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Fiat!!!

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How Jesus knows how to make all miracles except for that of separating from His own Will. Sorrow because of the death of Father Di Francia. The good of one who puts the truths he has known into practice. Jesus allows her to see that blessed soul, and speaks to her about him.

The privations of my sweet Jesus are becoming longer; I feel I cannot go on any more. Oh! if it were conceded to me to take flight toward my Celestial Fatherland, in which there are no more separations from Jesus, how happy I would be to get out of the hard and dark prison of my body. Jesus! Jesus! How can You not want to have pity on me – on this poor prisoner? How can it be? You left me without even coming to visit me often in the dark prison I find myself in? Oh! Jesus, without You, how much more painful, more gloomy, more terrible my imprisonment becomes, in which You put me, telling me that I should remain in it for love of You and to do your Will, but that You would not leave me alone – You would keep me company. And now? And now everything is over! I do not have your smile that cheers me, I do not have your word that breaks my long silence, nor your company that interrupts my loneliness. I am alone, imprisoned and bound by You in this prison; and then, as the fulfillment, You have left me. Jesus! Jesus! I did not expect this from you.

But while I was pouring out my intense sorrow, He came out from within my interior, and embracing me in order to sustain me, for I had no more strength, He told me: “My daughter, courage, I do not leave you. On the contrary, you must know that your Jesus knows how to make, and can make all miracles, except for the miracle of separating from my own Will. If my Divine Will is in you, how can I leave You? And if I did so, I would be Jesus without life. Rather, it is the endlessness of my Fiat that hides Me; and while you feel Its Life, you do not see your Jesus who is inside of It.”

Then, I was feeling very afflicted, not only because of the privations of my sweet Jesus, but also because I had received the unexpected news of the death of Reverend Father Di Francia. He was the only one left to me, to whom I could open my poor soul. How well he could understand me – it was to a saint that I would entrust myself, who had very much comprehended all the value of what Jesus had told me about the Divine Will. He had so much interest in it that, with insistence, he had taken all the writings with himself in order to publish them. So, I was thinking to myself: ‘After Jesus allowed that he would take the writings with himself, to my great sacrifice, because I did not want it, and only because he was a saint I had to surrender... And now, Jesus has taken him to Heaven.’ I felt myself being tortured because of the pain, but - Fiat! Fiat! Fiat! everything ends down here. I poured out in tears, commending to Jesus that blessed soul, who had so much suffered and worked for Him; and while I was doing this, my sweet Jesus moved in my interior, and told me: “My daughter, courage, you must know that everything which that soul, so dear to Me, has done, all the knowledges he has known about my Will, have caused him to enclose as much light within his soul. So, each additional knowledge is a greater light that he possesses, and each knowledge places a distinct light in the soul, one more beautiful than the other, together with the seed of the distinct happiness which each light contains. In fact, in anything good that the soul can know, with her will of putting it into practice within herself, she remains in possession of the good she knows. But if she does not have the will to put the knowledges she acquires into practice, it happens as when someone touches a flower or washes himself once with very fresh water: in that act, he will feel the fragrance of the flower, or the refreshment of the fresh water, but since he does not possess the flower nor the fount of fresh water, little by little the fragrance with vanish, as well as the good of the freshness of that water, and he will find himself empty of that fragrance, and without the freshness he had enjoyed. Such are the knowledges when one has the good of knowing them but does not put them into practice. Now, that soul had all the will to practice them; so much so, that in seeing the great good he felt, he wanted to make them known to others by publishing them. So, as long as he remained on earth, his body, more than wall, walled up that light; but as soon as his soul went out of the prison of his body, he found himself invested with the light he possessed. And as the many seeds of happiness he possessed developed, which are the effects of the knowledges about my Divine Will, he began to feel the beginning of the life of true beatitudes. And diving into the eternal light of his Creator, he found himself in the Celestial Fatherland, in which he will continue his mission about my Will, assisting everything himself, from Heaven.

If you knew the great difference in glory, in beauty, in happiness, which exists between one who, upon dying, brings light from the earth, together with the seeds of many happinesses, and one who only receives it from his Creator... There is such distance as to surpass the distance between Heaven and earth. Oh! if mortals knew the great good they acquire by knowing a true good, a truth, and by making it their own blood in order to absorb it in their own lives, they would compete among themselves, they would forget about everything in order to know one truth – and would lay down their lives to put it into practice.”

While Jesus was saying this, I saw the blessed soul of father before me, near my bed, invested with light, suspended from the earth, fixing on me, but without telling me one word. I too felt mute before him, and Jesus added: “Look at him, how transformed he is. My Will is light, and has transformed that soul into light; It is beautiful, and has

given him all the shades of perfect beauty; It is holy, and he has been sanctified. My Will possesses all sciences, and his soul has been invested by divine science. There is nothing which my Will has not given to him. Oh! if all understood what Divine Will means, they would put everything aside, they would care about doing nothing else, and their whole commitment would be to do my Will alone.”

After this, I was thinking to myself: ‘But why did blessed Jesus not concur in making a miracle for Father Di Francia?’ And Jesus, moving in my interior, told me: “My daughter, in Redemption the Queen of Heaven did not make any miracle, because Her conditions did not permit that She would give life to the dead, or health to the sick. In fact, since Her Will was that of God Himself, whatever Her God wanted and did, She wanted and did as well. Nor did She possess another Will to ask God for miracles and healings, because She never gave life to Her human will, and in order to ask for miracles from this Divine Will She should have used her own – which She did not want to do, because it would have meant descending into the human order. But the Sovereign Queen never wanted to take one step outside of the divine order, and one who is in it must want and do what his Creator does. More so since, with the life and light of this Divine Will, She could see that whatever Her Creator wanted and did was the best, the most perfect thing, the holiest, also for creatures. So, how could She descend from the height of the divine order? This is why She only made the great miracle which enclosed all miracles – Redemption – wanted by the same Will by which She was animated, which brought universal good, and to whomever wants it. While in life She made no visible miracle, either of healings or of raising the dead, the great Celestial Mother made, and does make, miracles at each moment, at every hour and every day, because as souls dispose themselves and repent, giving, Herself, the disposition for repentance, She bilocates Her Jesus, the fruit of Her womb, and gives Him as whole to each one, as confirmation of Her great miracle, which God wanted this Celestial Creature to make. The miracles which God Himself wants to be made, without mixing of human will, are perennial miracles, because they start from the divine fount which is never exhausted, and it is enough to want them in order to receive them.

Now, your conditions hold hands with those of the incomparable Queen of Heaven. Having to form the Kingdom of the Supreme Fiat, you must want but what my Divine Will wants and does, and your will must have no life, even if it seems to you that you might be doing some good to creatures. And just as my Mama did not want to make any other miracle but the one of giving Her Jesus to creatures, the same for you: the miracle which the Divine Will wants you to make is that of giving my Will to creatures, and of making It known in order to let It reign. With this miracle you will do more than anything; you will place the salvation, the sanctity, the nobility of creatures in safety, and will also banish their corporal maladies, caused by the fact that my Divine Will does not reign. Not only this, but you will place a Divine Will in safety in the midst of creatures, and will give back to It all the glory and the honor which human ingratitude has taken away from It. This is why I did not allow that you would make the miracle of healing him; but you made for him the great miracle of letting him know my Will, and he left the earth with the possession of It. And now he enjoys, in the sea of light of the Divine Will – and this is more than anything.”

June 8, 1927

For one who does the Divine Will all times and places are her own. How she takes eternity in her power. How God loses nothing, because He is perfect in loving.

I was following the Divine Will in Its acts, in everything It had done in the order of the whole Creation, from the beginning of the world up to the present. But while I was doing this, I thought to myself: ‘What is past is not in my power, therefore it seems a waste of time to me to go on tracing what has passed.’ At that moment, my sweet Jesus moved in my interior, telling me: “My daughter, for one who does my Will and lives in It, all times and all places are hers. My Supreme Will loses nothing of what It does, and with Its own unique power, It does the act and It preserves it within Itself, intact and beautiful, just as It did it. So, one who lives in my Supreme Will finds in It the order of all Its acts, as if It were doing them at that very instant; and the soul, uniting herself with It, does what my Volition is doing.

This is all the delight, the satisfaction, the glory of my Will – that while Its acts are eternal, the littleness of the creature who lives in It takes eternity in her power, and finding the acts of her Creator as though in act, she repeats with Him, she loves, she glorifies the endlessness of the acts of the One who created her, and so a contest of works, a contest of love and of glory is formed between them. Therefore, the times of Creation are at her disposal, as well as the place of the terrestrial Eden; she has the times of my Incarnation, of my Passion, and Bethlehem, Nazareth and Calvary are not far from her. Past, distance, do not exist for her, but everything is present and near. Even more, you must know that my Will gives the unity of everything to the soul, and just as my Will, while being one, does everything, in the same way, the soul who possesses the divine unity encloses within herself the thoughts of all, the words, works, steps and heartbeats of all, as if they were one, in such a way that my Will finds in her all generations and the single acts of each one, just as It finds them within Itself. Oh! how the steps of this chosen creature can be recognized – how sweet is her treading. She goes before her God, but she never goes alone – she carries the treading of the steps of all within her steps. Her voice contains the notes of all human voices, and – oh! what a beautiful harmony she forms in Our Will. Her heartbeat unleashes little

flames for as many creatures as have come out to the existence of life. Oh! how she delights Us – we amuse ourselves together, she is Our dear jewel, the reflection of Our works, the image of Our life. This is why I want my Will to reign in the creature – to fill her with all of Its acts. In fact, when It does not reign, the void of Its acts is formed in her, and – oh! how terrible is the void of a Divine Will in the creature. It is like a dry land, full of rocks, without sun and without water, which is terrifying to look at. And how many there are of these voids in the creature; and when I find one who lives in my Will, I make feast, for I can fill her with all the acts of my Will.”

Then, I was thinking about what is written above, and my Jesus added: “My daughter, Our love is perfect in all Our works, and since it is perfect, We lose nothing of what We do, and therefore Our works serve as triumph, glory and everlasting crown of Our Divine Being, and whatever is done in the perfection of Our perfect love is not subject either to being lost, or to losing its wholeness and beauty. How different is the work of the creature because she lacks the perfect love of Our works. She operates and puts her works out – she has neither the virtue nor the space in order to preserve them within herself, and this is why she loses many of her works; and since they lack the life and the love of the one who has formed them, the human works do not have the virtue of remaining beautiful, intact and ever new, just as they were made.

Therefore, with the soul who lives in Our Divine Will, We delight in showing her all Our acts, which appear as though being all present and in the act of being done. And We say to the soul: ‘Repeat Our act, so that what We do, you may do as well, so as to place the act of the Creator in common with the creature.’ It happens as to someone who possesses many beautiful things, but keeps them under lock and key in separate rooms - no one knows that he has so many things of varied beauty. Now, a second person wins the favor of the first one, he proves to be faithful to him, nor is he capable of moving one comma of his will. He captures the heart of the first one, who feels his heart crack, because his love toward that person leads him with an irresistible force to show him the goods he possesses, and the variety and rarity of so many precious things. Therefore he opens the secret rooms and says to him: ‘I feel divided in love if I do not make you aware of my secrets, if I do not let you see what I possess, so that we may enjoy and possess together.’ Those things seem all new to the second one, because he had never seen things of that kind, but for the first those were ancient things. The same happens for one who comes to live in Our Will: the doors are opened, Our secrets are revealed, she is made aware of all Our most beautiful works. To keep secrets with her, to hide Our acts, would be a weight upon Our Heart, it would be as though keeping her like a stranger. Oh, how this would afflict Us! In fact, true and perfect love admits neither secrets nor separation of works and of goods; on the contrary, what is mine is yours, what I know, you know as well. Even more, you must know that my Will forms the echo of Its works, of Its love, of Its word, in the soul in whom It reigns, in such a way that, on hearing Its echo, the soul repeats the work, the love and the word of the Divine Fiat.”

June 12, 1927

Relations that exist between Creator and creature, between Redeemer and redeemed ones, between Sanctifier and sanctified ones. Who it is that will be able to read the divine characters.

I was following the acts of the Divine Fiat according to my usual way, in order to repair and bind all the relations between Creator and creature, between Redeemer and redeemed ones, between Sanctifier and sanctified ones, broken by the human will; and my beloved Jesus, moving in my interior, told me: “My daughter, one who wants to know all the relations existing between Creator and creature, and to keep their bonds in force, must let my Divine Will reign within herself with absolute dominion. In fact, since the life of my Will is present in all Creation, she will form one single life for all created things, and since the life is one, she will understand their language and the relations existing with her Creator. Each created thing speaks of its Creator, and possesses the legible characters of my Divine Fiat. But do you know who it is that is capable of hearing their voice, of understanding their celestial speaking, and of reading the divine characters which each created thing has imprinted within itself? One who possesses my Will. She has the hearing to be able to listen to their voice, the intelligence to comprehend them, the eyes to read the divine characters which, with so much love, her Creator impressed within each created thing. On the other hand, one who does not let my Will reign, finds herself in the condition of one who is deaf and cannot listen, of one who is a cretin and cannot comprehend, of one who has not studied the variety of languages, and as much as one may speak, he understands nothing.

In the same way, in order to maintain the relations existing between Redeemer and redeemed ones, and to know them, one must study my life. Each of my words, works, steps, heartbeats and pains were all bonds with which I came to bind all the redeemed ones. But who is bound? One who studies my life and tries to imitate Me. As she imitates Me, she remains bound to my words, works, steps, etc., receives their life, and will have the hearing to be able to listen to all my teachings, the mind to comprehend them, and the eyes to read all the characters impressed within Me in coming to redeem the humankind. And if the creature does not do this, the characters of Redemption will be illegible for her; it will be a foreign language for her, and the relations and bonds of Redemption will not be in force. The creature will always be the one who is born blind to all Our goods with which We wanted to enrich her. And one who wants to know and receive all the relations and bonds of sanctity, must love the Sanctifier. The Holy Spirit puts His flames on the way toward one who

truly loves, and binds her with the relations of His sanctity. Without love there is no sanctity, because the bonds of true sanctity are already broken.”

My Jesus kept silent, and I remained all immersed in the Supreme Fiat. Then my beloved Good added: “My daughter, one who lives in my Will drinks light, and just as light is such that, while one sees it and enjoys it, others too can see it and enjoy it, the same for my Will: in giving Itself to the soul as light and investing her completely, It bilocates her whole interior and gives light to each thought of creature; It bilocates her word and gives light to the words of others; It bilocates her works, her steps, and gives light to those of others. Light possesses the true and perfect bilocation, and while it is one, it has the virtue of bilocating for each one who wants to enjoy it and see it. Is the sun not one? And yet, how many see it and enjoy it? Much more so for the Sun of my Will, which the soul drinks, filling herself completely with Its light: though It is one, It has the virtue of bilocating for each act, word, step, etc., and forms the enchantment of Its divine light.”

June 17, 1927

How the Will of God is everything. She sees Father Annibale again, who tells her of his surprises.

I feel my poor mind as though fixed in the center of the Supreme Fiat, and going about around this center, I diffused myself in all of Its acts, embracing everyone and everything in the endlessness of Its light. But while doing this, I thought to myself: ‘Why I am to embrace everyone and everything while being in the Divine Will?’ And my sweet Jesus, moving in my interior, told me: “My daughter, my Will is everything, there is nothing which does not receive life from It, there is not one point at which It is not present, there is not one good effect which does not arise from It – everything is Its own, everything is dependent on It. Therefore, in the soul in whom It reigns, It wants to find everyone and everything that belongs to It, and if It did not find everyone and everything, It would feel divided in Its empire, separated from Its acts – which cannot be. This is why, in feeling the life of the Divine Fiat within yourself, together with It you feel everything and everyone; you feel the life of the sun which gives light, which warms and fecundates, as well as the earth which, in breathing this light, vegetates, clothes itself with plants and flowers, and, holding hands, earth and sun sustain and delight all generations. It is my Will that gives life to the sun, that makes the earth breathe to cheer the whole Creation, making the birds sing, the lambs jump and bleat, and everything that happens in the universe. Do you not want perhaps to feel all that my Will does? Enclosing everything in you, as though in one single center, my Will makes you feel the human heart palpitating, the mind thinking, the hands operating; but while It gives life to all this, since creatures are not all for It, It does not find the return of Its divine acts in the acts of the creature, and It wants from you what they do not do. It wants all of Its acts to be filled by you with the acts of Its very Divine Will. Therefore, your task is great, and it takes highest attention.”

After this, I found myself outside of myself, and while looking for my sweet Jesus I encountered Father Di Francia. He was all cheerful, and he told me: “Do you know how many beautiful surprises I found? I did not think it would be so when I was on earth, though I thought I had done good by publishing the *Hours of the Passion*. But the surprises I found are marvelous, enchanting, of a rarity never before seen: all the words regarding the Passion of Our Lord changed into light, one more beautiful than the other – all braided together; and these lights grow more and more as creatures do the *Hours of the Passion*, so more lights add to the first. But what surprised me the most were the few sayings published by me about the Divine Will: each saying changed into a sun, and these suns, investing all the lights with their rays, form such a surprise of beauty that one remains enraptured, enchanted. You cannot imagine how surprised I was at seeing myself in the midst of these lights and these suns – how content I was; and I thanked our Highest Good, Jesus, who had given me the occasion and the grace to do it. You too, thank Him on my behalf.”

I remained amazed on hearing this, and was doing my prayers in the Divine Fiat, wanting the very Blessed also to take part in them; and my lovable Jesus told me: “My daughter, even if the soul does not place this intention, everyone takes part in whatever is done in my Divine Will – and much more do the Blessed, who live in the unity of It. My Will has Its current everywhere, and with Its unifying strength, It brings to all, as Its own act, whatever the creature does in It. Only, there is this difference: that if the soul who operates in the Divine Will on earth places the intention of giving special glory to those who live in the Celestial Fatherland, the Blessed hear themselves being called from Heaven, in the unity of my Will, by the one who wants to delight them and glorify them more. They look at her with so much love and pleasure, as to extend their protection, all special, upon her. On the other hand, one who does not operate in the unity of my Fiat remains down below, because the strength to ascend up high again is missing; her works possess neither the communicative nor the ascending strength; the currents are closed and are emptied of light. If you knew the difference between one who operates in the unity of my Will and one who operates outside of It, even doing good, you would not do the slightest thing outside of my Will, at the cost of your life.” Then, looking at me with love, into my inmost interior, He added: “My daughter, I have come to see and visit the properties of my love which I deposited in your soul, to see whether everything is in order and intact, just as it was placed by Me.” Then, after He looked at me all over, He disappeared.

June 20, 1927

How God, in creating man, had given him a fertile and beautiful land. The reason why He keeps Luisa alive. How everything that is done in the Divine Will has continuous life.

I was feeling oppressed and all annihilated within myself – good at nothing. So very often the privations of my beloved Jesus render me incapable of anything, and while on one hand I feel them vividly, lacerating my poor soul, on the other hand they render me dazed, petrified, as if I had no more life, or I feel life only to feel myself dying. Oh, God, what pains – they are without mercy and without pity! To live in the nightmare of a pain that brings me an infinite, immense eternal weight – I have no place to go, nor anything to do so as not to feel the enormous weight of this tremendous pain.

So I thought to myself: ‘I am no longer good at anything but to feel all the weight of my great misfortune of being without the One whom it seems to me that everyone else possesses. Only for me was this pain, so harrowing, reserved, of not possessing my Life, my All, my Jesus. Ah! Jesus, come back to the one whom You wounded and left prey to the pain of the wound which You Yourself gave her. And besides, why keep me alive when I am no longer good at doing anything?’ But while I was pouring out my sorrow, my highest Good, Jesus, moved in my interior, and clasping me all to Himself, told me: “My daughter, the earth, created by God as fertile and beautiful, with a most refulgent sun that illuminated it and delighted it, became full of thorns and all stony because of sin; the human will put to flight the Sun of Mine, and thick darkness covered it. And I keep you alive because you must remove all the stones from the earth and render it fertile again. Each act of the human will has been a stone that covered the beautiful earth created by Me; each venial sin has been a thorn, each grave sin has been a poison, and each good done outside of my Will has been like sand scattered over the land which, invading it completely, prevented the vegetation of even the smallest plant or some blade of grass which might sprout from underneath the stones. Now, my daughter, each act of yours done in my Will must remove one stone – and how many acts it takes to remove them all! And by never giving life to your will, you will call back the refulgent rays of the Sun of the Supreme Fiat to shine over these tenebrous lands, and these rays will call the mighty wind of grace which, with empire, will stir all that sand – that is, all that good done neither to do my Will, nor in It, nor out of love for Me, but good done to earn human esteem, glory and interest. Oh! how heavy this apparent good is – more than sand which prevents the vegetation of souls and renders them so sterile as to arouse pity. Then, the Sun of my Will, with Its fecundity, will change the thorns into flowers and fruits, and the wind of my grace will be the counterpoison and will pour life into souls.

So, you must be convinced that I keep you still alive in order to reorder the work of Creation, and just as one human will, by placing itself outside of Mine puts everything in disorder to the point of changing the face of the earth, in the same way, another human will which enters into Mine, and with repeated and incessant acts, must reorder everything and return to Me the sweet enchantment, the harmony, the beauty of the first times of Creation. Don’t you feel within yourself how large your field is? And as though going back to the terrestrial Eden, in which my Divine Will celebrated with the first acts of man and they enjoyed together the fertile and beautiful land It had given him, I call you to bind those first acts and to make you follow all the lands invaded by the human will, so that, embracing all times together, you may help to remove the stones, the thorns, the sand, with which the human will has reduced [those lands to such a state] as to arouse pity.”

So, my poor mind went back to Eden in the Divine Will, to enter into the unity of that one act which can only be found in It, and to descend to the very last times so that my love, my adoration, etc., might extend to all times and places, for all and for each one. But while I was thinking and doing this, I said to myself: ‘How much nonsense I am speaking – in the last times I hope, by the Lord’s grace, to be up there in the Celestial Fatherland; how will I be able to love in time while I am in Eternity?’ And my sweet Jesus, moving in my interior, told me: “My daughter, everything that is done in my Will has continuous life, because everything that is done in It has the love of its Creator as origin, which is not subject to ending – it loved, loves and will love always, nor can anyone interrupt this love. So, one who loves, who adores in my Will, does nothing but follow that eternal love, that perfect adoration of the Divine Persons, which have no beginning and no end. As the soul enters into my Will, she enters into the midst of Our acts and continues to love with Our love and to adore with Our adoration; and she remains bound to Our reciprocal love, to Our Will, which has the virtue of being unceasing in Its acts, and everything that others may do, is nothing other than the continuation of the act done in Our Divine Will. The acts done in It have perennial and continual life. Therefore, your love in the last times will be in nothing dissimilar to that of today; and if others love, they will love in and with your love, because it will be first act, having its origin in God. Therefore, from the Celestial Fatherland you will love in time and in eternity; my Will will keep your love jealously just as It keeps Its own, and wherever It extends and has Its life, It will make you love and adore everywhere. For one who lives in my Will, all of her acts have all the divine acts, Our very way of operating, as their beginning and end. So, the soul does nothing but follow what God does. The Sovereign Queen, who lived perfect life in the Royal Palace of Our Will, had no other love, no other adoration but Our own. All of her acts can be seen as so fused in Ours, that what in Our acts is nature, in Her is grace; and since Her acts did not have their origin in Her will, but in

Ours, by right She has primacy over all the acts of creatures. Therefore, if you love, the Celestial Queen has primacy over your love, and you follow Her love just as you follow Ours, and We and the Great Lady continue to love in your love; and so with anything that you may do in Our Will. So, when you come to the Celestial Fatherland, your love will not depart from the earth, but will continue to love in each creature. Therefore, even from now, my Divine Fiat makes you extend your love to the past, to the present and to the future, to give you the right that your love may extend everywhere and to all times, and it may never cease to love. Here is the great difference between one who lives in my Will and one who lives outside of It.”

June 26, 1927

How all the things of God have equal weight. How everything that God did in Creation is beaded with His love, and this is felt by one who lives in the Divine Will.

I was doing the usual round in the Divine Fiat, and while going around throughout the whole Creation, I thought to myself: ‘How much light and heat must my Creator have, if He released so much of them in creating the sun? Oh! how He must feel Himself burn with His own heat as He contains so much of it.’ But while I was thinking of this, my sweet Jesus moved in my interior and told me: “My daughter, in Our things there is perfect and equal measure of everything. So, as much as is the love, the heat, the light, so much is the freshness, the beauty, the power, the sweetness, etc. One is the weight of everything, and therefore heat is nourished by freshness, and freshness by heat; light is nourished by beauty, and beauty nourishes light, in such a way that one tempers the other. Strength nourishes sweetness, and sweetness strength, and so with all the rest of Our divine things, in such a way that each of them makes Us happy. By themselves, Our qualities would oppress Us, but, together, being in perfect equality, they serve Us as happiness, as joys and as contentments, and they all compete to make Us happy. Heat brings Us the happiness of love, and freshness brings Us the joys of what is beautiful, of what is fresh. Light brings Us the joy of light, and beauty, tempering the vividness of light, brings Us the happiness of what is beautiful, good, holy, immense; it braids all of Our qualities and renders them all beautiful, lovable and admirable for Us. Strength brings Us the happiness of the strong, and sweetness, invading it completely, brings Us the joys mixed with sweetness and strength. And everything that can be seen in Creation is nothing other than outpourings of the abundance of light, of heat, of freshness, beauty and strength which We possess within Ourselves; and these outpourings were released by Us in order to nourish and delight the creatures with Our own outpourings, in such a way as to render them happy; and by dint of nourishing themselves with Our qualities, creatures would become similar to Us, and would be bearers of happiness and of joys to their Creator. How beautiful it was to be, to see them luminous like sun; beautiful, more than flowery field and starry sky; strong like mighty wind; beaded with divine freshness in such a way as to remain always new and fresh, without changing. Our Will would bring them all Our outpourings united together, which are such that one delights the other. But because man withdrew from the Supreme Fiat, he receives Our outpourings as separate from one another, and this is why the heat burns him, the light eclipses him, the cold makes him numb, the wind harms him, and many times it knocks him down and hurls him away. Not seeing in man the facsimile of their Creator nor the bond of union with the Divine Fiat, Our qualities act as separate over him, and he does not receive the happiness which they contain as united. Therefore, with my Will, the creature would have been the happiest being, while, without It, she is the unhappiest.”

Then I continued my flight in the Divine Volition, and hovering over each thought and act of creature, over each plant and flower, and over everything, I impressed my ‘*I love you*’ and I asked for the Kingdom of the Divine Fiat. But while doing this, I thought to myself: ‘What a long story in my poor mind, nor does it seem that I can get out of it – I must keep tracing all times, all places, all human acts, and even plants, flowers and everything, to impress an ‘*I love you*’, an ‘*I adore you*’, an ‘*I bless you*’, a ‘*thank you*’, and to ask Him for His Kingdom.’ But while I was thinking of this, my sweet Jesus, moving again in my interior, told me: “My daughter, do you think you are the one who does this? No, no – it is my Will that keeps tracing all of Its acts which It issued in Creation, beading each of Its acts, thoughts, words, steps, with Its ‘*I love you*’; and this ‘*I love you*’ runs through each act and thought toward each creature. One who is in my Will feels this love of God spread everywhere. His love is hidden even in the plants, in the flowers, and even under the earth, in the roots; and unable to contain it, He rips the earth open, and beads plants and flowers with His ‘*I love you*’, to manifest His ardent love toward the creature. And when my Will reigns in the soul, It wants to continue Its ‘*I love you*’ of Creation, and therefore It calls you to follow Its eternal love; and calling each thought and act, as well as all created elements, Its says and makes you say ‘*I love you*’, and with Its very Will It makes you ask for Its Kingdom, so as to bind It once again in the midst of creatures. What enchantment, my daughter, to see your ‘*I love you*’ united to that of my Will, flowing in each thought and act of creature and asking for my Kingdom; [to see] this ‘*I love you*’ flowing in the might of the wind, extending in the rays of the sun, murmuring in the murmuring of the sea and in the roaring of the waves, impressing itself on each plant, and rising with the most beautiful adoration in the fragrances of the flowers; and, more than trembling voice, saying ‘*I love you*’ in the sweet twinkling and sparkling of the stars - in sum, everywhere. One who does not live in my Divine Will does not hear this language of my eternal love in all of Its acts and in each created thing;

but one who lives in It feels herself being called to love so many times for as many times as her Creator has loved her. All things speak with holy eloquence about my love. How ungrateful she would be, if she did not follow the speaking love of my eternal Fiat.”

June 29, 1927

How God keeps His gaze fixed on our interior. For one who lives in the Divine Will everything becomes Will of God.

I was thinking of how I do nothing great to glorify my beloved Jesus, and He, moving in my interior, told me: “My daughter, I do not look at what you do externally, but I look at whether the fount of your interior is full of my love alone – and so much as to overflow outside in your external acts, in such a way that your external acts too remain all beaded, as though by celestial dew, by the fount of my love which you contain inside. So, my gaze is always fixed on your interior, and if my love, united with my Divine Will, murmurs always within you, you are always beautiful in my eyes – beautiful if you pray, beautiful if you work and suffer, beautiful if you take food, if you speak, if you sleep; you are always beautiful to Me. In each act of yours, whatever it may be, you receive a new shade of beauty from my Will, such as to make you appear more beautiful in my eyes, and my love grows in the fount of your soul, in such a way that your external acts breathe my love, more than air, and emit exhalations so very pleasing to Me, which bring Me so much pleasure as to make Me delight in you.”

Then I continued to think about the Divine Will, and to abandon all of myself in It. And my sweet Jesus added: “My daughter, for one who lives in my Divine Will all things become my Will; in everything she does, touches and sees, she touches, sees and does my Will. If she thinks and lives in my Will, she will feel the sanctity of the intelligence of the Divine Life invest her and flow within her mind. If she speaks, she will feel the sanctity of the Fiat within her word - that Fiat which, if It speaks, creates. If she operates and walks, she will feel the sanctity of the divine works and the steps of the Eternal Fiat flow within her works and steps. If she sleeps also, she will feel within herself the eternal rest of her Creator, and all will compete to bring her my Will: the sun with its light, the wind with its freshness, the fire with its heat, the water with its refreshments, the flower with its fragrance, the bird with its singing and warbling, the food with its flavors, the fruit with its sweetness; in sum, one thing will not wait for another, bringing all the acts that my Will does in each created thing, in such a way that the soul will be like a queen, receiving all the innumerable acts that the Divine Will does in all Creation. That Divine Will which lives and reigns in her will draw all of Its acts, which It exercises in all things; a sweet enchantment will form in the pupil of her eye, in such a way as to discover in all things that Divine Will which runs in so many different ways toward her, to make her become all Will of God.”

After this, I was thinking to myself: ‘How is it that while I am doing or completing my round in the whole Creation to follow the acts of the Supreme Will, I feel a light come out of me, and even if I do not see my beloved Jesus, it always tells me some truths regarding the Divine Fiat.’ And my sweet Jesus, moving in my interior, told me: “My daughter, it happens within you as when a container is full of water or of another liquid: if one puts a piece of bread into it, the water overflows outside and wets the place that surrounds it. Or, it happens as to the sea: the wind makes the waters rise and forms the waves, as if it wanted to make everyone see the waters of the sea. The same happens to you: your entering into the acts of my Will, your going around in It, is more than bread plunged into the container full of water, and more than wind that makes the light of my Will rise, which, in rising, overflows outside of you, and in speaking to you with its language of light, it speaks to you of that very light with which you are filled, wanting to make itself known with its waves of light – who it is, what it can do, and what it wants to do. As you place the wind of your acts into my Will, Its light moves, forms its waves of light to the point of overflowing outside of you, to make known, not only to you, but also to others, its waves of light – that is, its truths.

Everything I have manifested to you about my Will was also told to the Sovereign Queen of Heaven, because She would do nothing but make It rise continuously in order to draw Its manifestations, to know them, love them and possess them as more than Her own life. But they would not overflow outside of Her – they would remain inside of Her, because She did not have the mandate to make my Divine Will known; it was not Her mission, and so She kept them in Her Heart – even the littlest truths, just as the greatest – as precious relics, as sacred deposits, waiting for you who were to have a mission all special, so as to administer to you Her wind also, that you might make the waves of the light of the Divine Will rise, so that, as they would overflow outside of you, She might have Her part in making my Will known.”

July 1, 1927

How, in order to do a great work, great sacrifices are needed.

My adorable Jesus hides more and more, and even when I am writing, I no longer feel His light, as I used to do almost until to now, whispering to me the necessary words about what He wanted me to write. For one word alone that He had spoken to me in the little visit He would make to my soul, then, in the act of writing, He would whisper to me so many of them in my interior – to the point of making His most sweet voice resound on my lips – that I could not manage to write them all. And now, everything is struggle, everything is strain, everything is poverty – poverty of light, of words,

of the necessary terms. My poor eyes become filled with sleep, and I have to make incredible efforts to be able to write a few lines; and these efforts wear me out, they debilitate me so much, that I cannot go on. Oh, how I miss the One who was for me light, word, prompter, dictator, and would give me such vigil, that my eyes would not be able to close for sleep if not when my beloved Jesus would come to take me with Him.

So, given all this, after I had written with incredible struggle, I was thinking to myself that maybe it is no longer Will of God that when blessed Jesus tells me something I should write on paper; and if He does not want it, neither do I want it. But while I was thinking of this, my sweet Jesus came out from within my interior as though to sustain me, for I felt I was dying from the effort I had made in writing a little bit; and He told me: “My daughter, the greater a work is and the more good it must bring to the human family, the many more heroic sacrifices are needed. How many sacrifices, pains, sorrows, and even death, did I not suffer in order to form the work Redeeming creatures? Because the work was great, everything was to be great: sorrows, unheard-of pains, the most infamous humiliations, invincible love, heroic strength and unsurpassed patience. Everything was to be great, because when a work is great, creatures are taken from all sides so that they may receive the good that a great work contains within itself, except for some obstinate and perfidious one who wants to escape by force. On the other hand, when a work is small, great sacrifices are not required, and therefore, with a small work, not all creatures can receive the good of it; in fact, since what is great is missing, some will not find the way, some will lack the ground under their feet, some the light, and some will lack the enrapturing force of a sacrificed and sorrowful love. In sum, few will be those who will be able to receive the good of a small work, because it lacks the life and the substance to be able to give itself to whomever wants to receive it.

Now, my daughter, the work of the Kingdom of the Divine Fiat is the greatest work, and while it holds hands with the work of Redemption, because of the divine glory and the good and sanctity it will bring to creatures it surpasses the very Redemption. This is why great sacrifices, innumerable pains and sorrows, incessant prayers are needed. Therefore, I had to choose a creature who, voluntarily, would accept the long sacrifice of many years, of many different pains; and I will make known to the children of my Kingdom how much this Kingdom of my Will cost you and Me, to make it so that all might enter into It, giving them open ways from all points and in all manners, so as to win them to come: ways of light, ways of pains, ways of all the manifestations and truths I have given; and I will show the incredible effort you made in writing, so that nothing might be missing in order to let them find solid ground and safe ways to draw them with invincible force, and to let them take possession of the Kingdom of the Supreme Fiat.

When the human generations have known all the knowledges about the Divine Will, the great good of my Kingdom, and how the one who impetrated It suffered such long sacrifices, my knowledges and your sacrifices, united together, will be powerful magnets, irresistible spurs, incessant calls, penetrating light, deafening voices which, as they make them deaf to all other things, they will be left with the hearing to listen to the sweet teachings of the Divine Fiat, and to accept a Kingdom which was impetrated for them with so many sacrifices. Therefore, in order to form a great work there is much to do and to suffer - everything is necessary; and what to you seems a pain of no significance, for others it may be a pitiful voice, such that, moved by it, they will recognize themselves as too ungrateful not to accept a good so great, which cost us so much because of them. Therefore, let Me do, and leave Me free to do what I want.”

July 4, 1927

Offering of Communion. How our wills are the accidents in which Jesus is multiplied. How the soul who lives in the Divine Will contains the source of all the Sacraments.

I was doing my thanksgiving for I had received Holy Communion, and I was thinking to myself that I wanted to offer It to all and to each inhabitant of Heaven, to each soul in Purgatory, to all the living who are and will be. And not only to them, but I would like to give my Sacramental Jesus to the starry heavens, to the flowery fields – in sum, to each created thing, in order to give Him the glory and the triumph of all His works. But while I was saying this, I thought to myself: ‘This is my usual nonsense – how can I form so many Jesuses? This is impossible.’ And my beloved Jesus, moving in my interior, told me: “My daughter, just as in the sacramental host there are the little accidents of the bread, and your Jesus hides inside of them, alive and real – and as many Jesuses for as many as are the hosts - in the same way, in the soul there are the accidents of the human will, not subject to being consumed like the accidents of my Sacramental Life, and therefore more fortunate and more solid. And just as the Eucharistic Life multiplies in the hosts, so does my Divine Will multiply my Life in each act of the human will, which, more than accident, lends itself to the multiplication of my Life. As you were making your will flow within Mine and wanted to give Me to each one, so was my Will forming my Life in yours, and from Its light It released my Life, giving Me to each one, and – oh! how happy I felt that the little daughter of my Will was forming so many of my Lives in the accidents of her will, to give Me not only to animate creatures, but to all things created by Me. So, as I was multiplying my Life, I felt I was constituting Myself the King of all: King of the sun, of the sea, King of the flowers, of the stars, of the heavens – in sum, of everything. My daughter, one who lives in my Will possesses within herself the fount of the source of the Sacraments, and can multiply Me as much as she wants and in whatever way she wants.”

Afterwards, I remained doubtful about the last sentence written here above, and my beloved Jesus added: “My daughter, the Sacraments came out of my Will like many little fountains; I issued them from It, keeping in It the source from which each of these fountains continuously receives the goods and the fruits which each of them contains. But they act according to the dispositions of those who receive them; so, because of lack of dispositions on the part of creatures, the fountains of the Sacraments do not produce the great goods they contain. Many times they pour waters, but the creatures are not washed; other times they consecrate them, impressing a divine and indelible character, but in spite of this they do not appear to be sanctified. Another fountain gives birth to the Life of your Jesus continuously; they receive this Life, but neither the effects of it nor the Life of your Jesus can be seen in them. So, each Sacrament has Its sorrow, because they do not see their fruits and the goods they contain in all creatures.

Now, for one who lives in my Will, letting It reign as in Its own Kingdom, since my Divine Will possesses the source of the Sacrament, what is the wonder if one who lives in It possesses the source of all the Sacraments and feels within herself the nature of the Sacraments with all the effects and goods they contain? And as she receives them from the Church, she will feel that it is food which she possesses, but which she takes in order to give complete glory to those Sacraments, whose source she possesses, and to glorify that very Divine Will that instituted them, because in It alone there will be perfect glory for all Our works. This is why I so much long for the Kingdom of the Supreme Fiat – because It alone will give balance to everything; It will give to creatures all the goods It wants, and will receive the glory which they owe It.”

July 10, 1927

Privation of Jesus. How one who lives in the Divine Will is the triumph of God and of the soul.

I was doing the round in the Divine Will, and while my poor mind was going around through all created things impressing my ‘*I love you*’ even on the highest mountains and in the deepest valleys, in the darkest abysses of the earth and in the deepest ocean of the sea – in sum, everywhere; while I was doing this, my poor mind was tortured by the privation of my sweet Jesus, and my poor heart was tormented, because as much as I called Him with my love, I could find Him no more. Oh, God! What pain! I thought to myself: ‘How is it possible that Jesus no longer listens to me? And while I fill Heaven and earth with my ‘*I love you*’s’, none of my ‘*I love you*’s’ aims at Him to wound Him; and as it would make Him feel my wound, my torture, my torment, in feeling my very pains, so as not to feel them He would make up His mind to let Himself be found by the one who so much longs for Him?’ Ah! Jesus, how much it costs me to have known You and not to possess You, to love You and not to be loved back. These are pains that cannot be described – there are no words to express them. At that moment, my dear Jesus moved in my interior, and bursting into tears, sobbing – and His sob was so strong as to resound so penetrating to the ear of my body, that I too cried together with Him – told me: “My daughter, how can you believe that I am far away? How can you think that you are not loved back by your Jesus? Each ‘*I love you*’ of yours was one more wound to my Heart, which made Me say: ‘My daughter, you make your ‘*I love you*’ resound everywhere for Me – from the mountains, from the valleys, from the sea, from the flowery fields, from the sun – from everywhere.’ And though hidden in you, I repeated: ‘I love you, my daughter’. But I felt Myself cut to the quick when you thought that I did not love you back. This cannot be, my daughter; not to love in return is not the nature of your Jesus, nor am I able to do so; and if I am hidden in you without revealing Myself, it is my justice that hides Me and wants to punish the peoples with strong scourges. Oh! how many of them will pour upon the earth - and of all kinds, because they are irritating my justice very much. I hide from you so that it may follow its course.” Having said this, He kept silent and disappeared, and I was left feeling so bad that I could not stop crying.

Then, later on, He came back and told me: “My daughter, the triumph of God is the human will operating in His own. This is His victory – to have that which came out of Him, come back into Himself, into His Will. As the soul operates in It, she extends within the divine boundaries, and her acts take their place in everything that is eternal. It is true that my Will is everywhere – there is not one point that can escape It, but where does It carry out Its power, Its divine operating? In the soul who lives in It. The soul who lives in It gives It the occasion for new works; she allows It to put out the beautiful and the holy which It possesses inside. It happens as it did in Creation: Our Being existed *ab eterno*¹, but nothing could be seen outside of Ourselves before Creation, because all Our operating, Our portents and beatitudes were carried out within Ourselves; but when Our Divine Being wanted to operate outside of Ourselves, Our Will had the occasion to operate, and It issued the whole universe, with such sumptuousness, order and harmony, as to form the amazement of all generations and the triumph and victory of Our Supreme Being. The same with the soul who lives in Our Will: as she operates, she gives It the occasion to form more works worthy of It. Therefore, she is Our continuous triumph and the carrying out of Our works; she keeps the divine attitude up. So, while forming Our triumph and Our victory, at the same time the soul triumphs and conquers the Divine Will. Therefore, both one and the other are seen as victorious: God and the littleness of the creature. Do you think it is trivial that the littleness of the creature sings victory, moves a Divine Will to operate, and conquers It?”

¹ From eternity.

After this, my poor mind continued to go around in the Creation, to bring before the Supreme Majesty all the acts that the Divine Will does in each created thing, and all those which It has done in the Sovereign Queen and in the Most Holy Humanity of Our Lord. Reuniting everything together, I carried them like as many newborn of the Divine Will, all worthy of a God Trice Holy. It seems to me that only the works of the Divine Will can give the most beautiful homages, and worthy of a God. At that moment, my sweet Jesus moved in my interior and told me: “My daughter, how admirable, harmonious, all ordered among themselves, and of rare beauty, are the acts done by my Will. They are Our divine army which, lined up around the Supreme Being, forms Our glory, Our defense, Our happiness without end. What comes out of the Divine Fiat carries the divine seal, and as they come out, more than legitimate children of Ours, they never lose life. If you never give life to your will, you too can be called an act of the Divine Will; and as act of It, you will come to acquire the right over all of Its acts. You will take your place in Our army, you will be Our legitimate daughter and as though a sister to all the acts of Our Will, and therefore, you will have the power to unite them all together, to bring Us the glory, the happiness of all the acts of the Eternal Fiat. What a difference between one who is an act of the Divine Will and one who is not. An act of It can be a sun, a heaven, a sea of eternal love, a beatitude and happiness that never ends. What can one act of my Will not do? My Will is eternal and makes Its acts eternal, It is immense light and all of Its acts have the fullness of light; there is nothing of It which does not invest Its acts. On the other hand, one who is not act of the Divine Will – oh, how dissimilar he is! He cannot take a place in the divine army, he will not be able to give joys and happinesses, his light will be so poor that he will hardly be able to look at himself; his acts, however good, because they are produced by the human will, will be like smoke that the wind disperses, or like flower that withers and dies. What a difference, my daughter, between the two.”

July 16, 1927

How one who lives in the Divine Will possesses perfect balance. How the prayer done in It possesses divine power and universal strength.

I continue to live all abandoned in the Divine Fiat, following Its innumerable acts, and my sweet Jesus, moving in my interior, told me: “My daughter, one who lives in my Will has the wideness, the capacity, to be able to enclose all the acts of God within herself, therefore becoming the depository of the Divine Will. And because of this, God finds in that soul the whole of Himself with all His acts. Therefore, everything – everything is sacred in her, everything is holy, everything is light and beauty; she possesses perfect balance, divine order, and I find in her the glory of my sanctity, of my light, of my rare beauty. I look at her and I find my reflections, my dearest image created by Me, as wanted by Me; and in the excess of my love I keep repeating: “How beautiful you are – my Will has enclosed everything in you. The Creation is a pale image of you; you are more refulgent than the sun, you are more adorned than the heavens, you are more graceful than the flowery fields. You are all beautiful because the power of my Divine Volition invests you, nourishes you – is your life.”

Then, pausing, He added: “My daughter, when the soul prays in my Will, all things and all created beings stand at attention, suspend all things, make everything silent, and while they are all intent on admiring the act done in the Divine Will, all together, they follow the prayer. The power of it calls and imposes itself on everything, in such a way that all do the same thing. If all other prayers were united together in order to compare them with a simple prayer done in my Will, this one surpasses them all, because it possesses a Divine Will, an immense power, an incalculable value. I Myself feel invested by such a prayer, and as I see that it is my Will that prays, I feel Its power which identifies Me with that very prayer. So, if graces are not obtained by means of the prayer done in my Will, which is universal and divine prayer, if divine justice is not placated and scourges continue to pour upon the earth, it means that that is the Will of God, and that instead of letting those graces descend, It makes the effects of the prayer descend into souls; and if one does not obtain much with it, much less will be obtained with other prayers not done in my Will, which contain neither divine power nor universal strength.”

Then, after this, my lovable Jesus came out of my interior, and investing the whole of me, He filled me all with Himself, in such a way that I felt I was all surrounded by Jesus, and inside of Him. Then, in withdrawing, He threw Himself into my arms, leaning His head upon my breast to take rest, and as He was doing this, all created things – the sun, the heavens, the stars, the wind, the sea, the earth – in sum, everything, lined up around Jesus, and laying themselves like a bed under the members of Jesus, they all offered themselves to give Him rest. And my sweet Jesus told me: “My daughter, if you knew all my crafting which I am doing in the interior of your soul, how I watch over each heartbeat of yours, all your affections, your words, your thoughts – in sum, everything, so as to let my Divine Will flow within the whole of you, that It may dominate and form Its Kingdom.... So much so, that after the work I do, very often I take rest in order to enjoy in you the fruit of the rest which only my Will can give Me. How beautiful is the rest It gives Me – all Our works, the things created by Us, compete among themselves to give Me rest, and I feel in you the happiness of my eternal rest, and the joy and happiness of Our works. So, my work in the Kingdom of my Will is safe, my rest is not disturbed by the noise of the human will. Behold then, the living in my Will is the true transmission of the Divine Life to the creature.”

July 21, 1927

Difference between the love of Heaven and that of the earth. How oppression weighs the soul down, while the Divine Will empties her.

I continue my living in the Divine Volition, and since my sweet Jesus often deprives me of His lovable presence, I call the Sovereign Mama to my help, the Angels, the Saints, to help me and lend me their love, their adorations, that I may do from the earth what they do in Heaven, so that, drawn by the very love of Heaven, my Jesus may come to His little exiled one, to the one who so much longs for Him. But, heedless of my hard martyrdom and as though despising my sighs, my yearnings, instead of having pity on me He escapes me, perhaps contenting Himself to look from afar at my terrible state. Ah! maybe if He feels the love of Heaven in me, which He likes so much, He will come and will no longer leave me alone and abandoned for so long. But while I was speaking nonsense in my interior, my sweet Jesus, my dear Life, came out from within me, and clasping me in His arms, told me: “My daughter, I do like the love of Heaven, but that of the earth I like more. That of the earth is always new for Me, it is new gains that I make, new glory. On the other hand, that of Heaven I already possess, no one can take it away from Me – it is all my own thing. But that of the earth I am in the act of acquiring, and many times I lose the new gains I should make, because souls do not always give Me the love and the glory they should give Me.

Now, you must know that when souls die in my grace they are confirmed in the nature of love, in the nature of glory and in the life of the Divine Will. So, in Heaven everything is nature in all the Blessed, therefore they give Me nothing more; rather, I give to them, constantly, that continuous act of joys, of happiness, of beatitudes ever new and without end. This is why I am all eyes over the earth, as though putting all Heaven aside – because Heaven is mine; and I fix on and become all attention for the soul who lives in the exile, who, even though she does not possess the nature of Heaven, wants to give Me the new gains of love, of glory and of adoration. If you knew how your love hovers around within my Will, how it rises between Heaven and earth, investing all created things, and breaching even into Heaven, up to wherever my Divine Will extends, it gives Me the new possession of the love of the creature who has let herself be invested by the power of my Supreme Fiat; and while the possession of love reaches Me, a new one she prepares – that of glory. And as you return to repeat your acts, your acts are always new for Me because, indeed, you did not have them before. Therefore, you are always new in the love, in the glory, in the adoration you give Me, because, echoing in you, my Will communicates to you that new act which It possesses by Its own nature. So, what I do in Heaven, giving to all the Blessed that new act, never interrupted, of joys and of unspeakable contentments, you are destined to give to Me from the earth, in the light and power of my Will. Therefore, be attentive on following Its rapid flight.”

As my beloved Jesus continued to deprive me of Himself, I felt so very oppressed, and I thought to myself how everything was over, and many other things which it seems useless to me to say on paper. And my lovable Jesus, placing His holy hands under my shoulders to as though take me in His arms, told me: “My daughter, how heavy you have become – don’t you know that oppression weighs the soul down, and if I want to take you in my arms I have to make an effort to lift you? On the other hand, my Will empties the weight of nature, and Its light, removing the gloom of what is human, renders her light – light and capable of any sacrifice; and giving her the wings of love, It gives to the soul the first qualities of the Celestial Fatherland, which knows neither oppression nor darkness, but daylight without sunset and joy that never ends. And besides, what would you say if you heard the sun say: ‘Everything is over – I am no longer sun, because my Creator does not constantly add more light for me.’ You, I believe, would answer the sun: ‘I see you always sun, because your Maker has taken nothing away from you of the light He gave you. At the most, if He kept adding light, you would have been stronger and more refulgent in your light.’ So do I answer you: ‘You are always sun, because the Sun of my Will and of the knowledges about It reigns in you as more than light.’ Neither I nor anyone else can snatch from you a single one of the many knowledges which you possess about my Eternal Fiat. And only because I do not constantly add more about It, as if what I have told you were nothing, you say: ‘Everything is over’, as if this Sun were extinguished in you? It takes too much, my daughter, to extinguish this Sun of my Will, nor will you yourself be able to escape Its eternal rays which, invading your soul, eclipse from you everything that does not belong to this Sun. Therefore, follow Its light and wait with patience for new light to come and be added, so as to render the Sun of my Will more refulgent in you.”

July 26, 1927

How the Divine Will has two characters: incessant act and unshakeable firmness. How the human actions serve as straw for the wheat.

I was lamenting because of the privation of my sweet Jesus, and pouring out my intense sorrow, I said to myself: ‘How hard His abandonment is - I feel as though I am under a press, squeezed drop by drop. Oh, Jesus! where are your promises? Where is your love? Where is the triumph of your Divine Will in my poor soul? I feel as though betrayed by You. How bitter my end is. It is not the beginning that one must look at - it is the end that says everything!’ But while I

was pouring myself out, my beloved Good, moving in my interior, told me: “My daughter, my Divine Will has Its triumph in you, and this is why It squeezes you, drop by drop, under Its divine press, so that not even a drop of your will may be left in you. Poor daughter, it is a Divine and unshakeable Will that works you in order to lay Its Kingdom in you, even in your littlest acts. Therefore, patience, do not lose heart. My Divine Will has two characters: unshakeable firmness and incessant act. This is why, when the soul has given herself to It, Its work is incessant. Don’t you feel Its continuous motion within yourself? And when I manifest to you a truth about It, with a mastery which is all Its own and divine, It places Its incessant motion in attitude, and It repeats it continuously within you; and while repeating it, It triumphs, because It does in you what It does within Itself of Its own nature. Is this not, then, the triumph of my Will?”

Then, afterwards, He added: “My daughter, all human actions – working, taking food, sleeping, the pains, the encounters, now of sorrow, now of joy – are nothing other than straw. Now, wheat cannot be formed without the straw; on the contrary, the straw defends the wheat from frost, from the burning rays of the sun, from the waters, from all the intemperances of the air. Like a garment, it covers the wheat and grows with it, and only when it has formed the wheat and given life to it – then does it detach from it; and the poor straw performs and receives this detachment by dint of threshing, after it has served the wheat and given life to it. Such are the human actions: from the littlest to the greatest, they are all straws, and if one lets the wheat of my Will flow within them, they serve in an admirable way to hide and preserve the wheat of my Divine Volition; and the more the straw, the more wheat can one hope to possess. It is an enchantment, my daughter, to see a human action enclosing within itself the most pure wheat and the refulgent gold of my Divine Will. Like straws, it seems that they have primacy over the wheat, and they can boast, saying: ‘It is true that we are straws, but we hide within ourselves a Divine Will which is more than wheat. We remain at Its service and give It the field, that It may be formed in our action.’ On the other hand, if my Will does not flow within them, the human actions remain as straws, worthy of being burned, because they have not formed within them the pure wheat that serves the Celestial Fatherland. Now, just as the straw is detached from the wheat by dint of threshing, in the same way, the human actions are detached from the pure wheat of my Divine Will by means of death which, knocking down what is human, crushes the garment which kept the gold wheat of my Will clothed, and letting it out, it manifests whether it was wheat or straw that the soul possessed. Therefore, it is not the human actions that indicate the value of them, but the will by which they are animated. How many actions, apparently beautiful and holy, will be found as full of mud, if done for the purpose of interest; full of wind, if done for the purpose of esteem and personal glory; full of rot, if done to please creatures; full of smoke, if done out of attachment to what is human. How many things do the straws of the human actions hide; but on the last day of life, when the threshing comes and crushes the straws, it will make known everything they kept hidden inside.”

Afterwards, I continued my abandonment in the Divine Fiat, and my always lovable Jesus, moving in my interior, told me: “My daughter, the human will rendered man like a cracked and collapsing factory, which man had no virtue of being able to repair by himself. The Divine Maker was needed, who had built it with so much love, and who, knowing the secrets of His art, could repair it and make the vital fluid of His divine repairing strength flow into the cracks, so as to render it solid again, just as He had built it. But it is necessary that man draw near the Divine Repairer in order to receive the benefit of His art; that he let himself be handled by Him, and that he no longer let the human will act, the primary cause for his becoming a collapsing factory. Otherwise, in spite of the coming of the Celestial Constructor, man will always be cracked and collapsing factory.”

July 30, 1927

How life is in the incessant motion; how this motion produces the spring. The value of the interior acts.

I was following the Holy Divine Volition, but always with the hard nail of being without my Highest Good, Jesus; and I thought to myself: ‘What good comes to me by following the acts of the Supreme Fiat when I am without the One who issued the whole Creation with a supreme accent of His Volition? To follow His Will and not to see Him, to see His works that speak of Him and not to be clasped in His arms, is an indescribable pain, it is a wound that bleeds continuously.’ But while I was thinking of this, my beloved Jesus moved in my interior and told me: “My daughter, life is in the continuous motion. Everything that comes from God must possess a motion; so, there is not one thing created by Us which does not move. Heavens and earth, sun and sea, they all move with such order and continuous velocity as to never stop. If they did stop, life would cease, and the good they do would also cease. At the most, they would remain like painted pictures, which are unable to do good to anyone. A good, an act, can only be called true good when it has its incessant motion. This is why Our Divine Being is perfect in all Our acts – because It has Its continuous motion, It never ceases to do and to give good; and if It did cease, which cannot be, the life of good would cease.

Now, Our Will, life and perfect echo of Our Divine Being, is incessant motion, and therefore It is perfect good, and a good which can give itself to all. When a good is incessant, all can take it, its continuous motion makes it possess the spring of inexhaustibility. Therefore, one who must live in my Divine Will must possess the echo of my Will and, with incessant motion, follow Its acts and the good that comes to you, which places you in the order of the divine motion, moves you with enchanting rapidity, and goes around together with all created things. Your acts are inexhaustible, and all

can take the good of them, because they come from the spring of the eternal Fiat. And do you think it is trivial to do a good that always springs? And this is the cause for which in creatures one cannot see true and perfect goods – because their virtues are interrupted, and as they lose the incessant motion of a virtue, the life of the good of it already ceases. They lose the taste, the pace, the strength, because they do not possess the incessant motion, and so the life of the virtue is not formed in them, nor that act which always springs, but rather, something superficial and passing. So, how can they give the good of those virtues to all, if they do not possess their life and spring themselves, which are such that, while they give to others, they are never exhausted and lose nothing? Does the sun perhaps lose anything by giving its light to all? Certainly not, because it possesses the spring of light and its motion of giving light is incessant. Therefore, my daughter, in my Divine Will your acts, your prayers, your asking for Its Kingdom, must have the incessant motion to be able to impetrate for all that the Divine Fiat be known and loved by all.”

Then, after this, I was following the Most Holy and adorable Divine Will in my interior, and my sweet Jesus added: “My daughter, the interior acts of a soul who does the Will of God are free from any evil and shadow of defect. God alone is witness of an interior act, and while no one points at her, no one looks at her, no one speaks of her, God, as witness of the work of the creature, there where no one is given to penetrate, in the interior of the creature, points at her, looks at her, and speaks to the whole of Heaven, and many times also to the earth, of the great portents of the interior work of this creature. To be pointed at, to be looked at by God, to make Him speak of a creature, is the greatest act and honor that she can receive, and cannot be excluded from the great works which God will accomplish through her. The interior acts are wounds, darts, arrows to the divine bosom, they are celestial messengers which are released from the creature and fly to her Creator, bringing the mark of glory, of love and of pleasing only the One who has created her. In fact, who sees, who listens to, who appreciates all the things you do in your interior? No one. I alone am witness of them, listen to them, appreciate them. This is why in Our greatest works We choose souls who show nothing great and marvelous on the outside, but interior souls, who are unblemished either by human views, or by the clamorous noise, the glory, the self-esteem which the external works bring. In fact, in Redemption We choose a simple Virgin, without external splendors, but She had Her interior speaking, and was able to say so much, one on one with Her Creator, as to conquer Him and obtain Redemption. Now, We have done the same for the Kingdom of the Divine Fiat: We have chosen another one, all interior, who will say much, and will pray God to concede the longed for Kingdom. The external acts, also good and holy, cannot please Me like the interior acts, because the external ones are almost always impregnated with the air of self-glory, with human esteem, and sometimes times also with blame. And a poor heart feels within itself the effects of the praises or of the blame, after it has made sacrifices, and what is human enters the field and invests the acts of the creature with its tenebrous air, and therefore they do reach Me as pure as they should be. On the other hand, an interior act is neither blamed nor praised by anyone, and what is human has no way in. Since she does not feel watched by anyone, to the soul herself it seems that she does nothing great, and therefore her acts are all impregnated with celestial air. Therefore, be attentive, and let your interior always go around in my Will.”

August 4, 1927

There is no greater happiness than a king who serves his queen, and a queen who serves her king. When the Divine Will reigns, It is like the beating of the heart. Example of father and son.

I was feeling highly afflicted because of the usual privations of my beloved Jesus; but as usual as this pain is, it becomes more intense and ever more harsh, to the point of rendering me petrified. Now, while I was as though immersed in the sea of this pain, I was given a refreshment, and in that ice-cold water I looked at the Will of the One who kept me tortured, and yet loved me, as He had prepared that refreshment. And as I was bringing it to my lips, Jesus moved in my interior in the act of stretching out His hand in order to sustain the glass, to help me Himself to drink, saying: “I am serving my queen – she serves Me, who am her King, and I serve her, who is my queen. In fact, one does my Will and lives in It is always ready to do what I want, therefore she serves her King faithfully and in an admirable way; and since my Will is in her, I serve my own Will which rendered her queen.” On hearing this, I burst into tears of unspeakable tenderness, and I thought to myself: ‘Queen! queen! And He leaves me so alone and abandoned to the point of letting me reach the extremes? And then He comes up with something new to leave me for even longer. Ah! Jesus! Jesus! Do You want to make fun of me?’

But while I was pouring out my sorrow, He moved again in my interior, and added: “My daughter, I am not making fun of you. On the contrary, I tell you that there is no greater happiness than when the king serves the queen, and the queen the king. And if the queen were to be infirm, if she saw herself being served by the king, sustained in his arms, being fed the food by his hands - for there is nothing that the king does not do for her, allowing no servant to come close and serve his queen - the infirmity would change into happiness for the infirm queen; and in seeing herself being touched, served, sustained, watched over by the king, she feels as though his love were giving life back to her. If this happens in the natural order – that a king is happier to be served by the queen, a father by his daughter, while the daughter was served by her father or by her mama; and this, because the king, the father, the daughter, have love as the first act in the service

they offer, and would want to give their lives with their services; and this is why they are made happy in their pains, which does not happen with servants, and this is why the service of servants is always harsh – much more so in the supernatural order: one who lives in my Will is my queen, and her first act is love, and in all the acts she does, she gives Me her life. Oh! how happy I feel in her acts – because those are the acts of my very Will that serve Me. And in seeing you infirm because of Me, I feel happy to serve you in the very things created by Me, wanting to give you my very life in each one of them; and in giving it to you, I feel my happiness being doubled, because I feel my life in the one who possesses my Will, which made her a queen to Me. Not so when the things created by Me serve one who does not do my Will: these are servants, because they do not possess a royal Will, and – oh! how hard it is for Me to serve servants. If a king serves his queen, he does not degrade himself, on the contrary, he acquires glory and heroism; but having to serve servants – what sorrow and humiliation!”

After this, I was following the acts in the Divine Volition, and I thought to myself: ‘What an impression have the privations of my sweet Jesus caused on my poor soul – I no longer feel those fervors so ardent of before, but everything is coldness. Oh, God! what a double-edged knife is your privation. On one hand it cuts, on the other it kills, and with its cuts it removes and destroys everything, and leaves such nakedness, even of the holiest things, that one can just barely live, and only to fulfill the Supreme Volition.’ But while I was thinking of this, my beloved Jesus moved in my interior, telling me: “My daughter, yet, everything you used to feel before in your interior entered into the order of ordinary grace. Fervors, sensibilities, are ordinary grace, which I give to all according to their dispositions, and which are subject to interruptions – to now rising and now dying, and therefore they constitute neither life nor solidity of sanctity. On the other hand, in my Will I have invested you with extraordinary grace, which is firmness in good and incessant act – virtues which are exclusively divine. Do you think that your continuous round in the works of your Creator is something trivial or ordinary?; as well as the firmness of your will in Mine, only to follow the acts of my Eternal Will? In the face of my Will, fervors, sensibilities, have nothing to do with It; they are like little lights before the great sun, which have no reason to exist; and if they do exist, it is for doing nothing. My Will absorbs everything and makes the soul become all of God, who wants to make of her another Sun. One who is Sun wants everyone to become sun. It would not be something worthy of It to form little lights – It would go out of Its nature. And you are there crying over the little lights and do not think that a Sun invests you, giving you firmness and unshakeability. More so, since when my Will reigns in the soul, It is like the beating of the heart, which has the primary act of life in all the members; It is like life, motion, strength, heat – everything comes from the heartbeat. If the heartbeat ceases, life, motion and everything else cease.

Now, as my Will beats in the soul, It beats and gives Divine Life, It beats and gives Its incessant motion, Its strength which is never exhausted; It beats and gives Its inextinguishable light. How beautiful it is to see the continuous beating of my Will in the creature. It is the greatest miracle that exists between Heaven and earth, it is the perfect order between Creator and creature. With the soul in whom the heartbeat of my Will reigns, I act like a Father who keeps his son always with himself; he communicates his ways to him, he feeds him his words, he would want to palpitate in his son in order to give him his intelligence, his life; and when he is sure that his son is another him and can do what he knows how to do, he says to him: ‘My son, go out into the field of life and do what your father has done until now. Work, take care of our businesses, take upon yourself the whole commitment of the family. You will be the repetition of my life and I will rest; I will accompany with my heartbeat, that you may feel within yourself the life of your father and may carry it out faithfully, as I wait for you in my rest, to enjoy together the fruits of your toils.’

More than as Father do I act with the soul in whom my Will reigns. Rather, a father cannot give his heartbeat to his son, while I give it to her - I keep her always together with Me, I teach her my divine ways, I communicate to her my secrets, my strength; and when I am sure, I fling her into the field of the life of my Will, that she may take on the whole commitment of the human family, and I say to her: ‘My daughter, let Me rest, I entrust everything to you; but in my rest I will wait for you often, to enjoy the fruit of the work you do in the Kingdom of my Will.’ Don’t you want, then, that your Father, your Jesus, may rest while you work in my place, but always with my heartbeat?” And I: ‘My Jesus, but You almost no longer tell me anything, and not only does it seem to me that I have to work alone without You, but I miss your word that lays for me the way which I must cover in the Kingdom of your Will.’ And Jesus added: “My daughter, my word is life, and when I speak I must see whether this life can have life in the creatures. If it is not so, I do not expose a Divine Life of Mine if there is no one to receive it; and it is enough for Me to see even one single creature disposed, to release this Divine Life from Myself, within my word. This is why many times I do not speak – because I do not see anyone disposed to live the life of my word; more so, since with you I have no need of words to make Myself understood – it is enough to look at each other in order to understand each other; isn’t it true? You understand Me and I understand you.”

August 9, 1927

How Creation and Redemption are divine territories given to creatures. The love of Jesus in making her sleep. How light and heat are inseparable from each other.

I was following the Divine Will in Its acts, and my beloved Jesus followed me with His gaze to see whether I would visit all of His works; and He told me: “My daughter, I am watching to see whether you visit all my territories. You must know that Creation is a territory of mine; Redemption is added territories; even more, my childhood, my tears and baby wailings, my prayers, my works, my steps, my hidden and public life, are as many apartments of mine which I formed within my territories. There is not one thing I did and pain I suffered, which I did not use to expand the boundaries of the divine territories in order to give them to creatures. Now, every day I look at whether at least the little daughter of my Will visits all my territories and enters each of my apartments; and when I see you begin your round to visit the sun, the stars, the heavens, the sea and all created things, I feel that my territories, which with so much love I formed and gave to creatures, are not abandoned - there is at least one who visits them; and if she visits them, it means that she loves them and has accepted the gift. And I anxiously wait for you to continue your visits in Bethlehem, the place in which I was born, and visit my tears, my pains, my steps, my works, the miracles I performed, the Sacraments I instituted, my Passion, my Cross – in sum, everything. And I make you aware if anything escapes you, that you make your little visit, be it even in passing; and – oh! how content I am that my apartments are all being visited. My daughter, what a sorrow it is to give and not to be recognized, to give and have no one who takes the good one wants to give. And do you know what I do? When I see you, all by yourself, going around throughout all my territories and visiting my apartments, I give you all the goods which are in them, in such a way that, what I should give to others, I centralize in you. So, I give you everything and you give Me everything. In fact, in order to be able to give everything to the soul, I must find everything in her, and in order for her to be able to give Me everything, she must possess everything. One who has everything, has the capacity of being able to give Me everything and to receive everything.”

Afterwards, I was feeling such profound sleepiness as to be unable even to write, and I thought to myself: ‘Why this sleepiness, when vigil has almost always been nature in me?’ And my beloved Jesus, moving in my interior, told me: “My daughter, just as a doctor makes the poor patient who has to undergo surgery fall asleep, so as not to let him feel all the harshness of the pain of the cuts he has to make on the poor infirm one, in the same way, I, Celestial Doctor, who loves you so much, in order not to let you feel the continuous press of my privation, its repeated blows, the harshness of its painful cuts, make you fall asleep, so that, in breaking your martyrdom, sleep may give you a little bit of respite from a pain so intense. But while you sleep, your Jesus sustains you in His arms, and I continue my work in your soul. And not only this, but I make you sleep because my justice, too irritated by the offenses of creatures, may do its course in striking the creatures, and, by sleeping, you may not only leave it free in its course, but may be spared the sorrow of seeing its just blows over the ungrateful world. Oh! if you could see how your Jesus embraces you delicately so as not to let you feel the touch of my embraces; how I kiss you so very softly, that you may not feel the touch of my lips; how I keep repeating, so very quietly: ‘My poor daughter, my poor daughter, what a hard martyrdom you are in’, so that the sound of my voice may not wake you up; and how, without clamor of voices and motions, I continue the work of the Kingdom of my Divine Fiat in your soul – you would not say any more that I no longer love you as before; on the contrary, you would say to Me: ‘Oh! how so very much does Jesus love Me. And if He makes me fall asleep, it is so that I may not suffer more’.”

After this, I was following the Divine Volition, and my sweet Jesus added: “My daughter, in order to form a greater light, it takes more heat. Light and heat are inseparable from each other. If there is light, there must be heat, because the nature of light is heat, and the nature of heat is light. However, if one wants great light, it takes much heat; they are both equal forces, and together they form their life. Now, one who does my Will and lives in It receives the life of light and of heat from her Creator; and as the soul thinks about my Divine Will, she forms the heat; as she speaks about It, she adds more heat; as she operates in order to fulfill It, she doubles the heat; as she walks on Its ways, she multiplies the heat – and the light becomes brighter, stronger, and extends and expands more. So, there is not one part of her being which does not spread rays of vivifying light; more so, since she possesses the source of the life of light, which is my Supreme Fiat. From this you will be able to comprehend how creatures possess as much light and heat for as much contact as they have with my Will and for as much as they try to fulfill It in their actions. And if it is not so, even if one sees them doing good, it is a good without life, without light and without heat; it is superficial virtues which form a painted light and heat, and which, when touched, are found cold and without the good of a vivifying light that gives life. And many times the works without my Divine Will, on the occasions, reveal how they were nourished by passions and vices which were colored by that apparent good.”

Then He kept silent, and I tried to abandon all of myself in His Will in order to follow It; and my Highest Good, Jesus, continued saying: “My daughter, in creating man, Our Divinity bound him completely to Us. So, his memory, intellect and will were bonds of union; his eyes, mouth, hearing, heart, hands and feet, were bonds; and if the creature lives in my Will, as she places each of these bonds in attitude, she receives the attitude of the Divine Life. So, she is formed and develops like a little plant which, while possessing the fecundity of its earth, full of vital humors, watered with pure and abundant water, is all exposed to the beneficial rays of the sun, receiving its continuous life. Oh! how well it grows, how enjoyable are its fruits, how sought for, loved and appreciated. In the same way, the soul, by receiving the continuous Life of God by means of all these bonds which, more than solar rays, communicate themselves over each part

of her being, is preserved as fecund earth, full of vital and divine humors which, more than blood, flow within her. How well she grows – she is the beloved, the one who is sought for by Heaven and earth. Her life, her works, her words, more than fruits, are enjoyable for all. God Himself takes pleasure in enjoying fruits so precious. Therefore, how can you fear that I may leave you if you are bound to Me with so many bonds, from which you receive continuous life?”

August 12, 1927

How incessant prayer conquers God. Uproaring of nature. The three little fountains. Preparations for world wars.

I felt myself in the terrible nightmare of His privation. I was oppressed, I agonized, I felt so ill that I could take no more. And my adorable Jesus, after having pressed me well under a press so painful, having compassion for my extreme affliction, clasped me tightly in His arms, telling me: “Poor daughter, how you suffer. Courage, I do not want you to reduce yourself to these extremes - you oppress yourself too much. Yet, you should be consoled, your interior is a continuous speaking before the Divine Majesty, and a continuous act. And a speaking ever unceasing before God, wanting the Kingdom of my Divine Fiat, brings with itself the certainty of victory. So, either you have won or you are about to win. A continuous doing and speaking acquires the nature of a winning power before God, and it is as if God would lose the resisting strength, while the soul acquires the winning strength. An exchange takes place: God is disarmed and the soul is armed with divine weapons, but the Supreme Being is not given to being able to resist. Does that asking Me continuously for the Kingdom of my Eternal Will seem trivial to you? - going around through the whole Creation, and, over and over again, in all the acts I did in Redemption, as well as in the seas of the acts of love and of sorrow of the Sovereign Queen of Heaven, to ask for my Kingdom? You seek nothing for yourself, and you go round and round, asking over and over again that my Divine Will be known, and that It dominate and reign. Not a shadow of what is human enters into this, nor any personal interest; it is the holiest and most divine prayer and act; it is prayer of Heaven, not of the earth, and therefore the purest, the most beautiful, the invincible one, which encloses only the interest of the divine glory. Until now no one has prayed Me with such insistence. My Mama did pray Me with such insistence for the sake of Redemption, and She was victorious; but for the Kingdom of my Will – no one until now with such insistence as to conquer a God. Therefore, your insistence says much; the very uproaring of all nature says much. In these times, all the elements, uproaring, are bearers of goods, and this is necessary to reorder my Kingdom. It is the greatest thing, and it takes the uproaring in order to purify the earth. Therefore, I do not want you to oppress yourself too much, but rather – keep on with your continuous flight, with your insistence, so as to acquire the complete strength to win the Kingdom of the Supreme Fiat.”

So I continued praying, and I felt a hand being placed on my head, and from this hand three little fountains came out; one of them emitted water, another fire, and the other one blood, which inundated the earth, and people, cities and kingdoms were swept away. It was horrifying to see the evils that will come, and I prayed my beloved Jesus to placate Himself, asking Him for some sufferings so that the peoples might be spared. And Jesus told me: “My daughter, water, fire and blood will unite together and will make justice. All the nations are taking up arms to make war, and this irritates divine justice more, and disposes the elements to take revenge against them. Therefore, the earth will pour out fire, the air will send fountains of waters, and the wars will form fountains of human blood, in which many will disappear, and cities and regions will be destroyed. What wickedness – after so many evils of a war they have gone through, they are preparing another one, more terrible, and they are trying to move almost the entire world, as if it were one single man. Does this not say that sin has entered deep into their bones, to the point of transforming their very nature into sin?”

Oh! how ill I felt in hearing this, and I prayed Jesus to put justice aside, letting mercy enter the field; and if He wanted a victim, I was ready, as long as the people would be spared. ‘...And if You do not want to concede this to me, take me away from the earth, for I can no longer stay here. Your privations give me continuous death, the scourges torture me; and then, how can I live when I cannot spare our brothers the pains through my pains? Jesus! Jesus! Pity on me, pity on all – placate Yourself and make your little daughter content.’ At that moment, I don’t know how, I felt myself being invested by pains which I had not felt for some time. I am unable to say what I went through; and this gives me hope that the grave evils may be held back at least in part.

August 15, 1927

How all created things possess the unity of the Divine Will. Difference between the test of Adam and that of Abraham.

I was going around through the whole Creation according to my usual way, to unite myself to the acts of the Supreme Will, which It exercises in It; and my always lovable Jesus, moving in my interior, told me: “My daughter, all created things possess the unity of my Divine Fiat. While It is divided into many acts, these acts are bound together and inseparable from one another in the unity of the same Divine Will. Look at the sun: its light is an act distinct from the other created things, but its light binds all; it invests the earth and binds it with its light, and the earth binds itself to it, drinks in large gulps from the fount of light, receives its effects, its heat, its ardent kisses, and forms one single act with the sun. The light invests the air and becomes inseparable from it; it invests the water, and the water plunges into the

light, and they bind themselves to each other in their unity. In sum, since one is the Will that dominates them, all created things are so bound among themselves as to become inseparable, and one could not be without the other. Now, the soul who lives in my Divine Fiat possesses the unity of It, and therefore she is inseparable from all the acts which the unity of my Will issues. The unity of It binds her to God, and she gives Me the glory of the divine works; it binds her to the Angels and to the Saints, and she gives Me the angelic glory and that of the Saints; it binds her to all Creation, and she gives Me the glory of the heavens, of the sun, of the sea – in sum, of everything in which my Will operates; she is inseparable from it and forms her unity with it. Therefore, only one who lives in my Will can give Me the love, the glory of all Creation, and of all Redemption; there is not one act of It from which the soul is separated. The other creatures might say it with words, but only one who lives in my Volition possesses the deeds.”

Then I continued my round in the Supreme Volition, and since I had first offered the first acts of Adam when he possessed the unity with the Supreme Will, so that I too might unite myself to those perfect acts which he did at the beginning of Creation, and then I had moved on to unite myself with the heroism of Abraham, I thought to myself: ‘What divine wisdom! Of Adam it is only said that he was the first man created by God, that he sinned and cast the human family into the maze of all evils; and then nothing else is said about him in the many years he lived. Could Our Lord not return to make some other test and ask of him some other sacrifice in order to test his faithfulness? And while Adam is put into oblivion, He calls Abraham, and after testing him and finding him faithful, He puts him on display, makes him the head of the generations, and he is spoken about with so much glory and honor.’ Now, while I was thinking of this, my sweet Jesus moved in my interior and told me: “My daughter, these are the dispositions of my infinite Wisdom. It is my usual way that when I ask of the creature a small sacrifice for her good and, ungrateful, she denies it to Me, I no longer want to trust her, I dismiss my designs to raise her to great things, and I leave her like a creature put into oblivion, which no one points to because of either great works or heroism, whether for God, for herself or for the peoples. Then, you must distinguish what I wanted from Adam – the little sacrifice of depriving himself of a fruit – and it was not granted to Me. How could I trust him and ask of him a greater sacrifice? On the other hand, I did not ask of Abraham a fruit as sacrifice, but first I asked him to go into a foreign land in which he was not born - and he promptly obeyed Me; and then I wanted to trust him more, I lavished grace upon him, and I asked of him the sacrifice of his only son, whom he loved more than himself – and he promptly sacrificed him to Me. From this I knew he was up to it, and I could trust him - I could entrust everything to him. It can be said that he was the first repairer to whom the scepter of the future Messiah was entrusted, and therefore I raised him to head of the generations, to God’s great honor, as well as his own and of the peoples.

The same happens in all creatures. It is my usual way to ask for small sacrifices – depriving oneself of a pleasure, of a desire, of a small interest, of a vanity, or detaching oneself from something which seems to do one no harm. These small tests serve as little supports on which to place the great capital of my grace in order to dispose them to accept greater sacrifices. And when the soul is faithful to Me in the small tests, then I abound in grace and ask for greater sacrifices, so as to be able to abound yet more in giving, and I make of her a portent of sanctity. How many sanctities begin from a small sacrifice; and how many, after denying Me a small sacrifice, as it seemed to them that it was something of no importance, have remained scrawny in good, cretinous in comprehending it, weak in walking on the way that leads to Heaven. Poor ones, they can be seen crawling and licking the earth in a way that arouses pity. Therefore, my daughter, it takes greater attention to small sacrifices than to great ones, because the small ones are the strength of the great, dispose God to give grace, and the soul to receive it.”

August 17, 1927

Everything which is done in the Divine Will becomes universal property. What it means to go around in the divine works.

My living in the Divine Will is continuous, and while I was following Its innumerable acts, my sweet Jesus, moving in my interior, told me: “My daughter, everything which the creature does in my Divine Will is universal property. In fact, since my Will is property of God, everything which is done in the Divine Fiat becomes divine property. And since the Supreme Being, by nature, by right, by creative power, as the Creator of all things, is the only universal Owner of everything, everything that the soul does in my Will acquires universal rights, and everything that is rendered universal becomes property of all. So, everyone can take that which is rendered universal. More so, since in giving themselves to all, the universal properties of God never decrease; they give and they lose nothing. Does the sun perhaps lose anything by giving its light to all? Or, do creatures enjoy its light less because all of them receive it? The sun loses nothing, and creatures enjoy its light just as much, whether there were one creature alone, or it is all of them who receive it. Does God perhaps lose anything because He gives Himself to All? Or, do creatures receive less because He is the God of all? Not at all – neither One nor the other lose anything. Now, what glory, what honor does the soul who lives in my Will and operates in It not give Me, as she lays her acts within the universal properties of God, in such a way that, more than sun, all can take the goods of her acts? And what glory is it not for her, as, more than sun, she invests all, and with her light goes around all to feed them her light, her acts, her love?”

At that moment I saw as if beloved Jesus were setting off to leave me, and I cried out loudly: ‘Jesus, what are You doing? Do not leave me, for I don’t know how to live without You!’ And Jesus, turning to me, told me: “My daughter, can I leave my Divine Will, my acts, my possessions? I cannot. Therefore, do not fear for I do not leave you.” And I: ‘Yet, my Love, You leave me. How many times I go round and round throughout the whole Creation and I do not find You. Then I continue my round through all your works of Redemption, hoping to find the One whom I love, but in vain. I reach even into the seas of the acts of the Sovereign Queen, thinking that You may be there with our Mama, but – no, my searches end up in the sorrow of not finding You; so much so, that the thought comes to me of not going around in all your works when I do not find the One who gives me life and is everything to me.’ And Jesus, interrupting my speaking, added: “My daughter, if you do not do your complete round in all Our works and in those of the Queen of Heaven... do you know what it means to go around in the Creation and in everything that belongs to Us? It means to love, to appreciate, to possess Our works, and I would not feel fully happy if I saw that the little daughter of my Will does not possess what I possess, and is not aware of, nor enjoys all my riches. I would find many voids in you, which are not in Me – voids of complete love, voids of light, voids of full knowledges of the works of your Creator. So, your happiness would not be full, and not finding the fullness of everything in you, I would feel your voids and your halved happiness. In the same way, if our Queen Mama saw that you do not possess Her seas of graces, She would feel that Her little daughter is not fully rich, nor happy. My daughter, to have one single Divine Will as life and not to possess the same things cannot be. Wherever It reigns, the Divine Will wants to possess everything that belongs to It - It does not want disparity. Therefore, you must possess within yourself what It possesses in Me and in the Virgin Queen, and your going around in all Its works serves as confirmation of Its reigning in you. And besides, don’t you yourself know how many things you learn in going around in all the works of my Supreme Fiat? And as many things as It manifests to you, so many possessions does It give you. If one who lives in Our Will did not possess all Our goods, it would happen as to a father who is rich and happy, while his son does not enjoy all his riches and is not happy like him. Would this father not feel the fullness of his happiness break because of his son? This will be the basis, the substance, the beautiful characteristic of the Kingdom of my Divine Fiat: one the Will, one the love, one the happiness, one the glory between Creator and creature.”

August 21, 1927

How Jesus wants to end it with the world. The power of what is done in the Divine Will in order to placate divine justice.

As I was in my usual state, my adorable Jesus came all in a hurry, and throwing His arms around my neck, He clasped me so very tightly, telling me: “My daughter, I end it with the world – I can take no more. The offenses, the pains they give Me are too many, therefore it is necessary that I destroy them.” I trembled in hearing this, and I said to Him: ‘My Love and my Life, of course You suffer very much and can take no more – because You want to suffer alone. But if You shared your pains with me, You would suffer less and would not reach the point of no longer being able to bear the poor creatures. Therefore, let me take part in your pains, let us share them together, and You will see how You will be able to bear them still. Hurry, do not suffer alone any longer – try, O Jesus. You are right, You suffer very much, and this is why I pray You – let us share them together, and placate Yourself.’

Then, after much insistence, my sweet Jesus let me suffer – but those were the shadows of His pains; and yet, I felt as though being destroyed, crushed. But I am unable to say what I suffered, and besides, about certain things it is better to keep silent. Then, as though tired of His long suffering, Jesus hid within me in order to find some relief, and I felt myself being invested completely by Jesus. I saw the eyes of Jesus everywhere within me, and He told me that those eyes were tired of looking at the earth, and He was looking for shelter. The light of the eyes of Jesus fixed on various points of the earth, and the evils committed in those places were so many that that light incited Him to destroy them. I prayed Him to spare them, placing His blood, His pains, His life, His eternal Will before Him; and Jesus, all goodness, told me: “My daughter, the power of the prayers, of the acts, of the pains suffered in my Will is unreachable. While you were praying and suffering, my blood, my steps, my works were praying, my pains were being multiplied and repeated. So, all that is done in It gives Me the occasion to repeat again what I did while being on earth. And this is the greatest act in order to placate divine justice.”

Then, continuing my round in the Divine Volition, and not finding my sweet Jesus, I was lamenting within myself, and saying to myself: ‘How can it be that Jesus no longer comes so often as before, and while He tells the wonders of His Will and where one who lives in It can reach, instead of coming more often, He comes with more delay?’ Now, while I was thinking of this, my beloved Jesus moved in my interior and told me: “My daughter, my Humanity hides within you, and I give place and large field to my Divine Will to let It operate freely, and to let It form Its Kingdom. There was once the free time in which my Humanity had Its field of action in you, and therefore It was always with you and by you; and my Divine Will let Me do it, so that I might prepare you to receive the field of action made more extensive by the interminable Fiat. And so I must let It do it; more so, since It does not prevent Me from remaining with you, because we are inseparable; and while being with you, I delight in binding your soul like a tiny little bird with the

thread of light of my Will, and I make you fly in the immensity of It, flinging you into Its innumerable acts, keeping in my hands the thread that holds you bound. And you, wandering away within Its acts, lose sight of Me, while I am waiting for you to follow all the acts of my Divine Will to then pull the thread behind you. Before, you would not follow all of Its acts; you would follow the small circle of the acts of my Humanity, which is small in comparison to the acts of my Divine Volition; and this is why each act and pain of yours would make you encounter your Jesus, and I was all intent on making you copy my Humanity. Therefore, it was necessary that I keep the brush in my hand in order to form my image in you, to dispose the canvas of your soul to receive the vivid colors, dipped in the light of my Divine Fiat. That which was necessary before is not necessary now; however, this does not mean that I am not with you. We live together within the eclipse formed by the light of an eternal Will, and Its light is so great as to eclipse us and make us to lose each other. But if the light is dimmed, I can see you and you can see Me, and we find each other as if we had never been separated.”

August 25, 1927

Relations between the branches and the vine. The soul, depository of the Divine Will.

While I was praying, I found myself outside of myself, and with my sweet Jesus in my arms. Clasp Him tightly to my heart, I said to Him: ‘Tell me, my Love, what are the relations between You and me?’ And Jesus, all goodness, told me: “My daughter, do you want to know? The relations that pass between you and Me are like the relations that pass between the branches and the vine. The vine forms the branches, and they receive the vital humor from the vine in order to vegetate, to clothe themselves with leaves and with grapes. So, there is such union between the vine and the branches, that the branches can neither be formed nor have life without the vine, and the vine would make no impression nor display of itself, nor would it give any fruit without the branches. Therefore, there are such relations between the two of them, such bonds of union, that they form the same life and are inseparable from each other. And if they separate, the vine remains sterile, without display and without fruit, and the branches lose their life and wither. Now, the vine is your Jesus and you are the branch. The relations between you and Me are inseparable; one is the blood that circulates in our veins, one the Will, one the heartbeat. I form your life, and you form my glory and my fruit, and I delight in resting in the shade of the thick leaves of your branch, and in picking the grapes of my vine, and in enjoying them as I please.”

And I: ‘But, tell me more, my Life: and your Will – how is It in me?’ And Jesus added with unspeakable sweetness: “My daughter, my Will is in you as the depository of all Its acts. In fact, when It does one act, my Will does not deposit it outside of Itself; the space, the decency, the sanctity would be lacking, as well as everything that is needed in order to preserve Its acts. This is why It cannot place them anywhere else but within Itself. Who can ever have the space to receive all the heavens with their stars? The sun with the expanse of its light? The sea with the vastness of its waters? The earth with the multiplicity of its plants? No one. Therefore, in order to be able deposit Its own acts, my Divine Will Itself is needed. Now, since my Will is in you, It makes the deposit of all Its acts within you, because within Its Fiat It finds magnitude and sanctity worthy of Itself. If you knew what the contentment of my Eternal Fiat is, in finding in the creature the space in which It can deposit Its acts - which is their primary cause, because it is for the creature that they were done! Therefore, all the acts of my Divine Will are in you, and from you they come out, bringing with them the glory which is due to them. Oh! how requited It feels in finding, in all of Its acts, the creature giving glory to Its light, to Its sanctity, to Its immensity; and in finding her kiss, glory, love, It feels so drawn as to form yet more beautiful acts, worthy of my Eternal Fiat, only for love of the one in whom It can make the deposit of them, so as to receive her new kisses, her love, her glory. This is why wherever my Will is, there is everything: there is heavens, sun, sea and everything. Nothing can It lack of all Its works; It contains everything, It preserves everything, It has room for everything, so as to enclose everything within Itself.”

August 28, 1927

Sorrow of the Divine Will in each created thing. The conception of Jesus. The love of the soul.

I was following the acts of the Supreme Volition according to my usual way. But while I was doing this, my sweet Jesus came out from within my interior; He was so very afflicted and weary, and was sighing with intense sorrow. I said to Him: ‘What is the matter - what is it, my Love? Why are You so afflicted and sorrowful?’ And Jesus: “My daughter, if you knew how many sorrows my Will receives, you would cry with me. In all Creation my Will has Its motion and Its continuous act; It encompasses everything, and in all created things It holds out Its incessant act to each creature. But not finding Its own Will in them in order to give Its act – on the contrary, It finds human wills as though covered with mud - It is forced to place Its act in order to preserve them. It feels tortured by the sorrow of placing in the mud the nobility, the sanctity, the purity of Its divine acts. It does not find the cortege of Its own Divine Will in Its act which It deposits in the creature, and It suffers intensely; and I feel Its sorrow in each of Its acts, as well as in each act which It allows the creatures themselves to do. If the creature speaks, operates and walks, it is my Divine Will that makes Itself primary motion of her word, work and step; and yet, It is not looked at, It is put aside as if my Volition were

extraneous to her, while It holds the vital and essential part of her act. Oh! how It grieves in each act of creatures, in seeing Itself neither recognized, nor loved, nor looked at. There is nothing in Creation which my Will does not do: in the sun It does Its act of incessant light in order to give light to creatures, and It looks for Its own Volition in them in order to receive the cortege and the glory for Its light; and not finding it, It grieves, because It does not find in them that which matches Its light - on the contrary, It finds in them darkness and coldness which offend Its light and Its heat. What sorrow! My Volition does Its continuous act in the air, and breathing in It, It forms a vital act in the air, such that, as creatures breathe it, they receive life. But while It gives life, It does not find in them the breath of Its own Divine Volition which, breathing together with the creature, would form Divine Life in her. What sorrow - to give life, and not to be able to form it in them. My Will forms the food, It keeps so many elements in exercise - the earth, the wind, the sun, the air, the water, the seed - in order to form this food and give it to creatures, so as to find Its own Will in them. But - no, it is in vain, and Its sorrow becomes more intense.

What does my Will not do in the Creation? There is nothing in which It does not hold Its primary act of life; and It runs and runs incessantly toward the creature. It runs in the wind, in the water, in the earth, in the flowery fields, in the waves of the sea, in the outstretched heavens - everywhere; and It runs in order to find Its Will in creatures; and not finding It, It feels a sorrow in all things, It feels Its own acts being snatched away from Itself without serving Its own Volition. Oh! if the creature could read the characters of my Divine Fiat - in everything she sees, hears, touches and takes, she would read the incessant sorrow of this Volition of Mine, which runs and will always run only to find my Will in them, the only purpose for which man and all Creation were created. And if It preserves the creature, it is so as to reach Its purpose and give respite to so long a sorrow. This is the reason for all my cares in order to make my Divine Will known, that It may reign and dominate. Everything will be given to Its children, because they alone will remove the characters of sorrow and will place the characters of joy, of glory, of happiness in all created things, because they will receive Divine Will through them, and Divine Will will they let It find within themselves, rendering the just homages and the glory which is due to the acts that my Will exercises in all Creation.”

Then, I continued to follow the acts of the Supreme Volition, and as I arrived at the point at which the Sovereign Queen conceived in Her most pure womb, I said to myself: ‘The Height of my Celestial Mother provided Her blood, Her love and the Divine Will reigning in Her in order to form the conception of the Word within Herself. I too want to provide my love, my pains and the Divine Will reigning in me while She conceives in Her womb, so that I too may place of my own in the conception of Jesus, so as to adore the Eternal Fiat in such a great act, and also so that, since I have given of my own, He may be conceived in me.’ But while I was doing this, I thought to myself: ‘These are my usual strange things, but, after all, it is love that I want to give to Jesus, it is His very Divine Will for the honor of His conception.’ And Jesus, moving in my interior, told me: “My daughter, it is I who move your soul to do what I want, and many times I do not even tell you the reason. You must know that my Divine Will had Its first act in the conception of Me, Eternal Word, and your love and your acts are acts of justice, and are necessary for the conception of the Divine Will in the Humanity of your Jesus, because the first Kingdom It laid was in my Humanity. Now, in order to give you the right that It might reign in you, with justice It demanded your love while It conceived in my Humanity. And since for my Supreme Fiat there is no past nor future, but everything is present, while I conceived in the Sovereign Queen, I conceived in your love, in your pains, in that very Volition which was to reign in you. So, now you do nothing but give It Its rights, providing to It what is needed so as to have It conceive in you, and for you to receive the rights to have It lay Its Kingdom and take in hand the scepter of command with absolute dominion. So, what to you seems nothing and something strange, enters into the first act of the Divine Will, and your Jesus, looking at you and taking you by the hand, takes you into that act in which He conceived in the maternal womb in order to let you place your love, your pains, so that your act may not be missing in an act so great, which gave the beginning to the Kingdom of the Divine Will in the human family. And this is the reason why in all the acts I did while on earth, I call your love to bind itself to those acts, nor do I want you to let even one escape you. These are rights of justice that my Will demands, and are links of connection in order to give you the right that It might reign in you. Therefore, follow your Jesus without any concern.”

Then, returning to think about the sorrow that the Divine Will feels in the Creation, I would have wanted as many lives for as many sorrows as It feels, so as to sweeten a sorrow so long; and I was thinking of how sorrowful is the state in which the Fiat finds Itself in creatures. And my lovable Jesus, coming out from within my interior, told me: “My daughter, you must know that my Divine Volition cannot admit the acts of my Will into the creature if It does not find Itself, because creatures lack the capacity, the dignity, the sanctity, the space to be able to contain even a single act of the Supreme Will. And this is another of Its sorrows; but by the nature of Its goodness It communicates Its effects. It happens as to the sun, which communicates its effects to the earth, but does not remain in it, otherwise the earth would become radiant and luminous, while, after the sun has passed by, it remains the dark body it is. However, the effects serve to preserve it and to make it produce plants, flowers and fruits. It also happens as to the water, which communicates its effects to the earth, but not the fount of its life; so much so, that when it does not rain, the earth remains dry and does not have the strength to produce a single blade of grass. This is why the earth, possessing neither the life of the sun nor that of

the water, has need for the sun to communicate its daily effects, and for the water to water it very often in order to be preserved and be able to produce. The same happens for the acts of my Divine Will: It wants to give Itself so that the creature may become sun, in order to be able to form Its Life; but not finding Its Will, in Its sorrow, taken by the excesses of Its goodness, It communicates Its effects, which serve to preserve the object of Its sorrows. No one can tell you what value, what power, what sanctity, light and immensity one act of my Divine Fiat contains, except for your Jesus; and only one who possesses a Divine Volition can contain Its acts. Therefore, only the Fiat can raise the creature to the divine sanctity and nobility which gives her the likeness of her Creator; all others, however good and praised because of their ability, ingenuity, doctrine, industriousness, will remain always like earth which, possessing neither the fount of light nor of water, will be given, as poor beggars, the effects of my Supreme Will.”

September 3, 1927

Until the soul lets the Divine Will reign, she will always be unhappy and restless. Diversity of martyrdom of soul and of body.

I was crossing the sea of light of the Divine Fiat, following Its acts, and – oh! how I comprehended that all good is in It. And my always lovable Jesus, moving in my interior, told me: “My daughter, until the creature comes to letting my Divine Will reign within her, she will be always unhappy, always restless, because as good, holy, learned and rich as she may be, she will feel within herself that she lacks the fullness of happiness and the sea of peace, which are such that from no side may she be disturbed or her happiness broken. So, she can only be happy by half, and her peace will be halved; and because it is not whole, the half that she lacks will keep the way open to bring unhappiness and disturbance.

See, this happens also in the natural order. Someone is rich, he lacks nothing, he possesses his ten, twenty millions or billions, but knowing that he could acquire more and be even richer, he feels restless, unhappy; and as though putting his riches aside, he is all foot, all works, all words, all eyes for the other riches he would like to acquire. Poor one, how can he be happy, peaceful, if he lacks the source of goods which says to him: ‘Rest, everything is yours, and everything you want is in your power.’ Someone else is king - but how much unhappiness under that crown: fear of losing his kingdom, hopes and yearnings to acquire more kingdoms, to rule over the whole world at the cost of wars. So, possessing a kingdom is nothing other than an open way to render the poor king unhappy and restless. A third one is learned, but not possessing all the sciences, knowing that he could possess more, he does not rest, nor does he feel happy and peaceful. How many times, before someone else who is more learned than he is, he feels humiliated, and feels the unhappiness caused by his lacking the fullness of sciences?

Now, the same happens in the supernatural order. Someone is good, but he does not feel within himself that he possesses the source of goodness, because he feels that on some occasions his patience is weak, his firmness in good is intermittent, his charity is very often limping, his prayer is inconstant. This renders him unhappy, restless, because he sees that his happiness is not whole - it is as though halved, and the other half which is missing serves to torture him and make him unhappy. Poor one, how clearly it shows that he lacks the Kingdom of my Divine Will; in fact, if It were reigning in him, he would possess the source of goodness, which will say to him: ‘Rest, everything is in your power – source of patience, of firmness, of charity, of prayer.’ And feeling the source within himself, he would feel the sea of happiness and of peace extend inside and outside of himself, and unhappiness and restlessness would no longer find the way to enter into him. Someone else is holy, but on some circumstances he does not feel within himself the source of holiness, the light which makes one know everything, which points everything out to him - the road and the happiness. The knowledge of God is not full, the heroism of the virtues vacillate in him. So, with all his holiness he is not happy, nor peaceful, because since the total dominion of my Divine Fiat is missing, he lacks the source of the light which eclipses the seed of all evils and substitutes it with the source of happiness and of peace. This is why until creatures let my Divine Will reign, in the world there will be not even the idea, nor the true knowledge of what true peace and fullness of happiness mean. All things, however good and holy, will not have their fullness, because since the dominion and the reigning of my Supreme Volition is missing, that which communicates the source of all happinesses is missing; which is a spring, and therefore one can take from it whatever he wants and however he wants it. This is the reason for all my cares that my Will be known and form Its Kingdom in the midst of creatures – because I want to see them happy, and of that happiness with which I issued them in creating them and they were delivered from the womb of their Creator, who possesses all possible imaginable happinesses.”

After this, I was following the Holy Divine Will, and feeling myself without my sweet Jesus, I was raving, for I wanted the One who, making me agonize, was making me experience the hardest martyrdom, such that I could endure no more. And my always lovable Jesus, coming out from within my interior, told me: “My daughter, the martyrdom of the soul is greater, more noble, and contains a value so great that, compared to that of the body – oh! how this one remains behind. The martyrdom of the body is limited, it is small before that of the soul. The soul is light, while the body is matter; and as the body is martyred, the blood which it sheds does not expand, does not diffuse far away, but wets only that little space of earth on which it finds itself; therefore, its effects are limited and circumscribed to places, to time and

to people. On the other hand, that of the soul is light, and when this light is filtered, placed under a press, the light diffuses, it rises, it extends more and more. Who can restrict and circumscribe the light of the sun? No one! Who can ever prevent its solar rays from investing the entire earth and make its heat felt by all? No one! There is no power against the light, there are no weapons that can wound it and kill it; all powers together are powerless against the light – whether they want it or not, they are forced to give it its course and let themselves be invested by it. And if anyone, taken by madness, should think of stopping it, with a power that is all its own and natural for it, the light would laugh at him and, winning, would spray him with more light. Now, the soul is more than sun, and when she suffers my privation, as she goes around and is crushed under its press, so many more rays does she acquire, to extend and expand more. And since this is a pain of a Divine Life, by doing the Divine Will, in this martyrdom the soul offers the most beautiful act, and her light extends so much, that no one can reach her, because it is a Divine Will that enters into this martyrdom, caused by the privation of your Jesus. Matter does not enter at all into this martyrdom, but everything is light: light is your Jesus, light is my Will, light is your soul; and they form such an enchantment of light, that Heaven and earth are invested by it, bringing the benefit of the heat and of the light to all. Therefore, the martyrdom of the body is nothing compared to this.”

September 4, 1927

How all Creation is invested by the acts done in the Divine Will.

I was following my round throughout the whole Creation, and I had invested heavens, sun, sea – in sum, all created things, with my *‘I love You, I adore You, I bless You’*, to sing glory to my Creator in all Creation. Now, while I was doing this, my sweet Jesus moved within me and told me: “My daughter, listen together with Me to all the harmonies of Creation. Listen: the sea murmurs, but in that murmuring a more beautiful note can be heard – the *‘I love You’*, the *‘I adore You’*, the *‘I bless You’*, the glory that the little daughter of my Will murmurs together with the sea; and making the whole sea murmur, she makes the waters speak her loving refrains to her Creator. Oh! how the sea acquires new notes of harmony, of beauty, new sounds more beautiful, because my little daughter emits her voice in my Divine Will, and renders the sea speaking, and gives the glory of the sea to her Creator. Listen: the sun too, in its light that rains down from the heavens and invests the whole earth, pours your loving notes together with it, your welcome refrains – *‘I love You, I glorify You, I bless You, I adore You’*. In fact, since the Divine Will which reigns in you is one with that which reigns in the sun, oh! how eloquently does the light speak, how the love of her Creator flows in the heat; how many new harmonies and notes, which are not its own, it acquires, because there is the little daughter of the Supreme Will who emits her acts in It, and making her will one with that of all Creation, she administers her voice and her acts to all created things. Listen: the nature of the sea, of the sun, do not have the virtue of speaking, and to find one who lives in my Will and communicates her voice, her acts to them, is the most amazing thing, it is the greatest glory that you can give to your Creator. So, there is not one created thing which is not invested by your acts, and I delight in listening to your notes and to your repeated refrains in the heavens, in the air, in the wind, in the water that rains down, in the little bird that sings – in everything; and I want that you too, together with Me, hear your own harmonies which you form in the whole Creation.

My daughter, the littlest motion, even the littlest breath done in the Divine Will, is all of God; and because it is His own, He finds in it everything that is His. In the act done in my Divine Fiat He finds divine sanctity, He finds His light, He finds His goodness, His love, His power; that act lacks nothing of what belongs to God. Therefore, they can be called divine acts, which are the most beautiful, the holiest and the most welcome; and before these acts, all other acts, as good as they may be, lose their value, their taste, and can never please Me. It happens as to a lord, who is extremely rich; he possesses riches, gardens, farms with the most beautiful fruits, which no one can equal. Now, since this lord knows that no one else has fruits and good things like his own, if his sons or his servants bring him the fruits of his own gardens, he appreciates them, he enjoys them with love, eating of them to his fill; but if they bring him fruits from someone else’s farms, he will not enjoy them, because he will immediately notice the difference; he will find them defective, unripe and disgusting, and will lament to his own for they dared to bring him things and fruits which are not his. The same happens to Us: everything that is done in Our Divine Will is Our own – the fruits of Our boundless farms; and because they are Our own things, We find nothing in them which is unworthy of Our Divinity; and therefore We take all delights in receiving them. On the other hand, what is done outside of Our Divine Will is something extraneous to Us, it lacks the divine imprint, it is without the fullness of tastes, of light, of sanctity, of sweetness. Even in the most good things, the human will always puts the unripe part, which ruins the taste of the most beautiful things; and so, seeing that those are not things from Our farms, the fruits of Our Divine Will, We put them aside, and many times We do not even look at them. Therefore, I recommend to you: let nothing escape you which does enter the light of my Supreme Will, so that everything may be Our own and highly pleasing to Us.”

September 8, 1927

How all Creation is fixed in God and is the relater of the Supreme Being. The sorrow suffered in a divine way in Jesus and in Mary. Meaning of the forty days in the desert.

I continue my flight in the Supreme Volition, which keeps all Creation as though in the palm of Its hand, and I am forced to hover from one created thing to another, to trace all that glory which I can give to my Creator through them, and to requite Him with my love for everything He has done for love of me and of all. Now, while I was doing this, my beloved Jesus moved in my interior and told me: “My daughter, when Our Divinity created the whole Creation, It left It all bound within Itself. So, it can be said that the heavens keep their relation with God, are fixed in God, and from within God they spread their immensity. The stars are bound in God, and from within God they adorn with gold the vault of the firmament. In God is the sun bound, and from the divine bosom it spreads its light which invests the whole earth. There is not one created thing which does not have its links in God; and while they come out, they do not separate from God. God is jealous of His acts, and He loves them so much, that He does not permit that they be separated from Him. Therefore, He keeps them all fixed within Himself as perennial glory of His own acts, as relaters of His Being to creatures, which, with mute voice, speak with facts of the One who created them, and tell, with facts, that He is most pure and endless light, love that is never extinguished, eye that sees everything, hears and penetrates everything. The sun says this. Created things also say: ‘Look at us, and, with facts, we will tell you. This is why we do not speak - because facts are greater than words. He is power which can do anything, He is immensity which envelops everything, He is wisdom which orders everything, He is beauty which enraptures everything.’ The Creation is the continuous narration of the Supreme Being, from whom It receives continuous life. And as you go around from one thing to another, you remain bound through them to your Creator, and receive the relations of light, of love, of power, etc., which each of them possesses.”

On hearing this, I said: ‘My Love, the created things do not have reason – how can they give me their relations and give You so much glory?’ And Jesus added: “My daughter, created things are in relationship with Me and are bound to Me like the members to the head, and they act like members which receive life from the head. See, you have hands and feet; these do not have reason, nor do they speak, but because they receive life from the head, the hands operate, the feet walk, remaining at the disposal of what the head wants, and forming its greatest glory. Only if hands and feet are severed from the body – then would they have neither works nor steps, because they would lose the life which the head communicated to them. So it is with the whole Creation: even though created things have neither reason nor speech, because they are united with God like the members to the body, they receive life from their Creator, and therefore all created things are operating, their acts are incessant, and are at Our disposal more than are your members at the disposal of your head. And just as your hands have the virtue of communicating your works to other creatures, so do created things have the virtue of communicating the good they possess to creatures, and to one who lives in my Divine Will. Because the Will that animates them is one with that of this soul, they feel that she belongs to the body of the whole Creation, and therefore they communicate to her all the relations which they have with the Head, and with great love they bind her to themselves. Therefore, be constant in living in my Divine Will, if you want to live communal life with your Jesus and with all Creation, and give Me all the glory which all my works give Me incessantly.”

After this, I was following the Holy Divine Volition in the act in which my sweet Jesus separated from the Sovereign Queen to go into the desert; and while compassionating both one and the other, I thought to myself: ‘How could the Sovereign Queen separate from Her dear Son for as many as forty days? She who loved Him so much – how could She endure being without Him? I, who do not have Her love, suffer so much for a few days that He deprives me of Himself; what must it have been for my Mama?’ Now, while I was thinking of this, my adored Jesus moved in my interior and told me: “My daughter, We both suffered in separating from each other, but Our sorrow was suffered in a divine way, not in a human way, and therefore it did not separate either from happiness or from imperturbable peace. Happy, I departed for the desert – happy, the height of my Celestial Mama stayed. In fact, the sorrow suffered in a divine way has no virtue of shading even slightly the divine happiness, which contains endless seas of joys and of peace. Sorrows suffered in a divine way are like little drops of water in the immense sea, the power of whose waves has the virtue of changing them into happiness. The sorrow suffered in a human way has the virtue of breaking true happiness and of disturbing the peace; the divine way – never. More so, since my Queen Mama possessed the Sun of my Will by grace, and I possessed It by nature. So, the Sun remained in Her and remained in Me, but Its rays did not separate, because light is indivisible; therefore, in that same light She remained in Me and followed my acts, and I remained in Her as Her center of life. So, the separation, while true, was apparent; in substance We were fused together and inseparable, because the light of the Divine Will placed Our acts in common as if they were one alone. And besides, I went to the desert to call back that same Divine Will of Mine which, for forty centuries, creatures had deserted from their midst; and I, for forty days, wanted to remain alone, to repair for the forty centuries of human will during which Mine had not possessed Its Kingdom in the midst of the human family; and with my very Divine Will I wanted to call It back again into their midst, so that It might reign. Upon returning from the desert, I deposited It in my Mama, with all those acts of Divine Will which creatures had rejected and had kept as though in a desert, so that She might be the faithful depository, the repairer and the empress of the Kingdom of my Will. Only the Sovereign Lady could possess this deposit so great, because She possessed within Herself the very Divine Will which could contain the Will deserted by creatures. How

could We occupy Ourselves with Our sorrow of being separated for forty days, when it was about reintegrating - about calling back Our Divine Will to reign in the midst of creatures? In Our sorrow We were more than happy, because We wanted to place the Kingdom of the Supreme Fiat in safety, and the Celestial Queen was waiting with yearnings for my return, in order to receive the deposit of the new Sun, so as to requite with Her love all of Its acts, which the human ingratitude had rejected. She acted as true Mama to my Divine Will, acting as true Mother also for creatures, impetrating for all the life, the happiness, the joy of possessing the Kingdom of the Eternal Fiat.

My daughter, the number forty is symbolic and significant in my life down here. When I was born, for forty days I wanted to remain in the grotto of Bethlehem - symbol of my Divine Will which, while being present in the midst of creatures, was as though hidden and outside of the city of their souls. And I, in order to repair for the forty centuries of human will, wanted to remain outside of the city for forty days, in a miserable hut, crying, moaning and praying, to call back my Divine Will into the city of souls, so as to give It Its dominion. And after forty days I went out to present Myself to the temple, and reveal Myself to the holy old Simeon. He was the first city I was calling to the knowledge of my Kingdom; and his joy was so great, that he closed his eyes to the earth to open them to eternity. Forty days I spent in the desert, and then, immediately, I did my public life, to give them the remedies and the means in order to reach the Kingdom of my Will. For forty days I wanted to remain on earth after my Resurrection, to confirm the Kingdom of the Divine Fiat and Its forty centuries of Kingdom which It was to possess. So, in everything I did down here, the first act was the restoration of the Kingdom; all other things entered into the secondary order, but the first link of connection between Me and creatures was the Kingdom of my Will. Therefore, when it is about my Will, I hold nothing back, neither light, nor sacrifices, nor manifestations, nor happiness - they are seas that I release from Myself so as to make It known, to make It reign, and to make It loved."

September 14, 1927

How God is jealous of the acts which are done in the Divine Will. Grace is the bilocated life of God. How Our Lord calls the soul to follow His acts.

I was all abandoned in the Divine Fiat, and in It I was doing my acts. An endless sea made itself present before my mind, and I, inside that sea, formed my own tiny little sea with my acts. It was as if the waters would sink deeper, and would expand, rising around me like a circle, to give me the space in which to put my acts in the middle of the sea, so as to let me form my own little sea within that very sea. I remained surprised in seeing that that sea, while it seemed it was made of water, was made of light, and its huge waves formed the most beautiful enchantment, the sweetest and most gentle murmuring, more than music. And my sweet Jesus, coming out from within my interior, told me: "My daughter, the soul who operates in my Divine Will operates in God Himself, and her acts remain in Him. The sea which you see is the Supreme Being who, jealous of anything holy that can be done in my Volition, extends the endless sea of His Being around the soul, in order to receive her acts, and He keeps them within Himself as the soul's tiny little sea of her acts done in His Divine Will. Our satisfaction and love for one who lives in Our Divine Volition is such and so great, that as We see her operate, We lower Ourselves to her, forming a circle around her to let her operate within Ourselves. And she rises up to Us, and her acts take their place together with Our acts, delighting Us and glorifying Us as We delight and glorify Ourselves."

After this, I was following the Divine Will in everything It has done in Creation, to then follow the acts of Redemption, and my adored Jesus made present to me what He had done in coming upon earth, and I followed Him, step by step. And following His tender age in the act in which He would cry and suckle milk in the arms of the Sovereign Queen, I said: 'My pretty little one, I want to invest your tears with my *'I love You'*, to ask You, in each one of your tears, for the Kingdom of your Divine Will; and in each drop of milk that Our Celestial Mama gives You, I want to let flow my *'I love You'*, so that, while She nourishes You with Her milk, I may nourish You with my love, to ask You, in each drop of milk You take, for the Kingdom of your Divine Fiat.' Then I said to my Mama: 'Say together with me: "I want the Kingdom of your Will in each drop of milk I give You, in each tear and wailing of yours, in each one of my kisses which I impress on your beautiful and charming face."' When it is said by You, Jesus will give His Kingdom!' And the Sovereign Lady made me content by saying it together with me; and my sweet Jesus told me: "My daughter, in each act that my Celestial Mama did for Me - and they were continuous - I repaid Her with a degree of graces, because I do not let Myself be beaten nor surpassed by the acts of creatures - I am insuperable. Therefore, if my dear Mama gave Me love, acts, steps, words - I, in each degree of grace, gave Her a divine life, because grace is nothing other than the bilocated life of God which gives itself to creatures. What a great difference between an act which a creature can give and a divine life which God gives at each of their acts. So, the Queen of Heaven was immensely rich, with so many divine lives which She received at each instant; and She used them to form the cortege, to honor, to love, with divine lives, Her Son, Her Jesus, Her All.

You must know why I now call you, and now make present to you everything I did in my life while being on earth, showing you how now I cry and shiver with cold, now I remain in the arms of my Mama, repeating those baby acts

of suckling milk, of wetting Her maternal hands with my tears, of kissing each other, and so forth. It is because I want your acts, your love, together with that of my Mother, and that all my acts be followed by yours, so that I may give to you too, as many degrees of grace for as many acts as you do for Me; and this, for the decorum, honor and cortege of my Will, which wants to form Its Kingdom in you. My Will is not inferior to my Humanity, and therefore It deserves the same honors that my inseparable Mama gave Me; and this is why I want your acts following mine – that I may give you my divine life as many times. Therefore, be attentive, and follow Me faithfully.”

May everything be for the glory of God and for the triumph of the Kingdom of the Supreme Fiat.

Deo Gratias!