this hard separation.

Then, this morning, after much struggling – oh, how much! – He came for just a little and told me: “My daughter, life is a continuous consummation. Some consume it for pleasures, some for creatures, some for sinning, others for interests, some for whims... There are many kinds of consummation. Now, one who forms this consummation all in God, can say with all certainty: ‘Lord, my life has been consumed with love for You, and I have not only consumed myself, but I have died for love of You alone.’ Therefore, if you feel yourself being consumed continuously because of my separation, you can say that you are dying continuously in Me, and that you suffer many deaths for love of Me. And if you consume your being for Me, as great as the consummation of yourself is, so much do you acquire of the divine within yourself.”

July 22, 1904

Of stability is what reveals the progress of Divine Life within the soul.

Continuing in my usual state, blessed Jesus came for just a little and told me: “My daughter, when the soul proposes either not to sin or to do some good, and does not carry out the proposition she made, it is a sign that those things are not done with all of her will and that the divine light has had no contact with the soul. In fact, when her will is true and the divine light makes known to her the evil to be avoided or the good to be done, the soul hardly fails to execute what she has proposed. On the other hand, when the divine light does not see stability in her will, it does not administer to her the necessary light in order to avoid something or to do something else; at the most, there might be moments of misfortune, abandonments by creatures or some other circumstance, such that it seems that the soul would want to undo herself for God, and change life; but as soon as the wind of the circumstances changes, immediately her human will changes. So, instead of will and light, it can be said that there is a mixture of passions according to the changes in the winds. Stability alone is what reveals the progress of Divine Life within the soul, because, since God is immutable, one who possesses Him shares in His immutability in good.”

July 27, 1904

For one who truly loves God, all things are Divine Will. Everything must be sealed by love.

As I was in my usual state, my adorable Jesus came out from within my interior, and holding my head up, for I was very tired because of the long time waiting for Him, He told me: “My daughter, one who truly loves Me, in anything that happens to her, internal and external, devours everything as one single thing - which is the Divine Will. Of all things, none seems strange to her, as she looks at it as a product of the Divine Will; therefore she consumes everything in It. So, her center, her aim, is only and solely the Will of God. She always goes around within It as though inside a ring, without ever finding the way out, and making of It her continuous food.” Having said this, He disappeared.

Later, as He came back, He told me: “Daughter, let everything in you be sealed by love. If you think, you must only think of love; if you speak, if you work, if you palpitate, if you desire... If even just one desire which is not love comes out of you, restrict it within yourself, convert it into love, and then give it the freedom to go out.” And while saying this, He seemed to be touching my whole person with His hand, placing many seals of love.

July 28, 1904

The soul who is detached from everything finds God in all things.

This morning, as I was in my usual state, blessed Jesus came for a little while and told me: “My daughter, when the soul is detached from everything, in all things she finds God; she finds Him within herself, she finds Him outside of herself, she finds Him in creatures. So, it can be said that for the soul who is completely detached, all things convert into God. Even more, she not only finds Him, but contemplates Him, feels Him, embraces Him; and since she finds Him in everything, all things administer to her the occasion to adore Him, to pray Him, to thank Him, to draw close to Him more intimately. And besides, your laments about my privation are not completely reasonable; if you feel Me in your interior it is a sign that I am not only outside of you, but also inside, as though in my own center.”

I forgot to say at the beginning that the Queen Mama brought Him to me, and since I was praying Him to content me and not to leave me without Himself, blessed Jesus answered in the way written above.

July 29, 1904

Faith makes one know God, but trust makes one find Him.

Continuing in my usual state, as soon as I saw my adorable Jesus, I said to Him: ‘My Lord and my God.’ And He continued: “God, God, God alone. Daughter, faith makes one know God, but trust makes one find Him. So, without trust, faith is sterile, and even though faith possesses immense riches with which the soul can enrich herself, if there is no trust she remains always poor and lacking in everything.” While He was saying this, I felt myself being drawn into God, and I remained absorbed in Him like a little drop of water in the immense sea. As much as I looked, I could find no boundaries, either of height or of breadth; Heaven and earth, blessed and pilgrim souls, all were immersed in God. I could also see wars, like that between Russia and Japan, the thousands of soldiers who were dying and will die, and that by justice, also natural, the victory will be of Japan; and I saw that other European nations are plotting machinations of war even against nations of Europe. But who can say all that I could see of God and in God? So, to end it, I stop here.

July 30, 1904

The detachment that priests must have.

This morning blessed Jesus was not coming, and I, finding myself outside of myself, went round and round in search of my highest and only Good; and not finding Him, my soul felt itself dying at each instant. But what increased my torment was that while I felt I was dying, I would not die, for if I could die I would reach my intent, to be forever in the center - God. Oh, separation, how bitter and painful you are! There is no pain that can be compared to you. Oh, divine privation, you consume, you pierce, you are a two-edged sword that cuts on one side, and burns on the other. The pain you give is immense, as immense as is God. Now, while wandering about, I found myself in Purgatory, and my sorrow and my crying seemed to increase the sorrow of those poor souls deprived of their life, God. Among them there seemed to be quite a few priests, one of whom seemed to be suffering more than the others; and he said to me: “My grave sufferings come from the fact that in life I was very attached to family interests, to earthly things, and I had a little attachment to some people. This produces so much evil for the priest as to form an iron shell, covered with mud, that enwraps him like a garment, and only the fire of Purgatory and the fire of the privation of God - which is such that, compared to it, the first fire disappears - can destroy this shell. Oh, how much I suffer! My pains are unutterable. Pray, pray for me.” I felt even more tormented and I found myself inside myself.

Later, I saw just the shadow of blessed Jesus, and He told me: “My daughter, what were you searching for? For you there are no other reliefs and helps but Me alone.” He disappeared like a flash, and I was left saying: ‘Ah, He

Himself tells me this – that He alone is everything for me? And yet, He has the courage to leave me without - deprived of Him.'

July 31, 1904

The human will falsifies and profanes even the holiest works.

Continuing in my poor state, it seemed that He came more than once, and I seemed to see Him as a Child, as though surrounded by a shadow. He said to me: "My daughter, don't you feel the freshness of my shadow? Rest in it, for you will find refreshment." And it seemed that we rested together in His shadow, and I felt all reinvigorated being close to Him. Then He continued: "My beloved, if you love Me, I do not want you to look either inside or outside of yourself, at whether you are warm or cold, at whether you do much or little, or at whether you suffer or enjoy. All this must be destroyed in you. You must have your eyes fixed only on whether you do as much as you can for Me, and everything to please Me. The other ways, as high, sublime and industrious as they might be, cannot please Me and content my love. Oh, how many souls falsify true devotion and profane the holiest works with their own will, always seeking themselves. Even in holy things, if one seeks her own way and taste and the satisfaction of herself, if she finds herself, she escapes from God and does not find Him."

August 4, 1904

The state of the Blessed in Heaven will be according to the ways in which they comported themselves with God on earth. From the very way God is for the soul, it can be seen how the soul is for God.

This morning, when blessed Jesus came He transported me outside of myself, and taking me by the hand, He led me as far as underneath the vault of the heavens, from where one could see the Blessed and hear their chanting. Oh, how the Blessed were swimming in God! One could see their lives in God, and the Life of God in them. This alone seems to me to be the whole essence of their happiness. It also seems to me that each Blessed is a new heaven in that blessed dwelling, but all distinct among themselves – there is no one similar to anyone else; and this happens according to the ways in which they comported themselves with God on earth. One tried to love Him more; he will love Him more in Heaven and will receive from God ever new and increasing love, in such a way that this heaven will have a divine shade and feature, all special. Another tried to glorify Him more, and blessed God will give him ever increasing glory, in such a way that this new heaven will be more glorious and glorified by the very divine glory; and so with all the other distinct ways that each one had with God on earth, such that, if I wanted to say everything, I would be too long. So, it can be said that what we do for God on earth, we shall continue in Heaven, but with greater perfection; therefore, the good we do is not temporary, but will last for eternity and will shine before God and around us continuously.

Oh, how happy we will be in seeing that all our good and the glory we give to God, as well as our own, comes from that little bit of good that we started imperfectly on earth! If all could see this – oh, how they would hasten more to love, to praise, to thank and other things the Lord, so as to be able to do it with greater intensity in Heaven! But who can say everything? Rather, it seems to me that I am speaking much nonsense about that blessed dwelling place; my mind has it in one way, but my mouth cannot find the words to manifest it, therefore I move on.

Then, afterwards, He transported me to earth. Oh, how horrifying are the troubles of the earth in these sad times! Yet, it seems that this is still nothing, compared to what will come, both in the religious state - so much so, that it seems that the Church, this good and holy mother, will be torn to shreds by Her very children - and in the secular state. Then, after this, He took me back into myself and told me: "Tell Me a little bit, my daughter – how am I for you?" And I: 'Everything - You are everything for me; nothing enters into me, everything flows outside but You alone.' And He: "And I am all – all for you; nothing of you goes out of Me, but I delight all of Myself in you. So, from the very way I am for you, you can see how you are for Me." Having said this, He disappeared.

August 5, 1904

Jesus, Ruler of kings and Lord of lords.

Continuing in my usual state, blessed Jesus came for just a little, in the act of ruling and dominating everything, and of reigning with the crown of King on His head and with the scepter of command in His hand. While I was seeing Him in this position, He told me (though in Latin, but I will say it according to what I understood): "My daughter, I am the Ruler of kings and the Lord of lords. To Me alone is this right of justice due, which the creature owes Me; and by not giving it to me, she denies Me as Creator and Master of everything." While saying this, He seemed to take the world in His hand and turn it upside down, so that creatures would submit to His regime and dominion. At the same time I could also see how the Lord ruled and dominated my soul, with such mastery that I felt all submerged in Him. From Him came the regime of my mind, of my affections, of my desires; many electric wires passed between me and Him, through which He directed and dominated everything.

August 6, 1904

The privation is pain of fire that ignites, consumes, annihilates, and its purpose is to destroy the human life to constitute the divine.

This morning I went through a most bitter time because of the privation of my highest and only Good. The sorrow of the privation was such that, as I found myself outside of myself, the pain of my soul was so great, that the pain itself administered such strength to it that it wanted to destroy whatever it found as hindrance to finding its All, God. And not finding Him, it would shout, cry, run more than wind; it wanted to upset everything, to turn everything upside down in order to find the life it was lacking. Oh, privation, how intense is your bitterness! Your sorrow is always new, and because it is new, the soul feels the bitterness of the pain as ever new. My soul feels as if one whole flesh would separate into many shreds, and all those shreds, with justice, ask for their life, and will find it only if they find God, who is more than their life. But who can say the state I was in? Meanwhile, Saints, Angels and purging souls rushed up to me, placing themselves in circle around me and preventing me from running, compassionating me and assisting me. But everything was useless for me, because in them I could not find the One who alone could soothe my pain and restore my life; and so I shouted more, crying out: ‘Tell me, where – where can I find Him? If you want to have pity on me, do not delay showing Him to me, for I can take no more!’ Then, after this, He came out from within the depth of my soul, and it seemed that He pretended to be sleeping, without being concerned about the hardness of my poor state. But even though He would not bother and was sleeping, at merely seeing Him I breathed my life as one breathes air, saying: ‘Ah, He is here with me!’ However, I was not freed of the pain in seeing that He would not even pay attention to me. Then, after much suffering, as if He had awakened, He told me: “My daughter, all other tribulations can be penances, expiations, compensations, but only the privation is pain of fire that ignites, consumes, annihilates, and does not give up until it sees the human life destroyed. But while it consumes, it vivifies and it constitutes Divine Life in it.”

August 7, 1904

The first to persecute the Church will be the religious.

As I was in my usual state, I found myself surrounded by Angels and Saints, who said to me: “It is necessary that you suffer more for the imminent things that are about to happen against the Church, for if they do not come about imminently, time will make them happen in a milder way and with lesser offense to God.” And I said: ‘Is suffering perhaps in my power? If the Lord gives it to me, I will gladly suffer.’ Meanwhile, they took me and brought me before the throne of Our Lord, and they prayed together that He would make me suffer; and blessed Jesus, coming toward us in the form of the Crucified, shared His pains with me – not only once, but I spent almost all morning amid continuous renewals of the crucifixion. Afterwards, He said to me: “My daughter, sufferings divert my just indignation, and the light of grace is renewed in the human minds. Ah, daughter, do you think that it will be the secular who will be the first to persecute my Church? Ah, no, it will be the religious, the very leaders who, pretending now to be sons, shepherds, while in reality they are poisonous snakes that poison themselves and others, will begin among themselves to lacerate this good mother; and then the secular will follow.” Then, as obedience called me, the Lord withdrew, but all embittered.

August 8, 1904

The soul must look for Jesus within herself, not outside. Everything must be enclosed in one word: ‘Love’. One who loves Jesus is another Jesus.

While I continued struggling, my adorable Jesus came for just a little, but even though I felt Him near me, I would try to grab Him, and He would escape me, almost preventing me from going outside of myself to go in search of Him. Then, after I struggled very much, He made Himself seen for just a little and told me: “My daughter, do not look for Me outside of yourself, but within yourself, in the depth of your soul, because if you go outside and do not find Me, you will suffer very much and will not be able to endure. If you can find Me more easily, why do you want to struggle more?” And I: ‘It is because I believe that not finding You immediately within myself, I can find You outside; it is love that pushes me to this.’ And He: “Ah, it is love that pushes you to this? Everything, everything should be enclosed in one single word: ‘Love’. If the soul does not enclose everything in this, it can be said that she does not know a thing about loving Me, and according to how much the soul loves Me, so do I expand the gift of suffering.” And I, interrupting Him, all surprised and afflicted, said: ‘My Life and my whole Good, so, since I suffer little or nothing, I love You little, or not at all. What fright, the mere thought that I do not love You! My soul feels a sharp disappointment, and I even almost feel offended by You.’ And He added: “I do not intend to disappoint you; your disappointment would press on my Heart more than on your own. And besides, you must not look at the mere corporal sufferings, but also at the spiritual, and at the true will you have to suffer; because if the soul truly wants to suffer, for Me it is as if the soul had suffered. Therefore calm yourself and do not be troubled; and let Me continue speaking:

Haven't you ever seen two intimate friends? Oh, how they try to imitate each other, and to reproduce the other within themselves. They imitate the voice, the manners, the steps, the works, the clothes, in such a way that the friend can say: 'The one who loves me is another me, and since he is me I cannot help loving him.' So I do with the soul who encloses all of Me within herself, as though within a small circle of love. I feel as though reproduced within her, and finding Myself, I love her with all my Heart, and I cannot do without being with her, because if I leave her, I would leave Myself." While saying this, He disappeared.

August 9, 1904

It is not the works that constitute the merit of man, but obedience alone, as a birth from the Divine Will.

After delaying, He came for just a little like a bolt of light, and I was left filled with this light inside and out. I am unable to say what my soul comprehended and experienced within this light; I will only say that, afterwards, blessed Jesus told me: "My daughter, it is not the works that constitute the merit of man, but it is obedience alone that constitutes all merits as a birth from the Divine Will; so much so, that everything I did and suffered in the course of my life – everything was a birth from the Will of the Father. This is why my merits are innumerable – because they are constituted by divine obedience. Therefore, I do not look so much at the multiplicity and greatness of the works, but at the connection they have, either directly with divine obedience, or indirectly with obedience to one who represents Me."

August 10, 1904

God knows the number, the value and the weight of all created things.

As I was in my usual state, I found myself wandering around churches, making a pilgrimage to Jesus in the Sacrament together with my guardian Angel. In one of the churches I said: 'Prisoner of love, You are here abandoned and alone, and I have come to keep You company. And while keeping You company I intend to love You for those who offend You, praise You for those who despise You, thank You for those in whom You pour graces, but do not render You the tribute of thanksgiving; console You for those who afflict You, and repair for any offense against You. In a word, I intend to do for You all that creatures are obliged to do for You, for having remained in the Most Holy Sacrament. And I intend to repeat this for as many drops of water, for as many fish and grains of sand as are in the sea.' While I was saying this, all the waters of the sea became present before my mind, and I said within myself: 'My sight cannot grasp the whole vastness of the sea, nor does it know the depth and the weight of those immense waters, but the Lord knows their number, weight and measure.' And I stayed there, all marveling. At that moment blessed Jesus told me: "Silly, silly that you are – why do you marvel so much? What is difficult and impossible for the creature, is easy and possible, and also natural, for the Creator. It happens in this as to someone who, looking at millions and millions of coins in the twinkling of an eye, says to himself: 'They are innumerable – who can count them?' But the one who put them in that place tells everything in one word: they are this many, they are worth this much, they weigh this much. My daughter, I know how many drops of water I Myself put in the sea, and no one can disperse even a single one of them. I numbered everything, I weighed everything, I evaluated everything; and so with all the other things. So, what is the wonder if I know everything?" On hearing this, every marvel ceased; or rather, I marveled at my silliness.

August 12, 1904

Man disperses the beauty with which God created him.

As I continued struggling, all of a sudden I found all of myself inside Our Lord, and from His head a shining thread descended into mine, which bound me completely inside of Jesus. Oh, how happy I was to be inside of Him! As much as I looked, I could see nothing but Him alone. This is my highest happiness – only Jesus, Him alone and nothing else. Oh, how well one feels! Meanwhile He told me: "Courage my daughter, don't you see how the thread of my Will binds you completely inside of Me? So, if any other will wants to bind you, if it is not holy it cannot, because since you are inside of Me, if it is not holy it cannot enter into Me." And while saying this, He looked at me over and over again, and then He added: "I created the soul with a rare beauty, I endowed her with a light superior to any other created light, and yet, man disperses this beauty inside ugliness, and this light inside darkness."

August 14, 1904

The more the blows of the cross knock the soul down, the more light she acquires.

As I was a little in suffering, blessed Jesus, on coming, said to me: "My beloved daughter, the more the iron is beaten, the more light it acquires; and even if the iron did not have rust, the blows serve to keep it shiny and free of dust. So, whoever comes close to that iron, can easily reflect himself in it as if it were a mirror. The same for the soul: the more the blows of the cross knock her down, the more light she acquires, and she maintains herself dusted of any slightest thing, in such a way that whoever comes close to her can reflect himself in her as if she were a mirror. And, naturally, being a mirror, she performs its office – to show whether faces are stained or clean, whether they are beautiful or ugly.

Not only this, but I Myself delight in going to reflect Myself in her; and finding in her no dust or any other thing that may prevent Me from reflecting my Image in her, I love her more and more.”

August 15, 1904

Melancholy is to the soul as winter to the plants. The triumph of the Church is not far.

This morning I felt all oppressed, with a melancholy that filled my whole soul. It seemed that blessed Jesus did not let me struggle too much, and on seeing me so oppressed, He told me: “My daughter, why this melancholy? Don’t you know that melancholy is to the soul as winter to the plants, as it strips them of the leaves and prevents them from producing flowers and fruits; so much so, that if the gaiety of spring and of heat did not come, the poor plants would remain incapacitated and would end up withering? Such is melancholy for the soul; it strips her of divine freshness, which is like rain that makes the virtues turn all green again; it renders her incapable of doing good, and if she does good, she does it with difficulty and almost out of necessity, not out of virtue. It prevents her from growing in grace, and if she does not stir herself with a holy gaiety, which is spring rain that gives development to the plants in a very short time, she will end up withering in good.”

Now, while He was saying this, in one flash I saw the whole Church, the wars which the religious must go through and which they must receive from others, and wars among societies. There seemed to be a general uproar. It also seemed that the Holy Father would make use of very few religious people, both for bringing the state of the Church, the priests and others to good order, and for the society in this state of turmoils. Now, while I was seeing this, blessed Jesus told me: “Do you think that the triumph of the Church is far?” And I: ‘Yes indeed – who can put order in so many things that are messed up?’ And He: “On the contrary, I tell you that it is near. It takes a clash, but a strong one, and therefore I will permit everything together, among religious and secular, so as to shorten the time. And in the midst of this clash, all of big chaos, there will be a good and orderly clash, but in such a state of mortification, that men will see themselves as lost. However, I will give them so much grace and light that they may recognize what is evil and embrace the truth, making you suffer also for this purpose. If with all this they do not listen to Me, then I will take you to Heaven, and things will happen even more gravely, and will drag on a little longer before the longed-for triumph.”

August 23, 1904

Chastisements also in Italy.

This morning I went through a most bitter time, almost completely deprived of my blessed Jesus; only, I found myself outside of myself in the midst of wars, people killed, towns besieged, and it seemed that this was also in Italy. What fright I felt! I wanted to remove myself from scenes so sorrowful, but I could not – a supreme power kept me nailed. Whether it was an Angel or a Saint I am unable to tell with certainty, but someone said: “Poor Italy, how lacerated she will be by wars!” On hearing this, I remained more than frightened, and I found myself inside myself. Not having yet seen the One who is my life, and with all those scenes in my mind, I felt I was dying. Then, I just barely saw His arm, and He said to me: “There will be something in Italy for certain.”

September 2, 1904

Only God has the power to enter into the hearts and dominate them as He pleases. A new way in which priests must conduct themselves.

Being in my usual state, I was feeling all oppressed, with the addition of the fear that my poor state might be all a diabolical work, feeling my soul and body being consumed. Then, He came for just a little and told me: “My daughter, why do you trouble yourself so much? Don’t you know that if all the diabolical forces would unite together, they could not enter into a single heart and take dominion of it, unless the soul herself, of her own will, would let them in? Only God has this power of entering into the hearts and dominating them as He pleases.” And I: ‘Lord, why do I feel my soul and body being consumed when You deprive me of Yourself? Is this not the diabolical breath that has penetrated into my soul and torments me like this?’ And He: “On the contrary, I tell you that it is the breath of the Holy Spirit which, blowing continuously into you, keeps you always ignited and consumes you for love of Him.”

After this, I found myself outside of myself and I could see the Holy Father, assisted by Our Lord, writing about a new way in which priests must conduct themselves - what they must do, what they must not do, where they must not go; and he attached a penalty for those who would not surrender to obedience to him.

September 7, 1904

Attention on not committing sin makes up for the sorrow for sin.

I was concerned because I had read in a book that the reason for so many frustrated vocations is the lack of incessant sorrow for sin; and since I do not think about this, but I only think of blessed Jesus and of how to have Him come, and I occupy myself with nothing else, I thought to myself of what a bad state I was in. Then, as I was in my usual

state, blessed Jesus told me: “My daughter, attention on not committing sin makes up for the sorrow; and even if one were sorry, but in spite of this he committed sins, his sorrow would be vain and fruitless. On the other hand, a continuous attention on not committing sins not only takes the place of sorrow, but pushes grace continuously to help the soul in a special way not to fall into sin, and it maintains the soul always purged. Therefore, continue to be attentive on not offending Me even slightly, for this will make up for all the rest.”

September 8, 1904

Discouragement kills souls more than all other vices. Courage revives the soul and is the most praiseworthy act that she can do.

Continuing in my usual state, my adorable Jesus was not coming. After I struggled very much, I was feeling all discouraged and I greatly feared that for that morning He would not come at all.

Then, as He later came for just a little, He told me: “My daughter, don’t you know that discouragement kills souls more than all other vices? Therefore, courage, courage, because just as discouragement kills, courage revives, and is the most praiseworthy act that the soul can do, because while feeling discouraged, from that very discouragement she plucks up courage, undoes herself and hopes; and by undoing herself, she already finds herself redone in God.”

September 9, 1904

As soon as the soul goes out of the depths of peace, she goes out of the divine sphere. Peace reveals whether the soul seeks God for God or for herself.

Continuing in my usual state, I felt disturbed because of the absence of my adorable Jesus. Then, after I struggled very much, He came and told me: “My daughter, as soon as the soul goes out of the depths of peace, she goes out of the divine sphere and finds herself either in the diabolical or in the human sphere. It is peace alone that reveals whether the soul seeks God for God or for herself, whether she operates for God or for creatures. In fact, if she does it for God, the soul is not disturbed; it can be said that the peace of God and the peace of the soul combine together, and the boundaries of peace expand around the soul, in such a way that everything converts into peace, even wars themselves. But if the soul is disturbed, be it even in the holiest things, it shows after all that it was not for God, but for her own self or for some human purpose. Therefore, when you do not feel calm, call yourself a little to see what actually is in there; destroy it, and you will find peace.”

September 13, 1904

True donation is to keep one’s will sacrificed continuously; this is a martyrdom of continuous attention that the soul makes for God.

As I was in my usual state, after I struggled very much He made Himself seen clasped to me, holding my heart in His hands; and fixing on me, He told me: “My daughter, when a soul has given Me her will, she is no longer free to do what she pleases, otherwise it would not be a true donation. On the other hand, true donation is to keep one’s will sacrificed continuously to the One to whom it had already been given; and this is a martyrdom of continuous attention that the soul makes for God. What would you say of a martyr who today offers himself to suffer any kind of pain, and tomorrow draws back? You would say that he did not have true disposition for martyrdom, and that one day or another he will end up denying his faith. So I say to the soul who does not let Me do what I please with her will, but now gives it to Me, and now draws it back: ‘Daughter, you are not disposed to sacrifice and martyr yourself for Me, because true martyrdom consists in continuity. You may call yourself resigned, conformed, but not a martyr; and one day or another you may end up withdrawing from Me, reducing everything to a child’s game.’ Therefore, be attentive, and leave Me full freedom to do with you as I best please.”

September 26, 1904

The lamp of Grace. All the pains that Jesus suffered in His Passion were triple.

As I was in my usual state, I heard a voice saying to me: “There is a lamp which is such that whoever draws near it can light as many little flames as he wants; and these little flames serve to form a crown of honor around the lamp, and to give light to the one who lit them.” I said to myself: “What a beautiful lamp this is; it has so much light and so much power, that while it gives to others as much light as they want, it remains always what it is, without being impoverished in light. Who knows who possesses it!” While I was thinking of this, I heard someone say: “The lamp is Grace, and God possesses It. Drawing near it signifies the good will of the soul to do good, because as many goods as one wants to draw from Grace, one can draw. The little flames that are formed are the different virtues which, while giving glory to God, give light to the soul.”

Then, after this, I saw blessed Jesus for just a little, and He told me: “My daughter...” (and this, because I was thinking of how Our Lord let Himself be crowned with thorns, not once, but as many as three times; and since those

thorns, broken, remained inside His head, as the crown of thorns would be driven in again the thorns which were already there would penetrate deeper. And I said: ‘My sweet love, why did You want to suffer this painful martyrdom as many as three times? Was one time not enough to pay for our evil thoughts?’) ...So, making Himself seen, He said: “My daughter, not only was the crowning with thorns triple, but almost all the pains I suffered in my Passion were triple. Triple were the three hours of agony in the garden; triple was the scourging, as they scourged Me with three different types of lashes; three times did they strip Me, and as many as three times was I condemned to death: at nighttime, early in the morning, and in broad daylight. Triple were my falls under the Cross; triple the nails; three times did my Heart pour out blood: in the garden by Itself; in the act of the crucifixion from Its very center, when I was stretched well on the Cross - so much so that my body was all dislocated and my Heart was smashed inside and poured out blood; and after my death, when my side was opened with a lance. Triple were the three hours of agony on the Cross. If one wanted to ruminate on everything – oh, how many ‘triples’ he would find! And this was not by chance, but everything was so because of divine disposition, to render the glory due to the Father complete, as well as the reparation owed to Him by creatures and the good to be earned for creatures themselves. In fact, the greatest good that the creature has received from God was being created in His image and likeness, and endowed with three powers – intellect, memory and will – and there is no sin that the creature commits in which these three powers do not concur. So, she stains and disfigures the beautiful divine image that she contains within herself, using the gift to offend the Giver. And I, in order to restore this divine image in the creature and to give God all the glory that the creature owed Him, concurred with all my intellect, memory and will, in a special way with these ‘triples’ suffered by Me, in order to render both the glory due to the Father and the good which was necessary for creatures complete.”

September 27, 1904

Natural qualities are lights that serve man to set him on the path of good. What pleases Jesus the most is the voluntary sacrifice.

Continuing in my usual state, I saw my blessed Jesus for just a little, almost in the act of chastising the people; and as I prayed Him to placate Himself, He told me: “My daughter, human ingratitude is horrendous. Not only the Sacraments, grace, the enlightenments, the aids which I give to man, but the very natural qualities I have given him, are all lights that serve man to set him on the path of good, so that he may find his happiness. But man, converting all this into darkness, seeks his own ruin, and while seeking his ruin he says he seeks ‘my own good’. This is the condition of man. Can there be blindness and ingratitude greater than these? Daughter, the only relief and pleasure that the creature can give Me in these times is to sacrifice herself voluntarily for Me. In fact, since my sacrifice for them was all voluntary, wherever I find the will to sacrifice for Me, I feel as though repaid for what I did for them. Therefore, if you want to relieve Me and give Me pleasure, sacrifice yourself voluntarily for Me.”

September 28, 1904

Repressing oneself is worth more than acquiring a kingdom.

This morning, since my most sweet Jesus was not coming, I went through a very hard time. I did nothing but repress and force myself, and I said to myself: ‘What am I still here for? What is the value for me of this repressing myself continuously?’ While I was thinking of this, He came like a flash and said to me: “Repressing oneself is worth more than acquiring a kingdom.” And He disappeared.

October 17, 1904

In order to find the Divinity, one must operate united with the Humanity of Christ and with His very Will.

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

October 20, 1904

Priests biting one another.

This morning I found myself outside of myself in the middle of a road on which there were many little dogs biting one another, and at the head of this road there was a religious who could see them biting one another; he could hear them

and was troubled, seeing things with natural sight, while they were talking without deepening and scrutinizing things well, and without a supernatural light that would allow them to know the truth.

In the meantime I heard a voice say: “These are all priests who are biting one another.” It seemed that that religious was a visitor who, as he saw the priests biting, lacked divine assistance.

October 25, 1904

‘The Word’ means manifestation, communication, divine union with the human. If the Word had not taken flesh, there would have been no other means to be able to unite God and man.

Continuing in my usual state, after I struggled very much, He came. As soon as I saw Him, I said: ‘The Word was made flesh and dwelt among us.’ And blessed Jesus added: “The *Verbum* took flesh, but did not remain flesh - He remained as He was; and just as ‘*verbum*’ means ‘word’ and there is nothing that has more influence than the word, ‘*The Word*’ means manifestation, communication, divine union with the human. So, if the Word had not taken flesh, there would have been no other means to be able to unite God and man.” Having said this, He disappeared.

October 27, 1904

Luisa remains without suffering to form a little void for Justice, so that It may chastise the people.

While in my usual state, I was very agitated, not only because of the almost total privation of my only and sole Good, but also because, finding myself outside of myself, I saw how people were going to kill one another like many dogs, as if Italy was going to be involved in a war with other nations. I saw many soldiers departing, crowds upon crowds, and as those would be claimed victims, yet more would be called. Who can say how oppressed I felt, more so, since I felt almost without sufferings. So I lamented, saying to myself: “Why live? Jesus does not come, suffering is lacking; my dearest and most inseparable companions, Jesus and suffering, have left me – and yet I live? I thought that without both of them I would not be able to live, so inseparable were they from me; and yet, I still live? Oh, God, what a change, what a painful point, what an unspeakable torment, what an unheard-of cruelty! You have left other souls without You, but never without suffering; to no one have You given this affront, so ignominious. Only for me, for me alone was this slap prepared, so terrible; I alone deserved this chastisement, so unbearable. But, just chastisement for my sins – or rather, I deserved something worse!” At that moment He came like a flash, telling me imposingly: “What is the matter with you, speaking like this? My Will is enough for you in everything. It would be a chastisement if I put you out of the divine sphere and I caused the food of my Will to be lacking to you, which I want you to cherish and esteem above everything. Besides, it is necessary that you remain without suffering for some time in order to form a little void for Justice, so that It may chastise the people.”

October 29, 1904

The chain of graces is linked to persevering works. All evils are enclosed in lack of perseverance.

After I struggled very much, blessed Jesus came for just a little and told me: “My daughter, when the soul disposes herself to do some good, be it even saying one Hail Mary, grace concurs in doing that good. So, if the soul is not persevering in doing that good, it shows with clarity that she has no esteem or consideration for the gift received, and she makes fun of grace itself. How many evils are enclosed in this way of operating – today yes, tomorrow no; ‘I like it - I do it’; ‘it takes a sacrifice to do that good - I don’t feel like doing it’. It happens as to that person who, having received a gift from a gentleman, today receives it, but tomorrow sends it back. That gentleman, because of his goodness, sends it once again, but after he has kept it for some time, tired of keeping that gift with himself, he rejects it again. Now, what will that gentleman say? ‘It shows that he has no esteem for my gift. Should he become poor or die, I don’t want to have anything to do with him any more.’

Everything – everything is linked to the way of operating with perseverance; the chain of my graces is linked to persevering works. So, if the soul makes some escapes, she breaks this chain – and who can assure her that it will be linked again? My designs are accomplished only in one who attaches his works to perseverance. Perfection, sanctity, everything – everything goes along united with it; but if the soul is intermittent, her operating without perseverance, like an intermittent fever, renders the divine designs vain, dissolves her perfection and makes her sanctity fail.”

November 13, 1904

The creature would never have been worthy of Divine Love without a free will.

As I continue in my usual state, my bitternesses keep increasing more and more because of the almost [total] privations and silence of my Most Holy and only Good. All is shadow and flash that escape. I feel crushed and dazed, I don’t understand anything anymore, because the One who contains the light is far away from me, and is like a flash that, though it lights up, then becomes darker than before. The only and sole inheritance left to me is the Divine Will.

Then, after struggling very much, I felt I could not go on anymore. He came for a little and said to me: “My daughter, since I was Man and God, my Humanity could see, present, all sins, chastisements and lost souls. It would have wanted to seize all this in one single point, destroy sins and chastisements, and save souls; It would have wanted to suffer, not one day of Passion, but all days, to be able to contain all these pains within Itself and spare the poor creatures. But in spite of the fact that I would have wanted to, and could have done it - because I could have destroyed the free will of creatures and I would have destroyed these heaps of evils – yet, what would have happened to man without his own merits, without his own will in operating good? What impression would he ever have made? Would he ever have been an object worthy of my creative wisdom? Certainly not. Oh, would he not have been like a foreign son in someone else’s home, who, not having worked together with the other sons, has no right and no inheritance? This son is always full of blushes if he eats or drinks, because he knows that he has done not one favorable act to prove his love for that father, therefore he can never be worthy of the love of that father for him. So, the creature would never have been worthy of Divine Love without a free will.

On the other hand, my Humanity was not supposed to violate my creative wisdom; It was supposed to adore it, as It did adore it, and It resigned Itself to receiving the voids of Justice within Itself – but not in the Divinity, because these voids of Divine Justice are filled by the chastisements of this life, by hell and by Purgatory. So, if my Humanity resigned Itself to all this, would you perhaps want to surpass Me and not receive any void of suffering upon yourself in order not to let Me chastise the people? Daughter, conform to Me and remain peaceful.”

November 17, 1904

How the soul can be food for Jesus.

Having received Communion, I was thinking about the benignity of Our Lord in giving Himself as food to such a poor creature as I am, and about how I could correspond to such a great favor. While I was thinking of this, blessed Jesus told me: “My daughter, just as I make Myself food for the creature, so can the creature make herself my food, converting all of her interior into nourishment for Me, in such a way that her thoughts, affections, desires, inclinations, heartbeats, sighs, love – everything, everything should tend toward Me. And I, on seeing the true fruit of my food, which is to divinize the soul and convert everything within Myself, would come to nourish Myself with the soul – that is, with her thoughts, with her love, and with all the rest. In this way, the soul could say to Me: ‘Just as You have reached the point of making Yourself my food and of giving me everything, I too have made myself your food; there is nothing left to give You, because everything I am is all Yours.’

In the meantime I understood the enormous ingratitude of creatures, because while Jesus deigns to reach such excess of love as to make Himself our food, we then, deny Him His food and cause Him to remain on an empty stomach.

November 18, 1904

The Heaven of Jesus on earth is the souls who give a dwelling to His Divinity.

As I was in my usual state, my adorable Jesus came for just a little and told me: “My daughter, when I came upon earth my heaven was my Humanity, and just as in the heavens one can see the multitude of the stars, the sun, the moon, the planets, and vastness, all placed in good order; in the same way, my Humanity, which was my heaven - image of the heavens that exist up above, in which everything is orderly – was to make the order of the Divinity dwelling inside shine forth, that is, virtues, power, grace, wisdom, and the like. Now, when the heaven of my Humanity ascended into Heaven after my Resurrection, my heaven upon earth was to continue to exist – and it is the souls who give a dwelling to my Divinity. Dwelling in them, I form my heaven, and from them also do I make the order of the virtues contained inside shine forth. What honor for the creature to lend a heaven to her Creator! But – oh, how many deny it to Me! And you – would you not want to be my heaven? Tell Me you would.” And I: ‘Lord, I want nothing but to be recognized in your Blood, in your wounds, in your Humanity, in your virtues. In this alone I would want to be recognized, so as to be your heaven, and to be unrecognized by all.’ He seemed to approve of my proposal, and He disappeared.

November 24, 1904

In order to give and to receive it takes union of wills.

Being all afflicted and oppressed, and seeing good Jesus dripping blood, I said: ‘Blessed Lord, what about me? Don’t You want to give me at least one drop of Blood as remedy for all my evils?’ And He said to me: “My daughter, in order to give it takes the will of the one who must give and the will of the one who must receive; otherwise, if someone wants to give and the other does not want to receive, even though the first wants to give, he cannot give. Likewise, if the first does not want to give, the other cannot receive. It takes union of wills. Ah, how many times my grace is suffocated, and my Blood rejected and trampled upon!” While He was saying this, I saw all people swarming inside the Blood of sweet Jesus; but many would go out of It, not wanting to remain inside that Blood in which all our goods and any remedy for our evils were enclosed.

November 29, 1904

The Divinity of Jesus in His Humanity descended into the deepest abyss of all human humiliations, and divinized and sanctified all human acts.

This morning I was offering all the actions of the Humanity of Our Lord to repair for so many of our human actions, either carelessly done, without a supernatural purpose, or sinful, in order to impetrate that all creatures might do their actions with the intentions of the actions of blessed Jesus and in union with them, and to fill the void of glory that the creature would give God if she did so. While I was doing this, my adorable Jesus told me: “My daughter, my Divinity in my Humanity descended into the deepest abyss of all human humiliations; so much so, that there was no human act, as lowly and little as it might be, which I did not divinize and sanctify. And this, in order to give back to man doubled sovereignty – the one he lost in Creation, and the one I acquired for him in Redemption. But man, always ungrateful and the enemy of himself, loves to be a slave rather than a sovereign. With a means so easy – that is, with the intentions of his actions [united] to Mine – he could render his actions deserving of divine merit, but he wastes them and loses the device of king and the sovereignty over himself.” Having said this, He disappeared, and I found myself inside myself.

December 3, 1904

The ‘mistakes’ contained in these writings. Two questions to know whether it is God or the devil that operates in Luisa.

Continuing in my usual state, I found myself outside of myself, cast to the ground, before the sun, whose rays penetrated through the whole of me, inside and out, leaving me as though enchanted. After much time, tired of that position, I began to crawl on the ground, for I did not have the strength to get up and walk. Then, after I struggled very much, a virgin came, who took me by the hand and led me inside a room, on a bed, in which there was Baby Jesus placidly sleeping. Content for having found Him, I placed myself near Him, but without waking Him up. After some time, as He woke up, He began to stroll on the bed, and I, fearing that He might disappear, said: ‘Pretty little One of my heart, You know that You are my life – O please, do not leave Me!’ And He: “Let us establish how many times I must come.” And I: ‘My only Good, what are You saying? Life is always necessary; therefore always – always.’ In the meantime two priests came, and the Baby withdrew into the arms of one of them, commanding me to speak with the other. This one wanted an account of my writings, and was reviewing them one by one. Fearing, I said to him: ‘Who knows how many mistakes are in there!’ And he, with affable seriousness, said: “What mistakes? Against the Christian law?” And I: ‘No, grammar mistakes.’ And he: “This doesn’t matter.” And I, gaining confidence, added: ‘I fear that it may be all an illusion.’ And he, looking straight at me, replied: “Do you think I need to review your writings to know whether you are a deluded one or not? With two questions I will ask you, I will know whether it is God or the devil that operates in you. First, do you think that you have deserved all the graces that God has given you, or that they have been gift and grace of God?” And I: ‘Everything by the grace of God.’ “Second, do you think that in all the graces that the Lord has given you your good will has anticipated grace, or that grace has anticipated you?” And I: ‘Certainly grace has always anticipated me.’ And he: “These answers make me know that you are not a deluded one.” At that moment I found myself inside myself.

December 4, 1904

It is easier to fight with God than with obedience.

As I was very agitated, and with the fear that blessed Jesus no longer wanted me in this state, I felt an interior strength to go out of it, and this strength I felt within me was so great that, unable to contain it, I kept repeating: ‘I feel tired, I cannot take any more.’ And in my interior I heard being said to me: “I too feel tired, I can take no more, it is necessary that you remain completely suspended from the state of victim for a few days, so as to let them make the decision for wars; then I will make you fall again. And then, when they do make the wars, we’ll see what should be done with you.” I did not know what to do; obedience did not want it, and fighting with obedience is the same as surmounting a mountain that fills the earth and touches the heavens, and without a path on which to walk – therefore, insurmountable. I don’t know whether this is foolishness, but I believe that it is easier to fight with God than with this terrible virtue.

So, agitated as I was, I found myself outside of myself in front of a Crucifix, and I said: ‘Lord, I can take no more, my nature has failed me; I lack the necessary strength to be able to continue in this state of victim. If You want me to continue, give me the strength, otherwise I quit.’ While I was saying this, a fountain of Blood gushed out from that Crucifix, toward Heaven, and falling back over the earth it converted into fire. Several virgins were saying: “For France, Italy, Austria and England...” - and they were mentioning other nations, but I did not understand well – “Most grave wars are prepared, civil and governmental...” On hearing this, I became all frightened, and I found myself inside myself. I myself could not decide what I should follow – whether the interior strength that pushed me to go out [of the state of

victim], or the strength of obedience that pushed me to stay. Both of them were strong and powerful over my weak and poor being. So far, it seems that obedience prevails, though with difficulty, and I don't know where I will end up.

December 6, 1904

The beginning of eternal beatitude is to lose every taste of one's own.

As I continued struggling, blessed Jesus came for just a little, and I saw myself as naked, stripped of everything – perhaps a soul more miserable than I am cannot be found, so extreme is my misery. What a dismal change! If the Lord does not make a new miracle of His omnipotence to make me rise again from this state, I will certainly die of misery.

Then blessed Jesus told me: “My daughter, courage, the beginning of eternal beatitude is to lose every taste of one's own. In fact, as the soul keeps losing her own tastes, the divine tastes take possession of her, and the soul, having undone and lost herself, no longer recognizes herself; she finds nothing else of her own – not even spiritual things. Seeing that the soul has nothing else of her own, God fills her with all of Himself and replenishes her with all the divine happinesses. Only then can the soul truly be called blessed, because as long as she had something of her own, she could not be exempt from bitternesses and fears, nor could God communicate His happiness to her. No soul that enters the port of eternal beatitude can be exempted from this point – painful, yes, but necessary; nor can she do without it. Generally they do it at the point of death, and Purgatory does the last job; this is why, if creatures are asked what God's taste is, what divine beatitude means, these are things unknown to them and they are unable to articulate a word. But with the souls who are my beloved, since they have given themselves completely to Me, I do not want their beatitude to have beginning up there in Heaven, but to have beginning down here on earth. I want to fill them not only with the happiness, with the glory of Heaven, but I want to fill them with the goods, with the sufferings, with the virtues that my Humanity had upon earth; therefore I strip them, not only of material tastes, which the soul considers as dung, but also of spiritual tastes, in order to fill them completely with my goods and give them the beginning of true beatitude.”

December 22, 1904

The more the soul is empty and humble, the more the divine light fills her and communicates its graces and perfections to her.

As I was in my usual state, I saw little Baby Jesus with a fistful of light in His hand, and rays flowing out through His fingers. I remained enchanted, and He told me: “My daughter, perfection is light, and one who says he wants to reach it acts just like one who would want to clasp a body of light in his hand: as he tries to clasp it, the light itself flows out through his fingers; except, his hand remains immersed in that light. Now, the light is God, and God alone is perfect, and the soul who wants to be perfect does nothing but seize shadows - the little drops of God; and sometimes she does nothing but live in the light alone, that is, in the Truth. And just as the light penetrates deeper and occupies more space the greater the void it finds, and the deeper the place is - in the same way, the more the soul is empty and humble, the more the divine light fills her and communicates Its graces and perfections to her.”

December 29, 1904

Most of the time, human weakness is lack of vigilance and of attention.

As I was in my usual state, I was thinking about the most humiliating steps that Our Lord suffered, and I would feel horror within myself; but then I would say to myself: ‘Lord, forgive those who renew for You these sorrowful steps, because too great is the weakness that man contains.’ At that moment blessed Jesus came for just a little and told me: “My daughter, that which is said to be human weakness, most of the time is lack of vigilance and of attention from one who is leader – that is, from parents and superiors. In fact, when a creature is watched over and checked, and is not given the freedom she wants, not receiving its nourishment, the weakness is destroyed by itself, while yielding to one's weakness is nourishment to becoming worse in that weakness.” Then He added: “Ah, my daughter, just as the soul becomes impregnated with virtue like a dry sponge becomes soaked with water – that is, with light, with beauty, with grace, with love - in the same way, sin and the weaknesses that one yields to, impregnate the soul just like a sponge becomes soaked with mud – that is, with darkness, with ugliness, and even with hatred against God.”

January 21, 1905

One who dishonors obedience dishonors God.

After I had exposed certain doubts to the confessor, my mind could appease itself with what he said to me. Then, when blessed Jesus came, He told me: “My daughter, if one reasons over obedience, by merely reasoning over it he dishonors it, and one who dishonors obedience, dishonors God.”

January 28, 1905

The cross is seed of virtue.

As I was feeling in suffering more than usual, my adorable Jesus came for just a little and told me: “My daughter, the cross is seed of virtue, and just as one who sows harvests for ten, twenty, thirty, and even one hundred - in the same way, the cross, being seed, multiplies virtues and perfections, and it embellishes them in an admirable way. So, the more crosses thicken around you, the more seeds of virtue are sown into your soul. Therefore, instead of afflicting yourself when a new cross comes to you, you should rejoice, thinking that you are acquiring another seed, with which you can enrich, and even complete, your crown.”

February 8, 1905

The characteristics of the children of God: love for the cross, love for the glory of God, and love for the glory of the Church.

Continuing in my poor state of privation and of unspeakable bitterness – at the most, He makes Himself seen in silence – this morning He told me: “My daughter, the characteristics of my children are: love for the cross, love for the glory of God, and love for the glory of the Church - to the point of laying down their lives. One who does not have these characteristics, in vain calls himself my son; one who dares to say it, is a liar and a traitor who betrays God and himself. Take a look into yourself, to see whether you have them.” And He disappeared.

February 10, 1905

What the contentments of the soul are.

As I was in my usual state, I felt a discontentment about myself; but then, when blessed Jesus came, I felt myself entering into such contentment that I said: ‘Ah, Lord, You alone are the true contentment!’ And He added: “And I say to you that the first contentment of the soul is God alone. The second contentment is when the soul, within herself and outside of herself, looks at nothing but God. The third is when, as the soul finds herself in this divine sphere, no created object, nor creatures nor riches can break the Divine Image within her mind. In fact, the mind nourishes itself with what it thinks, and by looking at God alone, of the things of down here, she looks only at those that God wants, not bothering about anything else, and so she remains always in God. The fourth contentment is suffering for God, because in order for the soul and God now to maintain their conversation, now to be more intimately clasped together, now to prove their love to each other, God calls the soul and the souls answers, God draws near and the soul embraces Him, God gives her suffering and the soul gladly suffers – or rather, she desires to suffer more for love of Him so as to be able to say to Him: ‘Do You see how I love You?’ And this is the greatest of all contentments.”

February 24, 1905

Humility is a flower without thorns.

This morning, blessed Jesus came for just a little and told me: “My daughter, humility is a flower without thorns, and because it is without thorns, it can be held in one’s hand, it can be clasped, it can be placed wherever one wants, without fear of being bothered or pricked. Such is the humble soul. One can say that she does not have the pricks of defects; and since she is without pricks, one can do with her whatever he wants. Not having thorns, naturally she does not prick nor cause bother to others, because thorns are given by one who has them; but if one does not have them, how can he give them?

Not only this, but humility is a flower which strengthens and clears one’s sight; and with its clearness, it knows how to stay away from the thorns themselves.”

March 2, 1905

Jesus gives Luisa the key of His Will.

Continuing in my usual state, I found myself outside of myself, and I found myself with a key in my hand; and even though I was covering a long way and sometimes I would get distracted, yet, as soon as I would think about the key, I would always find it in my hand. Now, I could see that this key served to open a palace, and inside of it there was Baby Jesus, sleeping; but I could see everything from afar, and I was all in haste – in a hurry to go there and open it, for fear that He might wake up, that He might cry, and would not find me near Him. So I hastened more and more, but when I got there, just about to go up, I found myself inside myself, and I remained concerned. However, afterwards, when blessed Jesus came, He told me: “My daughter, the key that you always found in your hand is the key of my Will which I have placed in your hands; and one who has an object in his hand can do with it whatever he wants.”

March 5, 1905

Definitions of the cross.

As I was in suffering a little more than usual, blessed Jesus came for a little and told me: “My daughter, the cross is support of the weak, it is strength of the strong, it is seed and custody of virginity.” Having said this, He disappeared.

March 20, 1905

True love and true virtues must have their origin in God.

Continuing in my usual state, blessed Jesus came for just a little and told me: “My daughter, the love which does not have its origin in God cannot be called true love, and the virtues themselves which do not have their origin in God are falsified virtues. Indeed, everything which does not have its origin in God can be called neither love nor virtue, but rather, apparent light that ends up converting into darkness.” Then He added: “For example: a confessor who works and sacrifices himself very much for a soul is something holy – it apparently gives of heroism; and yet, if he does so because he has obtained or hopes to obtain something, the origin of his sacrifice is not in God, but in himself and for himself, therefore it cannot be called virtue.”

March 23, 1905

Glory and satisfaction of Jesus.

As I was in my usual state, blessed Jesus came for a little, and I said to Him: ‘Lord, is my state your glory?’ And He: “My daughter, all my glory and all my satisfaction is solely that I want the whole of you more in Me.” Then He added: “Everything is in the soul’s distrust and fear of herself, and in her trust and confidence in God.” Having said this, He disappeared.

March 28, 1905

Effects of disturbance. Continuous encounter of Jesus with the soul.

As I was in my usual state, blessed Jesus came for just a little, and since I had said to a soul who was disturbed: ‘Think of not wanting to be disturbed, not only for your own good, but more so out of love for Our Lord, because a soul who is disturbed is not only disturbed herself, but makes Jesus Christ disturbed’, later I said to myself: ‘What nonsense I spoke – Jesus can never be disturbed.’ Then, on coming, He told me: “My daughter, instead of nonsense you spoke a truth. In fact, in each soul I form a divine life, and if the soul is disturbed, this divine life that I keep forming also remains disturbed. Not only this, but it never comes to being completed perfectly.” And He disappeared like a flash.

Then I continued my usual interior work on the Passion, and as I reached the point of the encounter of Jesus and Mary on the Way of the Cross, He made Himself seen again and told me: “My daughter, the soul also I encounter continuously, and if in the encounter I make with the soul I find her in the act of exercising virtues, and united with Me, she repays Me for the sorrow I suffered when I encountered my Mother, so sorrowful because of Me.”

April 11, 1905

How perseverance is seal of eternal life and development of divine life.

Being very afflicted because of the privation of my adorable Jesus, I was saying to myself: ‘How cruel He has become with me – I myself cannot understand how His good Heart can reach the point of doing this. And then, if persevering pleases Him so much, yet, my persevering does not move His good Heart.’ While I was saying this and other nonsense, all of a sudden He came and told me: “Indeed, that of the soul which pleases Me the most is perseverance, because perseverance is seal of eternal life and development of divine life. In fact, just as God is ever old and ever new and immutable, in the same way, through perseverance, by having exercised it always, the soul is old, and by her attitude of exercising it, she is ever new; and each time she exercises it she is renewed in God, remaining immutable, and without realizing it. Since through perseverance she continuously acquires divine life within herself, by acquiring God she is sealed with eternal life. Can there be a seal safer than God Himself?”

April 16, 1905

Suffering is reigning.

Continuing in my usual state, my lovable Jesus made Himself seen for a little, with a nail inside His Heart; and drawing near my heart He would touch it with that nail, and I would feel mortal pains. Then He said to me: “My daughter, it is the world that drives this nail deep inside my Heart, giving Me a continuous death. So, by justice, just as they give Me continuous death, I will allow that they give death among themselves, killing one another like many dogs.” And while saying this, He made me hear the screams of the rebel, to the point that I remained deafened for four or five days. Then, as I was very much in suffering, He came back a little later and told me: “Today is the Day of the Palms in which I was proclaimed King. All must aspire to a kingdom, but in order to acquire the eternal kingdom it is necessary for the creature to acquire the regime of herself through the dominion of her passions. The only means is suffering, because suffering is reigning; that is, through patience, man puts himself in his place, becoming king of himself and of the eternal kingdom.”

April 20, 1905

In these times humanity is like a bone out of place. How to know whether the soul has dominated her passions.

As I was in my usual state, blessed Jesus came for just a little, almost in the act of chastising the people, and He told me: “My daughter, creatures lacerate my flesh, they trample upon my Blood continuously, and I will permit that their flesh be lacerated and their blood dispersed. In these times humanity is like a bone out of place – out of its center, and in order to put it in place again and make it reenter into its center it is necessary that it be undone.” Then, calming Himself a little, He added: “My daughter, the soul can know whether she has dominated her passions, if, touched by temptations or by people, she takes it into no consideration. For example: she is tempted to impurity; if she has dominated this passion the soul takes it into no consideration, and her very nature remains in its place; if on the other hand she hasn’t, the soul becomes annoyed, she afflicts herself, and feels a rotten stream flow within her body. Or, one person mortifies or insults someone else; if this one has dominated the passion of pride, she remains at peace; if on the other hand she hasn’t, she feels a stream of fire, of indignation, of pride within herself, which turns her completely upside down. In fact, when the passion is there, at the occasion, it comes out into the field; and so with all the rest.”

May 2, 1905

The three types of resurrection which suffering contains.

As I continued to be in suffering a little more than usual, on coming, my good Jesus told me: “My daughter, suffering contains three types of resurrection. First, suffering makes the soul rise again to grace. Second, as suffering advances, it gathers the virtues and the soul rises again to sanctity. Third, as suffering continues, it perfects the virtues, it embellishes them with splendor, forming a beautiful crown; and the soul, crowned, rises again to glory on earth, and to glory in Heaven.” Having said this, He disappeared.

May 5, 1905

Effects of Grace.

As I was in my usual state, blessed Jesus came for just a little, and it seemed that another Image, completely similar to Him, would come out from within His interior - only, it was smaller. I was surprised on seeing this, and He said to me: “My daughter, everything that can come out from within a person is called a birth, and this birth becomes the child of the one who delivers of it. Now, this daughter of mine is Grace which, coming out of Me, communicates Herself to all the souls who want to receive Her and transmutes them into as many other children of mine. Not only this, but everything good and virtuous that can come out of these second children, becomes the children of Grace. See now, what a long generation of children Grace forms for Herself, if only they receive Her. But, how many reject Her; and my daughter comes back into my womb, alone and childless.” While He was saying this, that Image enclosed Herself within me, filling me completely with Herself.”

May 9, 1905

The soul who is united to Grace can do what death must do to her nature.

Continuing in my usual state, it seemed to me that my adorable Jesus was coming out from within my interior, and with sweet and affable voice He was saying: “And why, my daughter, can the soul, united to Grace, not do in advance everything that death must do to her nature? That is, making it die in advance, for love of God, to everything to which it will have to die? But only those who dwell continuously with my Grace come to have this blessed death, because by living with God it is easier for them to die to everything that is fleeting. And as the soul lives with God and dies to all the rest, her very nature comes to anticipate the privileges which must enrich her at the resurrection – that is, she will feel spiritualized, deified and incorruptible, in addition to all the goods in which the soul will take part, feeling herself the partaker in all the privileges of divine life. In addition to this, there is the distinction of glory which these souls will have in Heaven; they will be so different from the others, as Heaven is different from the earth.” Having said this, He disappeared.

May 12, 1905

The means not to lose the love of Jesus.

As I was in my usual state, my blessed Jesus came for just a little, and on seeing Him, I don’t know why, I said to Him: ‘Lord, still, this is something that lacerates my soul... the thought that I might lose your love.’

And He: “My daughter, who told you this? In all things my paternal goodness has administered the means to help the creature, as long as these means would not be rejected. So, the means not to lose my love is to hold my love and everything that regards Me as if it were one’s own. Can one lose all that is his? Certainly not. At the most, if he has no esteem for something that is his own, he will not have the care to keep it in a safe place; but if he has no esteem for it and

does not keep it in a safe place, it is a sign that he does not love it, and therefore that object no longer contains the life of love and cannot be numbered among his own things. But when one makes my love his own, he esteems it, he keeps it in a safe place, he always keeps an eye on it, in such a way that he cannot lose what is his, either in life or in death.”

May 15, 1905

The path of virtue is easy.

Continuing in my usual state, blessed Jesus came for a little and told me: “My daughter, they say that the path of virtue is difficult. False. It is difficult for one who does not move, because knowing neither the graces nor the consolations she would receive from God, nor the help for her to move, it seems difficult to her; and without moving she feels all the weight of the journey. But for one who moves, it is extremely easy, because the grace that inundates her fortifies her, the beauty of the virtues attracts her, the Divine Spouse of souls carries her cleaving to His arm, accompanying her along the journey. And the soul, instead of feeling the weight, the difficulty of moving, wants to hasten her way in order to reach, more quickly, the end of the path and of her very center.”

May 18, 1905

Love deserves preference above everything.

Continuing in my usual state, blessed Jesus came for just a little and told me: “My daughter, fear takes life away from love. Not only this, but also the very virtues which do not originate from love decrease the life of love in the soul. On the contrary, in all things love deserves preference, because love makes everything easy, while the very virtues which do not originate from love are like many victims that end up in a slaughter – that is, the destruction of the virtues themselves.”

May 20, 1905

The way of suffering of Jesus.

This morning I was thinking of when blessed Jesus remained all dislocated on the Cross, and I said to myself: ‘Ah, Lord, how tormented you must have been by sufferings so atrocious, and how afflicted your soul must have been!’ At that moment, almost like a shadow, He came and told me: “My daughter, I did not occupy Myself with my sufferings, but rather, I occupied Myself with the purpose of my pains; and since in my pains I could see the Will of the Father fulfilled, I suffered and in my very suffering I found the sweetest rest. In fact, doing the Divine Will contains this good: while one suffers, one finds the most beautiful rest; and if one enjoys, but this enjoyment is not wanted by God, in the very enjoyment one finds the most atrocious torment. Even more, the closer I would come to the end of the pains, yearning to fulfill the Will of the Father in everything, the more relieved I would feel, and my rest would become more beautiful. Oh, how different is the way of souls! If they suffer or operate, their gaze is neither on the fruit which they can obtain nor on the fulfillment of the Divine Will; rather, they concentrate all of themselves on the thing that they are doing, and not seeing the goods which they can earn or the sweet rest that the Will of God brings, they live bothered and tormented, and they shun suffering and operating as much as they can, thinking of finding rest; but they remain more tormented than before.”

May 23, 1905

In order not to feel disturbance the soul must found herself well in God.

This morning I found myself outside of myself and I felt someone in my arms, with his head leaning on my shoulder. I could not manage to see who he was, so I pulled him by force, saying to him: ‘Tell me at least who you are.’ And He: “I am *the All*.” On hearing Him say He was the All, I said: ‘And I am *the nothing*. See Lord, how right I am that this nothing must remain united with the All, otherwise it will be like a handful of dust which the wind scatters away.’ In the meantime I saw someone who was doubtful, and was saying: “How is it that for every slightest thing, one feels so much disturbance?” And I, through a light that came from blessed Jesus, said: ‘In order not to feel disturbance, the soul must found herself well in God, tend to God with all of herself as though to one single point, and look at the other things with indifferent eyes. But if she does otherwise, in everything she does, sees or hears, she will feel her soul invested with a disquiet, like those slow fevers that make the soul all worn-out, disturbed, unable, herself, to make head or tail of anything.”

May 25, 1905

The Image of Jesus in the soul.

As I was in my usual state, I could see blessed Jesus outside and inside my interior. If I would see Him as a child outside, as a child I would see Him inside; if I would see Him crucified outside, I would see the same inside. I remained surprised, and He said to me: “My daughter, when my Image is formed completely in the interior of the soul, whatever

form I want to assume externally in order to look at Myself, the same one is assumed by my Image which I have formed in the soul. What is the wonder then?"

May 26, 1905

When the soul is all of Jesus, He feels her murmuring within His Being.

As I was outside of myself, I found myself with Baby Jesus in my arms, and I said to Him: 'My pretty little One, I am all and always Yours. O please! do not permit anything to flow within me, be it even a shadow, which is not Yours.' And He: "My daughter, when the soul is all mine, I feel a continuous murmuring of her being within Me. I feel this continuous murmuring of hers flow in my voice, in my Heart, in my mind, in my hands, in my steps, and even in my Blood. Oh, how sweet is this murmuring of hers in Me! And as I feel it, I keep repeating: 'Everything, everything – everything of this soul is mine; and I love you – I love you so much...' And I seal the murmuring of my love in her. So, just as I feel hers, the soul feels my murmuring in all of her being. Therefore, if the soul feels my murmuring flow in all of herself, it is a sign that the soul is all mine."

May 29, 1905

One who rests in the arms of obedience receives all the divine colors.

This morning, on coming, blessed Jesus threw Himself into my arms as if He wanted to rest, and He said to me: "So must the soul rest in the arms of obedience – like a child rests safely in the arms of his mother. And one who rests in the arms of obedience receives all the divine colors, because when someone is truly sleeping, one can do to him whatever he wants; in the same way, when someone truly rests in the arms of obedience, it can be said that he is sleeping, and God can do to the soul whatever He wants."

May 30, 1905

The life of love of Jesus.

Continuing in my usual state, I was saying: 'Lord, what do You want from me? Manifest your Holy Will to me.' And He: "My daughter, I want you all in Me, so that I may find everything in you. Just as all creatures had life in my Humanity and I satisfied for all, in the same way, by being all in Me, you will make Me find all creatures in you; that is to say, united with Me, you will make Me find reparation for all, satisfaction, thanksgiving, praise and everything that the creatures are obliged to give Me, within yourself. In addition to divine life and human life, love administered a third life to Me, which made all the lives of creatures germinate within my Humanity. This is the life of love which, while giving Me life, gave Me continuous death; it beat Me and fortified Me, it humiliated Me and raised Me, it embittered Me and sweetened Me, it tormented Me and gave Me delights. What does this life of love not contain – untiring and ever ready for everything? Everything, everything can be found in it; its life is ever new and eternal. Oh, how I wish to find this life of love in you, so as to have you always in Me, and to find everything in you."

June 2, 1905

Patience is the nourishment of perseverance.

This morning, on coming, blessed Jesus told me: "My daughter, patience is the nourishment of perseverance. In fact, patience keeps passions in their place and strengthens all virtues; and by receiving from patience the attitude of continuous life, the virtues do not feel the tiredness that inconstancy produces, which is so easy for the creature. So, the soul does not lose heart if she is mortified or humiliated, because patience immediately administers to her the necessary nourishment, and forms in her a stronger and more stable bond of perseverance. Nor does she push herself too much if she is consoled and elevated, because as patience nourishes perseverance, she contains herself within moderation without going out of its boundaries. In addition to this, since patience is nourishment, and as long as one nourishes himself it can be said that he has life, that he is not dead - in the same way, as long as she has patience, the soul will enjoy the life of perseverance."

June 5, 1905

Crosses are baptismal founts.

This morning, on coming, blessed Jesus told me: "My daughter, crosses, mortifications, are as many baptismal founts, and any kind of cross which is dipped in the thought of my Passion loses half of its bitterness and its weight decreases by half." And He disappeared like a flash. I remained there, doing certain adorations and reparations in my interior, and He came back again, adding: "What is not my consolation in seeing, redone in you, what my Humanity did many centuries ago. In fact, everything which I established for each soul to do, was done in my Humanity before, and if the soul corresponds to Me, what I did for her she does again within herself; but if she does not, it remains done only in Me, and I feel an inexpressible bitterness."

June 23, 1905

One who is united with the Humanity of Jesus finds herself at the door of His Divinity.

Continuing in my usual state, I was thinking of how Jesus Christ died, and that in no way could He fear death, because, being so united with the Divinity, or rather, transmuted into It, He was already safe, like someone in his own palace. But for the soul – oh, how different it is! While I was thinking of this and other nonsense, blessed Jesus came and told me: “My daughter, one who is united with my Humanity already finds herself at the door of my Divinity, because my Humanity is mirror for the soul, from which the Divinity is reflected in her. If one is in the reflections of this mirror, it is natural that all of her being be transmuted into love; because, my daughter, everything that comes out of the creature, even the movements of her eyes, of her lips, the moving of her thoughts, and all the rest – everything should be love, and done out of love; and since my Being is all love, wherever I find love I absorb everything within Myself, and the soul dwells safely in Me, like someone in his own palace. So, what fear can the soul have, in her dying, of coming to Me, if she is already in Me?”

July 3, 1905

Declarations of Jesus regarding the state of Luisa.

Continuing in my usual state, I found myself outside of myself and I found the Queen Mama with Baby Jesus in Her arms, giving Him Her most sweet milk. On seeing that the Baby was suckling milk from the breast of our Mother, I removed Him very gently from Her breast and I began to suckle myself. On seeing me doing this, both of Them smiled at my foxiness, but They let me suckle. Then, after this, the Queen Mother told me: “Take your pretty little One and enjoy Him”; and I took Him in my arms.

In the meantime, noises of weapons could be heard from outside, and He said to me: “This government will fall.” And I: ‘When?’ Touching the tip of His finger He added: “Just another finger tip.” And I: ‘Who knows how long this finger tip is for You!’ But He did not pay attention to me, and since I was not really interested in knowing it, I said: ‘How I wish to know the Will of God with regard to me.’ And He told me: “Do you have a piece of paper? For I Myself will write and declare my Will about you.” I did not have it, so I went to look for one and gave it to Him; and the Baby wrote: “I declare before Heaven and earth that it is my Will to have chosen her as victim. I declare that she made the donation of her soul and body to Me, and since I am her absolute Master, whenever I please I share the pains of my Passion with her; and in exchange I have given her access to my Divinity. I declare that in this ‘access’ she prays to Me every day for sinners, continuously, and she draws a continuous flow of life for the good of sinners themselves.” And He wrote many other things, which I don’t remember too well, therefore I leave them out.

On hearing this I felt all confused, and I said: “Lord, forgive Me if I render myself impertinent; I did not want to know this, that You have written - it is enough for me that You alone know it. What I would like to know is whether it is your Will for my state to continue.’ And in my mind I continued: ‘...whether it is His Will for the confessor to come to call me to obedience, or rather, the time I spend with the confessor is my own fantasy.’ But I did not want to say it, fearing that I might be wanting to know too much, convincing myself that if one thing is His Will, the other must be His Will too. And Baby Jesus continued to write: “I declare that it is my Will that you continue in this state and that the confessor come to call you to obedience, as well as the time you spend with him. It is also my Will for you to be caught by the fear that your state may not be my Will; this fear and doubt purifies you of every slightest defect.” The Queen Mother and Jesus blessed me, I kissed their hands, and I found myself inside myself.

July 5, 1905

The Humanity of Jesus is melody for the Divinity.

Continuing in my usual state, I was continuing my usual interior operations, and blessed Jesus, on coming, told me: “My daughter, my Humanity is melody for the Divinity, because all my operations formed many keys, which formed the most perfect and harmonious melody, such as to amuse the divine hearing. And the soul who conforms to my same operations, internal and external, continues the melody of my very Humanity for the Divinity.”

July 18, 1905

The soul must not open her interior to others, only to the confessor.

As I was in my usual state, blessed Jesus came for just a little and told me: “My daughter, when a confessor manifests to the souls his way of operating in their interior, he loses the drive to continue to operate; and the soul, knowing the purpose that the confessor has over her, will become negligent and nervous in her operating. In the same way, if the soul manifests her interior to others, in revealing her secret her drive will evaporate, and she will be left all weakened. And if this does not happen when she opens herself to the confessor, it is because the power of the Sacrament keeps the steam, increases the strength, and places its seal upon it.”

July 20, 1905

When the soul is not faithful to the Will of God, God ceases His designs upon her.

This morning I was praying for a priest who was infirm, who had been my director, and I was thinking to myself: ‘Had he continued my direction, would he be infirm or not?’ And blessed Jesus, on coming, told me: “My daughter, who enjoys the goods that are present inside a house? Certainly those who are in it; and even though someone has been there before, only those who are currently in it can enjoy them. For example, as long as a servant remains with his master, the master pays him and allows him to enjoy the goods which are in his house; and when he goes away, he calls another one, pays him and lets him share in his goods. So I do; when something is wanted by Me and is left by someone, I transmit it to someone else, giving him everything which was destined for the other. So, had he continued your direction, given your state of victim, he would have enjoyed the goods pertaining to the state of the one who currently guides you, therefore he would not have been infirm. And if the current guide, in spite of his health, does not obtain everything else he wants, it is because he does not do fully what I want, and even though he enjoys some goods, yet, certain charisms of mine he does not deserve.”

July 22, 1905

God does not look at the work, but at the intensity of love in working.

I was feeling annoyed for being unable to make certain mortifications, as it seemed to me that the Lord abhorred me, and therefore He would not permit me to do them. And blessed Jesus came and told me: “My daughter, one who really loves Me never gets annoyed about anything, but tries to convert all things into love. For what reason did you want to mortify yourself? Certainly for love of Me. And I say to you: ‘For love of Me mortify yourself, and for love of Me take the reliefs; and both one and the other will have the same weight before Me.’ The weight of any action, be it even an indifferent one, increases according to the dose of love it contains, because I do not look at the work, but at the intensity of love that the working contains. Therefore I want no annoyance in you, but always peace; because in annoyances, in disturbances, it is always the love of self that wants to come out to reign, or the enemy to do harm.”

August 9, 1905

Effects of peace and of disturbance.

Continuing in my usual state, I was feeling a little disturbed, and blessed Jesus, on coming, told me: “My daughter, the soul who is at peace and whose whole being tends completely into Me, drips with drops of light which fall upon my garment and form my ornament. On the other hand, the soul who is disturbed drips with darkness, which forms the diabolical ornament. Not only this, but disturbance impedes the course of grace and renders it unable to operate good.” Then He added: “If the soul becomes disturbed over everything, it is a sign that she is full of herself. If she becomes disturbed with something that happens to her, but does not with something else, it is a sign that she has something of God, but there are many voids to be filled. If, then, nothing disturbs her, it is a sign that she is all filled with God. Oh! how much harm disturbance does to the soul – to the point of rejecting God and of filling her completely with herself.”

August 17, 1905

All the glory of a soul is to be told that, of everything she has, nothing is hers, but all is of God.

Continuing in my usual state, I saw the Queen Mama who was saying to Our Lord: “Come - come into her garden to delight”, and it seemed that She was pointing to me. On hearing this, I felt full of blushes, and I said to myself: ‘I have nothing good at all – how can He delight?’ As I was thinking of this, blessed Jesus told me: “My daughter, why do you blush? All the glory of a soul is to be told that, of everything she has, nothing is hers, but all is of God; and I, in exchange, say to her that everything that is mine is hers.” And while He was saying this, it seemed that my little garden, which He Himself had made, would unite with His, most extensive, which He kept in His Heart, and they would become one, and we would delight together. Then I found myself inside myself.

August 20, 1905

Grace assumes as many images around the soul for as many as are the divine perfections and virtues.

This morning, on coming, blessed Jesus told me: “My daughter, if in all of her actions the soul does everything for God, and to please God alone, Grace enters into the soul from all sides, just as the light of the sun enters from all sides into a house when balconies, doors and windows are open, and one enjoys all the fullness of the light. In the same way, the soul enjoys all the fullness of the divine light; and through the correspondence of the soul, this light keeps increasing always, until she becomes all light. But if she does otherwise, the light enters through the cracks, and in the soul everything is darkness. My daughter, to one who gives Me everything, I give everything; and since the soul is not capable

of receiving my Being all together, Grace assumes as many images around the soul for as many as are my perfections and virtues. So, It assumes the image of beauty, and It communicates the light of beauty to the soul; the image of wisdom, and It communicates the light of wisdom; the image of goodness, and It communicates goodness; the image of sanctity, of justice, of fortitude, of power, of purity, and It communicates the light of sanctity, of justice, fortitude, power and purity; and so with all the rest. So, the soul is studded, not with one sun, but with as many suns for as many as are my perfections. And these images are present around each soul; only, for those who are open and correspond to them, they are all in activity, working; for those souls who are not, they are as though asleep, and little or nothing can they use of their activity.”

August 22, 1905

One who shares with Jesus the weight of His sufferings, that is, the work of His Redemption, comes to participate in the gain of the work of Redemption.

As I was in my usual state, my adorable Jesus came for just a little, and He transported me outside of myself; He shared His sufferings with me, and then He told me: “My daughter, when two people share together the weight of a work, together they share the compensation that they receive from that work, and both of them can do good to whomever they want with that compensation. So, since you share with Me the weight of my sufferings, that is, the work of my Redemption, you come to share in the gain of the work of Redemption. And since the compensation for our pains is divided between you and Me, I can do good to whomever I want, in general and also in a special way; and you too are free to do good to whomever you want with the compensation that is due to you. This is the gain for one who shares my pains with Me, which is conceded only to the state of victim; and it is gain for those who are closest to the victim because, being close, they can participate more easily in the goods that he possesses. Therefore, my daughter, rejoice the more I share my pains with you, because greater will be the share of your compensation.”

August 23, 1905

If the soul does everything for God, she remains extinguished in the flame of Divine Love. Thinking of oneself is never virtue, but always vice.

Continuing in my usual state, my blessed Jesus told me: “My daughter, if the soul does everything for Me, she imitates those little moths which hang around and around a flame, and remain extinguished in that very flame. In the same way, according to whether she offers to Me the fragrance of her actions, of her movements and desires, the soul hangs round Me - now around my eyes, now my face, now my hands, now my Heart, according to the different offerings she makes to Me. And by her continuous hanging round Me, she remains all extinguished in the flame of my Love, without touching the flames of Purgatory.” Then He disappeared, and as He came back, He added: “Thinking of oneself is the same as going out of God and returning to live in oneself. Moreover, thinking of oneself is never virtue, but always vice, be it even under the aspect of good.”

August 25, 1905

True virtues must have their roots in the Heart of Jesus, and be developed in the heart of the creature.

This morning, on coming, blessed Jesus told me: “My daughter, the soul must reside in my Heart; and her very virtues... she must make it in such a way that they have their roots in my Heart and be developed in her heart. Otherwise, there might be the natural virtues, or those of sympathy, which are called virtues at times and circumstances, and are mutable; while the virtues whose roots are fixed in my Heart and are developed in the soul, are stable and adapt themselves to all times and to all circumstances, and are the same for all. But the others are not, and it happens that they feel an unlimited charity for someone, that is, at one time they are all fire, they make true sacrifices, they would want to lay down their lives; but then someone else comes, perhaps more in need than the first one, and in one moment the scene changes: they become icy, they don't even want to make the sacrifice of listening or saying a word; they are listless and send him back embittered and irritated. Is this perhaps the charity whose root is fixed in my Heart? Certainly not. On the contrary, it is a vicious charity, all human and of sympathy, which seems to flourish at one moment, and it withers and disappears at another. Someone else is obedient to someone, submitted, humble; he makes himself a rag, in such a way that the other can do with him what he wants. But with another he is disobedient, recalcitrant, proud. Is this the obedience that comes from my Heart; as I obeyed everyone, even my very executioners? Certainly not. Someone else is patient on certain occasions; be they even serious sufferings, he looks like a lamb that does not even open its mouth to lament. But with another suffering, maybe smaller, he loses his temper, he gets irritated, he swears. Is this perhaps the patience whose root is fixed in my Heart? Certainly not. Someone else one day is all fervent, he prays always, to the point of transgressing the duties of his state; but another day he has had an encounter a little disappointing, he feels cold, and he abandons prayer completely, to the point of transgressing the duties of a Christian - the prayers of obligation. Is this perhaps my spirit of prayer, as I reached the point of sweating blood, of feeling the agony of death, and yet I never

neglected prayer for one single moment? Certainly not. And so with all the other virtues. Only the virtues which are rooted in my Heart and grafted in the soul are stable and lasting, and shine as full of light. The others, while they appear to be virtues, are vices; they appear to be light, but they are darkness.”

Having said this, He disappeared, and as I continued to desire Him, He came back and added: “The soul who desires Me always impregnates herself with Me continuously; and I, feeling Myself impregnated by the soul, impregnate Myself with the soul, in such a way that, wherever I turn, I find her with her desires, and I touch her continuously.”

August 28, 1905

The Heart of Jesus binds the human hearts to Itself, and they take everything of His Heart, even His very life, if they correspond to Him.

This morning, on coming, my adorable Jesus made me see His most lovable Heart. Something like many shining threads of gold, of silver, and red-colored, were coming out from within It, and it seemed that they were forming a net which, thread after thread, bound all human hearts. I remained enchanted on seeing this, and He said to me: “My daughter, with these threads my Heart binds to Itself all the affections, the desires, the heartbeats, the love and even the very life of the human hearts, which are similar to my human Heart in everything – except, mine is different in sanctity. And having bound them, as my desires move from Heaven, the thread of desires excites their desires; if the affections move, the thread of affections moves their affections; if I love, the thread of love excites their love, and the thread of my life gives them life. Oh, what harmony between Heaven and earth, between my Heart and the human hearts! But only those who correspond to Me can perceive this, while those who reject Me with the effectiveness of their wills perceive nothing, and render vain the operations of my human Heart.”

September 4, 1905

In all times God has had souls from whom, as much as is possible for a creature, He has received the purpose of Creation, Redemption and Sanctification - and who have received His goods.

Continuing in my usual state, my adorable Jesus made me see His Most Sacred Humanity, all of His wounds, His pains; and from within His wounds, even from the drops of His Blood, many branches loaded with fruits and flowers came out, and it seemed that He communicated His sufferings to me, as well as all His branches loaded with flowers and fruits. I remained surprised on seeing the goodness of Our Lord in sharing all His goods with me, without excluding me from anything of all that He contained; and blessed Jesus told me: “My beloved daughter, do not be surprised at what you see, for you are not alone, nor the only one. In fact, in all times I have had souls from whom - as much as is possible for a creature, perfectly in some way - I might receive the purpose of my Creation, Redemption and Sanctification, and the creature might receive all the goods for which I created, redeemed and sanctified man. Otherwise, if I did not have even one single creature in each time, my whole work would be frustrated, at least for some time.

This is the order of my Providence, of my Justice and of my Love – that in each time I must have at least one with whom I might share all goods, and that the creature must give Me everything she owes Me as creature. Otherwise, why maintain the world? In one moment I would shatter it. This is precisely why I choose victim souls: just as divine Justice found in Me everything It should find in all creatures, and shared with Me, all together, the goods It would have shared with all creatures, in such a way that my Humanity contained everything, so do I find everything in the victims, and I share all my goods with them. During the time of my Passion I had my dearest Mother who, while I shared all my pains and all my goods with Her, was most attentive as creature, on gathering within Herself everything that creatures were to do for Me. Therefore in Her I found all my satisfaction and all the gratitude, the thanksgiving, the praise, the reparation, the correspondence which I was to find in everyone else. Then came Magdalene, John, and so on, in all the times of the Church. And so that these souls might be more pleasing to Me and I might feel drawn to give them everything, first I anticipate them, and then I ennoble their souls, bodies, traits, and even their voices, in such a way that one single word has so much strength, it is so gracious, sweet, penetrating, that it moves my whole Being to compassion and tenderness; it changes Me, and I say: ‘Ah! This is the voice of my beloved, I cannot do without listening to her; it would be as though wanting to deny what she wants to my very Self. If I am not to listen to her, I should take the will to speak away from her; but as for sending her back empty-handed – never.’ So, there is such electricity of union between Me and her, that the soul herself cannot comprehend everything in this life, though she will comprehend it with all clarity in the next.”

September 6, 1905

The evil of lack of attention.

This morning, after I struggled very much, I saw Our Lord crucified. I was kissing the wounds of His hands, and repairing and praying that He would sanctify, perfect, purify all human works for the sake of what He suffered in His most holy hands; and blessed Jesus told me: “My daughter, the works which most exacerbate my hands, and which most embitter and enlarge my wounds, are the good works done without attention. In fact, lack of attention takes life away

from the good work, and things which have no life are always near to rotting; therefore they nauseate Me, and for the human eye a good work done without attention is a greater scandal than sin itself. In fact, it is known that sin is darkness, and it is no wonder that darkness gives no life; but the good work which is light and gives darkness offends the human eye so much, that it is no longer able to find light, and therefore it finds an obstacle on the path of good.”

September 8, 1905

True charity is to do good to one's neighbor because he is an image of God.

As I was in my usual state, blessed Jesus came for just a little and told me: “My daughter, true charity is when, in doing good to his neighbor, one does it because he is my image. All the charity that goes out of this sphere cannot be called charity. If the soul wants the merit of charity she must never go out of this sphere of looking at my image in everything. It is so true that true charity consists in this, that my very charity never goes out of this sphere. I only love the creature because she is my image; and if by sin she deforms this image of mine, I no longer feel like loving her – on the contrary, I abhor her; and I only preserve plants and animals because they serve my images; and the creature must modify all of herself on the example of her Creator.”

September 17, 1905

How one can participate in the sorrows of the Queen Mama.

Having been in much suffering because of the privation of my most sweet Jesus, this morning, the day of the Sorrows of Mary Most Holy, after I struggled in some way, He came and told me: “My daughter, what do you want, that you so much yearn for Me?”

And I: ‘Lord, what You have for Yourself – that is what I yearn for myself.’ And He: “My daughter, for Myself I have thorns, nails and cross.” And I: ‘Well then, that is what I want for myself.’ So He gave me His crown of thorns and shared with me the pains of the cross.

Then He added: “Everyone can share in the merits and in the goods produced by the sorrows of my Mother. One who, in advance, places herself in the hands of Providence, offering herself to suffer any kind of pains, miseries, illnesses, calumnies, and everything which the Lord will dispose upon her, comes to participate in the first sorrow of the prophecy of Simeon. One who actually finds herself amid sufferings, and is resigned, clings more tightly to Me and does not offend Me, it is as if she were saving Me from the hands of Herod, keeping Me safe and sound within the Egypt of her heart - and she participates in the second sorrow. One who feels downhearted, dry and deprived of my presence, and remains yet firm and faithful to her usual practices - even more, she takes the opportunity to love Me and to search for Me more, without tiring - comes to participate in the merits and goods which my Mother acquired when I was lost. One who, in any circumstance she encounters, especially in seeing Me gravely offended, despised, trampled upon, tries to repair Me, to compassionate Me, and to pray for the very ones who offend Me – it is as if I encountered in that soul my own Mother who, if She could have done it, would have freed Me from my enemies; and she participates in the fourth sorrow. One who crucifies her senses for love of my crucifixion, and tries to copy the virtues of my crucifixion within herself, participates in the fifth one. One who is in a continuous attitude of adoring, of kissing my wounds, of repairing, of thanking etc., in the name of all mankind, it is as if she were holding Me in her arms, just as my Mother held Me when I was deposed from the Cross - and she participates in the sixth sorrow. One who remains in my grace and corresponds to it, giving a place to no one else but Me within her heart, it is as if she buried Me in the center of her heart - and she participates in the seventh one.”

October 10, 1905

The sign that the soul is perfectly clasped and united with Jesus, is that she is united with all neighbors.

While I was very afflicted because of the struggles that blessed Jesus makes me suffer in waiting for Him, this morning, making Himself seen for just a little, He told me: “My daughter, I feel sorry for your sorrow and for seeing you as though immersed in bitter affliction because of my privation. I feel such pain because of your affliction, especially since it is because of Me, that I feel it as if it were my own; and it is so great, that if all the afflictions of others were united together, they would not give Me as much pain as yours alone, for it is only because of Me. Therefore, show Me your cheerful face, and make Me see that you are content.” Then He clasped Himself tightly with me, and added: “The sign that the soul is perfectly clasped and united with Me, is that she is united with all neighbors. Just as no clashing or disordered notes must exist with those who are visible on earth, so can no clashing note of disunion exist with the invisible God.”

October 12, 1905

The knowledge of self empties the soul of herself and fills her with God.

Continuing in my usual state, blessed Jesus came for just a little and told me: “My daughter, the knowledge of self empties the soul of herself and fills her with God. Not only this, but in the soul there are many receptacles, and everything that can be seen in the world takes its place in these receptacles - something more, something less, according to the concept of them that she makes for herself. Now, the soul who knows herself and is filled with God, knowing that she is ‘a nothing’, or rather, a fragile, rotten and stinking vase, is well wary of letting more filthy rot enter into her interior, which is the things that can be seen in the world. One who had a rotten wound and kept gathering more rot to put it on his wound, would be quite crazy. Now, the knowledge of self brings with it the knowledge of the things of the world, and therefore how everything is vanity, fleetingness, goods that are only masked, deceits, inconstancy of creature. So, knowing how things are in themselves, she is well wary of letting them enter into herself, and so all those receptacles remain filled with the virtues of God.”

October 16, 1905

The closer the soul draws to the love of God, the more she loses her own virtues.

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

October 18, 1905

Everything is in increasing love and in remaining close to Jesus.

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

October 20, 1905

Divine Justice converts the fire of sin into fire of chastisement.

As I was in my usual state, after I struggled very much, blessed Jesus came for just a little, almost in the act of sending chastisements, and He told me: “My daughter, sin is fire, my Justice is fire. Now, since my Justice must remain always the same, just always in Its operating, without receiving any profane fire into Itself, when the fire of sin wants to unite to Its own fire, It pours it over the earth, converting it into fire of chastisement.”

October 24, 1905

The miseries of the human nature serve to reorder in it the order of all virtues.

While considering my misery, the weakness of human nature, I felt I was an object so very abominable to myself, and I imagined how much more abominable I am before God; and I said to myself: ‘Lord, how ugly the human nature has become.’ Now, coming for just a little, He told me: “Nothing has come out of my hands which is not good; on the contrary, I created the human nature beautiful and striking, and if the soul sees it as muddy, rotten, weak, abominable, this serves the human nature like manure serves the earth. One who does not understand what it is all about, would say: ‘This

one is crazy, for he smears the earth with this filth'; while one who understands, knows that that filth serves to fecundate the earth, to make the plants grow, and to render the fruits more beautiful and tasty. So, I created the human nature with these miseries to reorder in it the order of all virtues; otherwise it would remain without the exercise of true virtues." Then I saw in my mind the human nature as though full of holes, and in these holes there was rot, mud; and from within them branches loaded with flowers and fruits were coming out. So I comprehended that everything is in the use we make, even of miseries themselves.

November 2, 1905

The soul must conform to the Divine Will, and if she does so, Jesus makes her live of Himself and in Himself.

As I was in my usual state, I was very afflicted because of the privation of my adorable Jesus; and I was saying: 'Ah, Lord, I want nothing but You, I find no other contentment but in You alone – and You have left me so cruelly?' While I was saying this, He came out from within my interior and told me: "Ah, it is so? I alone am your contentment? And I find all my contentment in you. So, even if I had nothing else, you would render Me happy. My daughter, a little bit of patience until the wars begin, for then we will place ourselves in order as before." And I, without knowing myself what I was saying, said: 'Lord, let them begin.' But immediately I added: "Lord, I was wrong." And He: "Your will must be mine; nothing must you want, be it even a holy thing, which is not conformed to my Will. In the circle of my Will do I want you to go around always, without going out of it for one instant, so that I may render you the master of my very Self. Do I want the war? You too. And with the soul who comports herself in this way, I make of my Being a circle around her, in such a way as to make her live of Me and in Me." And He disappeared.

November 6, 1905

In His pains, the purpose of Jesus was primarily that of satisfying the Father in everything and for all, and then the Redemption of souls.

While thinking about the Passion of Our Lord, I said to myself: 'How I would like to enter the interior of Jesus Christ, to be able to see everything He did, and to see what was most pleasing to His Heart, so that I too may do it and mitigate His pains by offering Him what pleased Him the most.' While I was saying this, moving in my interior, blessed Jesus told me: "My daughter, my interior was occupied with those pains primarily to satisfy my dear Father in everything and for all, and then for the redemption of souls. The thing that pleased my Heart the most was to see the satisfaction that the Father showed to Me in seeing Me suffer so much for love of Him, in such a way that He gathered everything within Himself – not even a breath or a sigh was dispersed, but He gathered everything in order to be satisfied and to show Me His satisfaction. And I was so satisfied by this, that if I had nothing else, the sole satisfaction of the Father was enough for Me to be satisfied in what I suffered; while, on the other hand, much – much of my Passion was dispersed on the part of creatures. And the satisfaction of the Father was so great, that He poured, in torrents, the treasures of His Divinity into my Humanity. Therefore, accompany my Passion in this way, for you will give Me much pleasure."

November 8, 1905

The first step to enter the Will of God is resignation. The soul who is resigned to the Divine Will comes to make of God her favorite food.

After I struggled very much, He came for just a little and told me: "My daughter, it happens to the soul who resigns herself to my Will as to someone who, drawing near a beautiful food in order to see it, feels the desire to eat it, and as his desire is excited, he begins to enjoy that food, and to transmute it into His flesh and into his blood. Had he not seen that beautiful food, the desire could not have come, he could not have experienced its taste, and would have continued to remain on an empty stomach. Now, such is resignation for the soul. As she resigns herself, in her very resigning she sees a divine light, and this light dispels what prevents her from seeing God; and as she sees God, she desires to enjoy Him; and while she enjoys Him, she feels as if she were eating Him, in such a way as to feel God Himself all transmuted into herself.

Therefore, it follows that the first step is to resign oneself; the second is to desire to do the Will of God in everything; the third is to make of It one's favorite food, daily; the fourth is to consume the Will of God within one's own. But if one does not take the first step, he will remain empty of God."

December 12, 1905

The word of God is fecund word, which makes virtues germinate.

Continuing in my usual state, blessed Jesus came for just a little and told me: "My daughter, when the creature does good, a light starts from her which goes to the Creator, and this light gives glory to the Creator of light, and embellishes the soul with a divine beauty."

Then I saw the confessor taking the book written by me in order to read it, and together with Him was Our Lord, saying: “My word is rain, and since the rain fecundates the earth, the sign to know whether what is written in this book is rain of my word, is that it is fecund word, which makes virtues germinate.”

December 15, 1905

Jesus wanted to be crucified and lifted up on the cross, so that, if they want Him, souls may find Him.

Continuing in my usual state, I was thinking about the Passion of blessed Jesus; and He, making himself seen crucified, shared with me a little bit of His pains, telling me: “My daughter, I wanted to be crucified and lifted up on the Cross, so that, if they want Me, souls may find Me. So, someone wants Me as Teacher for he feels the necessity to be instructed, and I lower Myself to teach him both the small things and the highest and most sublime, such as to make of him the most learned. Another moans in abandonment, in oblivion; he would like to find a father, he comes to the foot of my Cross, and I make Myself Father, giving him a home in my wounds, my Blood as drink, my Flesh as food, and my very Kingdom as inheritance. Another one is infirm, and he finds Me as Doctor who, not only heals him, but gives him the sure remedies in order not to fall again into infirmities. Another one is oppressed by calumnies, by scorns, and at the foot of my Cross he finds his Defender, to the point of rendering calumnies and scorns back to him as divine honors; and so with all the rest. So, whoever wants Me as Judge finds Me as Judge; whoever wants Me as Friend, as Spouse, as Advocate, as Priest... such do they find Me. This is why I wanted to be nailed, hands and feet: to oppose nothing of what they want - to make Myself as they want Me. But woe to those who, seeing that I am unable to move even one finger, dare to offend Me.” While He was saying this, I said: ‘Lord, who are those that offend You the most?’ And He added: “Those who make Me suffer the most are the religious who, living in my Humanity, torment and lacerate my flesh within my very Humanity; while one who lives outside of my Humanity lacerates Me from afar.”

January 6, 1906

Prayer is music to the hearing of Jesus, especially if it is of a soul who is conformed to His Will.

Continuing in my usual state, my blessed Jesus came for just a little, and while I was praying, clasping my whole being, He told me: “My daughter, prayer is music to my hearing, especially when a soul is all conformed to my Will, in such a way that nothing can be seen in her interior but a continuous attitude of life of Divine Will. With this soul it is as if another God would come out and play this music for Me. Oh, how delightful it is! – to find one who matches Me and can render Me divine honors. Only one who lives in my Will can reach such a point, because all other souls, even if they did and prayed much, would always give Me things and prayers that are human – not divine; therefore they do not have that power and that attraction over my hearing.”

January 14, 1906

Jesus forms His Image in the light that comes out of the soul.

As I was in my usual state, blessed Jesus came for just a little and told me: “My daughter, I am not content when only glimmers of light come out of the soul; I want that her thought be light - light the word, light the desire, light the works, light the steps; and that these lights, united together, form a sun, so that in this sun my whole Image may be formed. And this happens when she does everything – everything for Me; then does she become all light. And just as one who wants to enter into the solar light finds no obstacle to entering it, so do I find no obstacle in this sun which the creature has made of her whole being. On the other hand, with one who is not all light, I find many hindrances to forming my Image.”

January 16, 1906

No one can resist the truth. One who lives in the sphere of the Divine Will resides in the abode of all riches.

Continuing in my usual state, my blessed Jesus came for a little, and told me: “No one can resist the truth, nor can man say that it is not the truth. As evil and stupid as one might be, he cannot say that white is black and that black is white, that light is darkness and that darkness is light. Only, one who loves it embraces it and puts it to work, and one who does not love it remains perturbed and tormented.” And He disappeared like a flash.

A little later He came back and added: “My daughter, one who lives in the sphere of my Will resides in the abode of all riches, and one who lives outside of this sphere of my Will resides in the abode of all miseries. This is why it is said in the Gospel that one who has, will be given, and one who has not, will be deprived of the little he has. In fact, since one who lives in my Will resides in the abode of all riches, it is no wonder that he will continue to be enriched more and more with all goods, because he lives in Me as though in his own house; and keeping him in Me, would I perhaps be stingy? Would I not keep giving him, day after day, now one favor, now another, never ceasing to give to him until I have shared all my goods with him? Yes indeed. On the other hand, for one who lives in the abode of miseries, outside of my Will, his own will is already, in itself, the

greatest of miseries and the destroyer of every good. So, what is the wonder if, if he has a little bit of good, not having contact with my Will, and being seen as useless in that soul, it is taken away from him?"