

*The Kingdom of the
Divine Fiat
in the Midst of Creatures*



The Servant of God

**Luisa
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*Little Daughter of the
Divine Will*

*Book of
Heaven*

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**The Call of the Creature
to Return to the Order,
to the Place, and to the Purpose
for Which It was Created by God**

Volume 29

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Volume 29

This is a rough draft translated from a modified Italian edition and still needs to be compared to the original one final time. I expect there will be multiple corrections in format and translation errors.

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Fiat!!!

[*In Voluntate Dei! Deo gratias.*]

In the Will of God! Thanks be to God.

February 13, 1931

One who lives in the Divine Volition lives in the center of his light, instead one who doesn't live in him lives in the circumference of his light. How God finds his knoll. How the creation is mute, the creature is (the) speaking creation. The echo of God in the creature. God with manifesting the truths goes out from (his) rest and continues his labor.

My life, my sweetest Jesus, oh, come to my help, do not abandon me, with the power of your Most Holy Volition invest my poor soul and put forth from me all that which disturbs me and tortures me! Oh, make that the new sun of peace and of love rises in me! Otherwise I don't feel any more strength to continue to make the sacrifice to write, already (my) hand trembles and the pen doesn't flow upon the paper. My love, if you don't help, if you don't remove from me your justice that justly knocks me down in the sorrowful state in which I find myself, I feel unable to write even a word; therefore help me, and I will strive for as much as I can to obey he who commands me to write all that which you have said to me on your Most Holy Will, and since they are things past, I will make all together a little sign of every thing that regards your Divine Will.

Whence feeling oppressed and all flooded with intense bitterness, my sweet Jesus making himself seen and sustaining me between his arms said to me:

"My daughter, courage, think that a Divine Volition reigns in you, that he is the source of happiness and of perennial joy; whence your bitterness and oppressions form the clouds around the sun of my Will, which impede his rays from shining in all your being, because wanting to make you happy he feels the happiness that he wants to give you rejected by your bitterness; and in spite that you possess a divine sun at your disposition, in virtue of your bitterness you feel the rain that oppresses you, that fills your soul even to the brim. Because you should know that one who lives in my Will lives in the center of the sphere of the divine sun, and can say: 'The sun is all mine.' Instead one who doesn't live in him lives in the circumference of the light that the divine sun spreads everywhere, because my Volition neither can with his immensity deny himself to anyone nor does he want to deny himself, he finds himself as the sun that is constrained to give light to everyone, although not everyone might want it, and why is this? Only because he is light and the nature of the light is to give itself to everyone, to whom doesn't want him and to whom wants him. But what great difference there is between one who lives in the center of my divine sun and between one who lives in his circumference? The first one possesses the properties of the light and all his goods that are infinite; the light holds her defended from all evils, so that sin can not have life in this light, and if bitteresses arise, they are as clouds that can not have perennial life, a little breeze of my Will is enough to put in flight the densest clouds, and the soul finds herself sunk in the center of her sun that

she possesses; more so that bitternesses of one who lives in my Volition are always for my cause, and I can say that I am embittered together with you, and if I see you cry, I cry together, because my same Will makes me inseparable from one who lives in him and I feel her sufferings more than if they were mine. Indeed my same Will that resides in the soul calls my Humanity in one who suffers, in order to make him repeat his living life upon the earth; and oh, (the) divine prodigies that happen, the new currents that are opened between Heaven and earth, for the new life of sufferings that Jesus holds in his creature! And my heart while it is human it is divine, it possesses the sweetest tenderness, they are such and so many the attractions and the powerful tendernesses of my heart, that as I see one who loves me suffer, my most tender love liquefies my heart and repours itself out over the sufferings and over the heart of my beloved creature. Therefore I am with you in the suffering and do two offices: as actor of sufferings and as spectator, in order to enjoy the fruits of my sufferings that I want to go developing in her.

"Therefore for one who lives in my Will they are suns and center of her life, hence we are inseparable, I feel her palpating life in me and she feels my palpating life in the intimacy of her soul. Instead for one who lives in the circumference of the light because the sun of my Divine Will spreads everywhere, she is not proprietor of the light, because true mastery is said when a good resides in oneself and no one can take away the good of within, neither in life, nor after death, instead the good of outside is subject to peril nor does it hold power to hold us in security, and the soul suffers weakness, inconstancy, passions that torment her, and she arrives to feel as distant from her Creator. Therefore I want you always in my Will, in order to let me continue my life upon the earth."

Whence I continued my little acts of adorations, of love, of praises, of benedictions in the Divine Fiat to my Creator, and as I emitted my acts, thus the Divine Volition extended them anywhere and everywhere where the Divine Will found himself, because there is no point where he doesn't find himself; and my always amiable Jesus added:

"Dearest daughter of my Will, you should know that my Volition doesn't know to do acts at half, but complete and with such fullness as to be able to say: 'Where there is my Will there is my act; and our Divinity seeing in our Divine Will the adoration, the love of his creature extended, he finds his knoll in his immensity in whatever point he wants lean himself. Whence we feel our profound adoration, that the creature has put us in our Will, and we lean and we rest; we feel that everywhere she loves us and we rest in her love, and thus with her praises and benedictions. So that the creature in our Will becomes our knoll and our rest, there is nothing that delights us more than to find our rest in our creature, symbol of the rest that we took after having created all the creation.

"Beyond this our Divine Will remains everywhere, and Heaven and earth and all are filled up to the brim with him; so that all are veils that hide him, but mute veils, and if in their muteness they eloquently speak of their Creator, it is not them, but my Will himself hidden in the created things (so that) he speaks by way of signs as if he might not have word: he speaks in the sun by way of signs of light and of heat, in the wind giving penetrating and ruling signs, in the air he gives mute signs, as to form the breath of all creatures. Oh, if the sun, the wind, the air and all other created things might have the good of the word, how many things would they say of their Creator!

"Instead who is the speaking work of the Supreme Being? It is the creature. We in creating her loved

her so much, that we gave her the great good of the word; our Will wanted to make himself word of the creature, he wanted to go forth from the muteness of created things, and forming the organ of the voice in her, formed the word in order to be able to speak. Hence the voice of creatures is speaking veil in which my Will speaks eloquently, wisely; and since the creature doesn't say nor does she always do the same thing, as created things that never change action, they are always at their post to do that same action that God wants from them, therefore my Will maintains the continuous attitude of the multiplicity of the ways that there are in the creature; whence one can say that he not only speaks in the voice, but makes himself speaking in the works, in the steps, in the mind and in the heart of creatures. But what isn't our sorrow in seeing this speaking creation make use of the great good of the word in order to offend us, make use of the gift in order to offend the giver and to impede the great prodigy that it can do, of graces, of love, of divine knowledges, of sanctity, that I can do in the speaking work of the creature! But for one who lives in my Will they are voices that speak, and oh, how many things I go manifesting to her! I am in continuous motion and attitude, I enjoy full liberty to do and to say surprising things and I complete the prodigy of my speaking, loving and working Will in the creature. Therefore give me full liberty, and you will see that which my Volition knows how to do in you."

Whence I was thinking of all that which my sweet Jesus had said to me, and my beloved Good repeated:

"My daughter, the substance of our Divine Being is an immensity of purest light, that produces an immensity of love; this light possesses all the goods, all the joys, interminable happiness, indescribable beauties; this light invests everything, sees everything, encloses everything, for neither past nor future exist for it but one act alone, always in act, that produces such multiplicity of effects, as to fill Heavens and earth. Now the immensity of the love that this light of ours produces makes us love our Being, and all that which goes forth from us, with such love as to render us true and perfect lovers, so that we don't know how to do other than to love and to give love and to ask for love. Now [in] one who lives in our Will, our light and our love makes the echo in the creature and transforms her into light and love. Now what is our happiness [in] forming our types and models with the work of our creative hands! Therefore be attentive and make that your life does not become formed of other than light and love, if you want to make your dear Jesus content."

Whence I did how much more I could to abandon all of myself in the Divine Will, and I thought of the so many truths that blessed Jesus had manifested to me concerning his Holy Volition. Every truth embraced the infinite and contained so much light as to fill Heaven and earth, and I felt the strength of the light and the weight of the infinite, that invading all of me with an indescribable love they invited me to love them and to make them mine with putting them into practice. But while my mind lost itself in so much light, my sweet Jesus said to me:

"My daughter, our labor toward the creature commenced with the creation, and our labor remains in the word, because containing our creative strength, he speaks and creates, speaks and forms the most beautiful and marvelous works. In fact with the work of six Fiats that we pronounced there was formed the whole great machine of the universe, I included man who should live (in) it and be the king of our so many works. Whence after having reordered everything, our love called us to rest, but the rest doesn't say completion of the labor, it says a pause in order to resume the labor again.

"Now do you want to know when we resume our work again? Every time that we manifest a truth we resume the work of the creation. So that all that which was told in the Old Testament, they were resumptions of the labor; my coming upon the earth was none other than to resume the labor for the love of creatures: my doctrine, the so many truths uttered by my mouth, showed in clear notes my intense labor for creatures. And as in the creation our Divine Being rested, thus with my death and resurrection I wanted to also rest in order to give the time in order to make the fruits born in the midst of creatures of my labor, but always rest, not completion of labor. Our labor even to the end of the centuries will be alternated with labor and rest, with rest and labor. You see therefore, good daughter, that long labor that I have had to do with you with manifesting so many truths on my Divine Will; and since the thing that most interests our Supreme Being is to make him known, hence I have not spared anything to a labor so long, although I have often taken the little pauses of rest in order to give you the time to receive my labor and to prepare for you the other surprises of the labor of my creative word.

"Therefore be attentive to conserve and to not lose anything of the labor of my word, that contains an infinite value that is enough to save and to sanctify an entire world."

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February 15, 1931

How the divine life has need of foods in order to grow in the creature. The creature with her love forms in God himself his divine life. How the divine love holds the germ/seed to generate continuous life.

My abandonment in the Divine Fiat continues, although I live under the nightmare of intense bitterness, of continuous tears, and I am constrained to live with an unhealthy air of agitation, that takes away the beautiful serene day of peace from me, always enjoyed by me. I am resigned, I kiss the hand that strikes me, but I feel alive the fire that burns me with so many tempests that they are unloading upon my poor existence. My Jesus help me, do not abandon me! Oh, give me peace, that peace that you wanted so much that I might possess! And although Jesus very often tears the veils of the dense clouds that surround me with telling me some little words, afterwards however I return, encouraged a little, to my uneasy state. Whence my sweet Jesus surprising me said to me:

"My good daughter, courage, nor fear that I might be able to abandon you; I feel my life in you, and if I might abandon you, this life of mine in you would remain without food to make him grow, without light in order to felicitate him, he would lack the real cortege to my divine life that I myself have formed in you. Because you should know that my life in myself doesn't need anything, neither to grow, nor [is it] subject to decrease, but my life that I go forming in the creature in order to make him grow, he has need of divine foods in order to make him grow in a way that little by little my divine life fills the whole creature. Therefore I can not leave you, and while it seems that I leave you and it seems that everything is finished between me and you, suddenly I return to my little daughter to feed you the food of my Will. Because you should know that my Will is light, and [to] the soul that lives in him the properties of the light become administered to her, and while she works, her works fill themselves with light but so much so as to overflow outside of her, in a way that one sees them done in the properties of the light of her Creator; if they are the properties of the divine love, they fill the love of the creature; if she adores, the properties of divine adoration fill the adoration of the creature; in short there is no act that the creature does, in which the divine properties do not

fill these acts. In my Will the human ceases, remains annulled, and the creature always holds to take; the divine properties remain at her disposition. Oh, if everyone might know what it means to live in my Divine Volition, the great good that comes to them and in the simplest way!"

Whence I continued my abandonment in the Divine Fiat, and not knowing how to do other went saying my little "I love you" in the divine acts, not only, but I said to myself: "My Jesus, my love, my 'I love you' flows in your heartbeat, in your breath, upon your tongue, in your voice, even in the littlest particles of your adorable Person." But while I did this, the dear (of) my life making himself seen put my "I love you" in his heart, inside and outside of all his Divine Person, and he enjoyed it so much that it incited me to repeat how many more "I love you's" I could, in order to be able to find the pleasant "I love you" in all his Being; and then pressing me to himself he said to me:

"My daughter, love is life, and when this love goes forth from the soul that lives in my Will, it holds the virtue to form in God himself the life of love; and since the substance of divine life is love, hence the creature with her love forms in God another divine life, and we feel in ourselves our life formed by the creature. This life that [the creature has formed] with her love united to our Will, because it is he that administers the power (so) that the creature can arrive to form the divine life himself all of love in God, this life is God's triumph and the triumph of the creature; and in the act of triumph we take this divine life that the creature has formed in ourselves and we give him to (the) good of all creatures, as precious gift that the little daughter of our Volition makes to everyone, and with anxiety we await that with her love she comes to form other divine lives in our Supreme Being.

"My daughter, our love is not sterile, rather it holds the germ/seed to generate continuous life. So that as you said: 'I love you' in my heartbeat, in my breath, thus I generated another heartbeat, another breath, and so on with all the rest, in a way that I felt in myself the new generation of your 'I love you' that formed the new life of my love. And oh, how happy I felt thinking that my daughter was forming inside of me my own life in me, all of love! If you might know how moving this act of the creature is that she gives God to God with her love! Oh, how it enraptures us! And feeling ourselves enraptured we give other love in order to have the contentment to have her repeat our new lives of love. Therefore love, love a great deal and you will make your sweet Jesus more happy."

* * *

February 17, 1931

Impositions, bitter tears; Jesus consoles her with the assurance that he concedes her the grace to not let her fall into the sufferings. How only voluntary suffering constitutes the true victim.

I pass most bitter days, my poor existence unfolds under the nightmare of a tragedy. My Jesus, help me! do not abandon me! You who have always been so very good with me and who with so much love have sustained me in the struggles of my life, ah, do not leave me now that the struggles are more tremendous and they attack furiously! Ah, my love, demonstrate your power! See, O Jesus, they are not demons that fight me, that with a sign of the cross I would make them flee who knows where, but they are superiors that only you can put them at post. I am the poor condemned one and I myself don't know what I have done; oh, how sorrowful is my story! They have told me that they want to put me under another priest delegated by the Bishop, who will call physicians and will make all those proofs that he wants, leaving me abandoned from all the others, in the authority of he. To such announcement I have burst into crying, without being able to stop from crying, my eyes had

become fountains; I passed the whole night in crying and I prayed Jesus that he might give me strength and that he might put an end to such a tempest. "You see" - I said - "my love, I am two months and more in continuous struggles: struggles with creatures, struggles with you that you might not make me fall into sufferings." And oh, how much it costs me fighting with my Jesus! But not because I didn't want to suffer, but because thus they want one who is over me; but now I can endure no more of it, and then I will stop crying, when he tells me that he concedes to me to free me from the annoyance that I give to the priest; everything for this is war. And I cried and cried with such bitterness that I felt (my) blood poisoned in (my) veins, so much so that I often felt as without life, without breath, but as I felt thus I continued to cry and to sob. Whence while I was in a sea of tears, my sweet Jesus pressed me to himself between his arms, and with a tender voice as if he also might want to cry he said to me:

"My good daughter, do not cry anymore, my heart can not endure it anymore, your tears have descended even into the depth of it and I feel your bitterness so alive that I feel it burst. My daughter courage, know that I have loved you a great, great deal, and this love now does violence to me to content you: if until now I have held you suspended from the state of suffering some day, in order to make it understood that it was my Will that continues to hold you as I have held you for well forty-six years, but now that they want to put (your) shoulders to the wall, they put me in the condition to make use of my permissive Will, not wanted, to suspend you from the state of victim. Therefore do not fear, for now then I will communicate my sufferings to you no more, I will extend myself in you no more, in the way that you remained stiffened and without motion; hence you will remain free without needing anyone. Remain calm daughter, even to such that they don't calm down and that they don't want that you fall into the sufferings, I won't do it anymore.

"Now you should know that the state of sufferings in which I put you regarded my Humanity, which wanted to continue its life of sufferings in you. Now my Will (in) you remains the most important thing; give me the word that you will always live in him? that you will be sacrificed, the victim of my Will? that letting him dominate in you you won't surrender one single act of life to your will? Assure me good daughter that you will omit nothing of that which I have taught you to do, and continuing that which you have done in my Fiat until now. This is the culminating point of your Jesus over you, to put in safety the rights of my Will in your soul. Therefore do it soon, tell me that you will content me."

And I: "My Jesus I promise it, I swear it, I want it, to continue that which you have taught me, however you must not leave me, because with you I know how to do everything, without you I am good for nothing."

And Jesus resumed to speak:

"Do not fear, I won't leave you; know that I love you, and they have induced me to surrender that you might not fall into the state of sufferings, it has not been other than a great love, intense, excessive toward you; my love in seeing you cry so much has conquered my Will and has put forth an enough for now. But know that the scourges will rain down as copious rain, they merit it, when they don't want the victims as it pleases me and in the way wanted by me, justly they merit that they be severely stricken, and do not believe that I will do it the same day, but allow that some time passes and then you will see and you will feel what my justice holds prepared."

Whence I have passed the first day free without fighting with my Jesus, because having assured me that he would not make me fall into the sufferings, I didn't feel anymore incitement, to press, that I might accept to submit myself to the sufferings that Jesus wanted to give me. Hence while the struggle ceased, (there) still remained in me such a fear [that] unexpectedly my beloved Jesus surprised me, and in order to quiet me he said to me:

"Good daughter, do not fear, Jesus has said it to you and enough. There is not one creature that fails the word, I am God and when I speak I don't change. I have told you that even to such [that] they do not calm down and do not (sample) things, I won't make you fall, and thus will it be; and although the world might go upside-down, because my justice wants to punish creatures, I won't change my word. Because you should know that there is no thing that more placates my justice, and that arrives to change the greatest chastisements into rescripts of graces, than voluntary suffering; and true victims can be called, not those that suffer by necessity, for illness, for accident, the whole world is full of these sufferings, but those that have exhibited voluntarily to suffer that which I want and in the way how I want, these are the victims that resemble me; my suffering was all voluntary, not one suffering were they able to give me even little, if I might not want it. Behold, therefore I almost always asked you, when I should make you fall into the sufferings, if you voluntarily accepted it, in order to have your sufferings voluntary, not forced; a forced suffering or by necessity is not a great thing before God, that which enamors, which enraptures and which arrives to tie God himself is voluntary suffering. If you might know how it wounded my heart when you put yourself in my hands like a little lamb, so that I might tie you and do to you that which I wanted! I removed the motion from you, I petrified you, I can say that I made you feel mortal sufferings, and you let me do it; and this was nothing, the strongest knot was that you could not go out from that state of sufferings in which your sacrificer Jesus had put you, if my minister might not come to call you to obedience. It was this that constituted you true victim, to not one sick one, not even to prisoners themselves, is motion denied and to ask for help in extreme needs, only for you, my love had prepared the greatest cross, because I wanted and want to do great things with you. How much greater are my designs, so much more unusual (a) cross I form, and I can say that there has never been in the world (a) cross similar to that which with so much love your Jesus had prepared for you.

"Therefore my sorrow is indescribable in seeing myself crossed by creatures, for how much authority they have, in the ways that I want to hold with souls; they want to dictate the laws to me as if theirs intended more than me. Therefore my sorrow is great and my justice wants to punish those people that have been (the) cause of such sorrow of mine."

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March 2, 1931

How offering the sacrifice of the saints doubles the glory. The Divine Will holds the re-arising virtue. One who does the Divine Will acquires the rights to the divine goods.

I was following my acts in the Divine Will and went offering the sacrifices that the saints of the Old Testament made, those of my celestial Mama, all the sacrifices of my beloved Jesus and thus little by little with all the rest. The Divine Volition puts them all in order before my mind, and I went offering them as the most beautiful homage to my Creator. But while I did this, my sweet Jesus moving in my interior said to me:

"My daughter, there is no thing suffered and worked by all the saints in the story of the world, in which my Will has not had his part doing as actor and concurrent with strength, with help, with support, with that sacrifice or work that they have done. Now the soul offering them to God as homage of glory, recalls the memory of that sacrifice and work, and my Divine Will recognizes that which he has put forth of his in (those) acts and he gives the virtue to double the glory of that sacrifice, for God and for the one who has had the good of sacrificing themselves and of working in order to complete my Divine Will. True good never ceases, neither in Heaven nor in earth; one creature who remembers and offers them is enough: the glory is renewed in Heaven and the effects of that good descend in earth to the benefit of creatures; therefore the life of true good is not subject to die. In fact who is the life of my Church, who feeds her and acts as Teacher, if not the brief course of my life down here? I can say that it is my sufferings that sustain her, it is my doctrines that teach her.

"So that all the good that I did didn't die, but remained with the fullness of life and life that vivifies, conserves, feeds and grows continually, and gives itself to whoever wants it. And as the creature remembers, she already puts herself in rapport with my goods, and as she goes offering them, thus they double themselves in order to give themselves to her, and I feel the glory doubled of that which I did for love of creatures. More so that one who works in my Divine Will acquires the re-arising virtue, as the soul goes doing her acts, her offerings in him, thus my Fiat races in order to put there the germ/seed of the light, and his light possesses the virtue to re-arise in every instant and act. He seems as the sun, that rises for every seedling, for every flower, because he doesn't give the same thing to each one, as if he might rise for each one: he gives one effect to the seedling, to the flower a color, and he colors (each) distinct the one from the other. Such are the acts done in my Divine Will: they expose themselves to the rays of my divine sun and they receive the seed/germ of the light, which makes arise such a variety of beauties in distinct colors in every act of the creature, and one act calls the other to arise. So that one who lives in my Will with the germ/seed of my light re-arisen always gives me new things, and she is always in the act of re-arising continually in love, in glory and in the life itself of her Creator."

Whence I continued my acts in the Divine Will, I wanted to embrace everything in order to put in every created thing my adoration, my love, my gratitude for he who had loved me so very much and who had created so many things for my love. And my sweet Jesus added:

"Good daughter, [for] one who lives in my Divine Will and works in him, so much is the love of my Fiat in seeing the littleness of the creature that turns in all created things in order to put there her little acts, in order to say that she not only loves this Divine Will, but wants to recognize all his acts as so many pledges of love. The love makes arise the other love, and my Volition gives the rights to the soul in the divine goods; so that every act that the creature does is a right that she acquires in the properties of her Creator. Whence it happens that through right she feels loved by the Supreme Being, because she has put there her love in the eternal Love and has acquired the right to be loved; the love of the creature and the divine love are fused together, and both parts feel the right to love each other; with right she enjoys the light of the sun, with right she breathes the air, she drinks the water, feeds herself with fruits of the earth, and so on with all the rest. And oh, the great difference of one who takes with rights the divine goods! This one can be called daughter, and the others can be called servants; and the creature with these rights gives us the love of child, love of unselfishness, love that says true love. Therefore live always in my Will, so that you feel in yourself and you enjoy

all the love of the divine paternity."

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March 6, 1931

How only Jesus has been the author of her state of sufferings, and why they have forced him to permit a pause. How in God is absolute rest, outside of God, labor.

I continue to live in the bitterness of my present state; the thought that blessed Jesus is making scourges rain down and that people remain naked and fasting tortures me, and the thought that my beloved and highest good Jesus remained alone in his suffering and I am not together with him anymore in the sufferings, oh, how it torments me! It seems to me that Jesus is all attention over me in order to not let me fall into the sufferings as before, rather he hides the sufferings all in himself in order to leave me free; and seeing me afflicted, it seems to me that his intense love makes him put his sufferings as aside in order to give attention to my affliction, and he said to me:

"Good daughter, my daughter, courage, your Jesus loves you still, [in] nothing is my love diminished for you, and this because it has not been you who has refused me the suffering, no, my daughter would never have done it, they have forced you; and I in order to give you peace and in order to make you see that it has been really I who have held you in that state of suffering for so many years - (that) it was neither the illness nor other natural cause, but my paternal goodness wanted to hold one who might make up for my sufferings for me in earth, and these for the good of everyone - and now that I have forced you and they have also forced me with their impositions, I have made it cease entirely, giving you a pause. This says in clear notes that only your Jesus was the author of your state. But I can not hide my sorrow (that) is so very great, that I can say that in the whole story of the world I have never received a similar sorrow from creatures. My heart is so very sorrowful and torn by this sorrow, that I am forced to hide from you the deep tear in order to not embitter you more; and then in seeing the indifference of some, and you know who they are, as if they might have done nothing to me, it increases my sorrow and they constrain my justice to continue to rain scourges, and I will continue to rain chastisements my daughter. I told you before, that if I might arrive for one single month to hold you suspended from your state of sufferings, they will feel and they will see how many chastisements will rain down on the face of the earth. And while my justice will make its course we will occupy ourselves together with my Divine Will, I to make you know him and you to receive the good of his knowledges, because every knowledge carries the growth of the life of my Will in you, and [to] your every act done in the new knowledge my Fiat takes more ground in your soul and extends there all the more his kingdom; more so that creatures don't have the power to enter in my Divine Will in order to disturb us and to dictate law to us, therefore we are free to do that which we want, we have absolute liberty. Therefore be attentive to continue to cross over his interminable seas."

Whence while he said this, my little intelligence felt transported into an abyss of inaccessible light; this light hid all the joys, all the beauties, apparently it seemed light, but looking within it there was no good that it didn't possess.

And my sweet Jesus added:

"My daughter, our Divine Being is purest light, light that contains everything, fills everything, sees

everything, works everything; light that no one can arrive to see where our limits arrive, his height and profundity. The creature loses herself in our light, because she doesn't find his shore, his door in order to go outside; and if the creature takes of this light of ours, they are hardly little drops, that serve in order to fill her all with light even to overflow outside of her, but our light doesn't diminish because the creature has taken of ours, but it becomes replaced in the instant by the re-arising virtue of our light. So that our Supreme Being is always at one level, in perfect equilibrium, we can give how much we want, if we find souls that want to take of ours without losing anything; indeed if we find one who wants to take, we put ourselves to work, because you should know that inside of us is absolute rest, nor do we have anything to do, there is neither to take away nor to put forth; our happiness is full and complete, our joys are always new, our unique Will as agent in us gives us perfect rest with the beatitudes of our Divine Being, that doesn't have beginning and neither will it have end. So that this abyss of light that you see contains an abyss of joy, of power, of beauty, of love, of so many et cetera, and we, while we felicitate ourselves, we rest in them, because it can then be called true and absolute rest, when nothing lacks and there is nothing to add on. Instead of our Divinity our work goes forth in field, and this field is creatures; our same divine qualities that inside of us gives us rest, outside of ourselves gives us work. And now we make our Will work to the benefit of creatures; that Divine Fiat that we put forth in field in the creation, from which all things went forth, doesn't ever cease from his labor, incessantly he labors: labors in order to conserve everything, labor that wants to be known, that wants to reign, labor in bringing forth other souls to the light of the world, and there he forms his admirable designs in order to develop his labor and in order to have occasion to always labor; labor in withdrawing souls into the bosom of eternity. Our Divine Will we can call him the busybody who doesn't ever spare his continuous labor, and even for the benefit of one who doesn't recognize him. Labor our love, labor our mercy, our power, and also our justice labors for the benefit of creatures, otherwise our Supreme Being would not be balanced and perfect, but would be lacking with weakness if our justice might be put aside when there is the whole reason to make its punishing course. You see therefore, our labor are creatures, because having gone forth from within our enthusiasm of love, our love brings us to labor to always love them, always, because if our labor might cease the love, and the creation would resolve into the nothing."

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March 9, 1931

The first love of God towards man was expressed in the creation. Completed love in the creation of man.

My abandonment continues in the Divine Fiat, and since I was doing my acts in him in order to be able to unite mine to his acts, all the creation lined up before my mind and in its mute language it said that so many times more the Divine Volition had loved me, so many things more he had created, and that now it was my part to love him in every thing created in order to reciprocate him with as many acts of love of mine, so that his and my love might not be isolated, but they might keep sweet company.

Now in this meanwhile my sweet Jesus had gone forth from the depth of my soul that he seemed so very interned inside, that it was not given to me to see him, and he said to me:

"My daughter, our love for the creature was *ab eterno* inside of us, we always loved her, but outside

of us was externalized our first love in the creation. As our Fiat went pronouncing himself and step by step he created the sky, the sun and so on, thus he went externalizing in every created thing, almost step by step, our love, contained since eternity, for love of creatures. But do you know, my daughter, one love calls the other; being externalized in the creation of the universe and having experienced how refreshing it is, how sweet is the vent of love, and only with externalizing it is it vented and one feels how sweet it is to love, therefore our love having begun to (be) externalized didn't say peace anymore, if it didn't create the one for who's cause he had given beginning to externalize his love as sowing it in all created things. Hence [the love] regurgitated strongly inside of us, wanting to make (a) completed act of love, calling from the nothing he/(man), in order to give him being and to create in him our own life of love. If we didn't create in him the life of love in order to be re-loved, there would have been no reason, neither divine nor human, to externalize so much love toward man; if we loved him so much it was reasonable and with right that he might love us, but not having anything by himself, it was appropriate to our wisdom (for) ourselves to create the life of love in order to be re-loved by the creature.

"But do you feel, daughter, the excess of our love: before creating we were not content to have externalized our love in the creation, but arrived to so much, that putting forth our Divine Being, our qualities, we put forth seas of power and we loved him in our power, seas of sanctity, of beauty, of love and so on, and we loved him in our sanctity, in our beauty, in our love; and these seas should serve in order invest man, so that he might find in all our qualities the echo of our powerful love and he might love us with powerful love, with holy love and with love of enrapturing beauty,

"Hence, when these seas of our divine qualities were put forth from us, we created man enriching him with our qualities for how much he could contain from us, so that he also might have an act that can make an echo in our power, in our love, in our goodness, in order to be able to love us with our same qualities. We wanted man not (as) servant but child, not poor but rich, not outside of our goods but inside of our inheritance, and as confirmed of this we gave him for life and for law our own Will. Behold the cause why we love the creature so much, because she holds of ours, and to not love one's own things is outside of nature and against reason."

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March 16, 1931

The sky and the creation all symbolize the celestial hierarchy. How an act of pure love is formed.

I felt my poor mind immersed in the interminable light of the Divine Will. Whence I sought to follow his acts done in the creation and I said to myself: "I would like to be sky in order to be able to extend myself in everyone and everywhere, and in all points and over everyone [to be able to extend] my love, my adoration, my glory toward my Creator. I would like to be sun and to have so much light as to fill heaven and earth and to convert everything into light, and in this light to make my continuous cry: 'I love you, I love you.' But while my mind blundered, my sweet and highest good Jesus making himself seen said to me:

"My daughter, all the creation symbolizes God, the order of the diversity of the saints and of souls; his harmony, the union that all the creation possesses, the order, the inseparability, it symbolizes the celestial hierarchy with its Creator at (the) head. Look at the sky that extends itself everywhere and holds under its azure vault all created things, reigning over everyone, in a way that no one can

escape from its sight and from its empire; oh, how it symbolizes God, who extends his dominion everywhere and no one can escape from his sight! This sky while it contains all, one sees however a great diversity in created things; some are as immediate to the sky, and they are the stars, that although from the base they appear little, beyond they are very great and with such variety of colors and beauty, and they have a symphony in their dizzy course with all the creation, as to form one of the most beautiful musics; their motion sounds so sweet and vibrating as to not be able to compare to any of the most beautiful musics of down here. These stars it seems that they live of the sky, they are so identified with it, symbol of the souls that will live of the Divine Will: they will be so very immediate and identified with God, as to receive all the varieties of the divine qualities and to live of them in a way as to form the most beautiful ornament to Heaven of their Creator.

"My daughter look still: under this sky, but as detached from it, between the sky and the earth one sees the sun, star put forth to the benefit of the earth; its light descends into the base and elevates itself on high as if it might want to embrace heaven and earth, hence one can say that its light touching the sky it lives of sky, symbol of those souls chosen by God in order to make graces descend from Heaven, and to make them descend upon the earth in order to recall them to live in the Divine Will; and the first one is my celestial Mama, unique as the sun, who stretches forth her wings of light, and this light raises itself on high, descends into the baseness, in order to reunite God and man, in order to reconcile him and to conduct him through means of her light to her Creator.

"The stars it seems that they live by themselves, united with the divine Sky, instead the sun lives of God but gives itself to everyone, and its mission is to do good to everyone; such is the Sovereign Queen, but this sun won't be alone, so many other little suns will arise that will draw light from this great sun, and they will be those few ones that will have for mission to make my Divine Will known.

"Whence the baseness of the earth, the sea, the plants, the flowers, the trees, the mountains, the forests in bloom, they symbolize the saints, the good souls and all those that enter in the door of salvation. But see the great difference: the sky, the stars, the sun don't have need of the earth, rather they give much to the earth, they give life to it, they sustain it; not only, but all things created by us that are in the heights are always at their post, they never change, nor do they increase nor do they decrease, because they have such fullness that they don't need anything. Instead the earth, the plants, the sea and so on, they change, now they take on a beautiful appearance and now they arrive to disappear entirely; they have need everything, of water, of light, of heat, of seed to reproduce. What difference! Created things that are in the heights can give and they need God alone in order to be conserved; instead the earth not only has need of God, but of everything, and if the human hand might not work it it would remain sterile, without making any great good. Such is the difference; one who lives in my Will feels only the need of God in order to live her life, instead one who doesn't have his life for beginning goes begging support and help from everyone, and when she doesn't find them she remains as earth, that doesn't know how to produce anything great of good.

"Therefore let your life and the beginning of all your acts be my Divine Will alone, if you want to feel only the need of your Jesus; you will always find me ready, I more desirous to give you him than you to receive him; instead the helps of creatures become given hardly and unwillingly, so much so that one who receives them feels the bitterness of the help that becomes given by the creature. Instead my helps bring joy and happiness."

Whence I followed (with) my "I love you" in the Divine Fiat and I thought to myself: "But is my love pure?" And my beloved Jesus added:

"My daughter, in order to be able to give me a pure love, a look at your interior says everything: if your heart palpates, sighs, desires only my love, if your hands work only for my love, if your feet walk only for love, if your will wants only my love, if your intelligence seeks always how to love me, (and) your 'I love you' with your word do you know what it does? It collects all together all the entirety of the love that you have inside of yourself and makes of it one alone, and forms an act of pure and complete love, to your Jesus; so that your word doesn't do other than to externalize its extension of the love that you have inside of you. But if inside is not all love, lacking the pure font inside, there can not be neither pure nor complete love."

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March 23, 1931

How feeling one's own will is one thing, to want it is another. The most beautiful rest that the Divine Will wants to give. Triple acts in the act of the creature.

My abandonment in the Divine Volition continues, but the circumstances are such and so many in which I presently found myself, that my poor human will would like as to emerge from all the parts of my being in order to have some act of life, and I feel all the enormous weight (of it), I feel myself crushed, ground under my human volition; oh, how true it is that it is the cruellest tyrant! My Jesus, help me, do not abandon me, do not leave me in the authority of my will! If you want you are able to put it under the sweet empire of your Divine Will. And my beloved Jesus making himself seen and hearing me said to me:

"My daughter, courage, do not worry so much, to feel the weight of one's own will says nothing, it is a suffering more sorrowful than all the other sufferings, and if you might have wanted it it would not be a suffering anymore, but the suffering would be changed into satisfaction; to feel it is one thing, to want it is another. Hence remove the thought that you always sin because you feel your will. Therefore do not fear, I am watching you and when I see that it wants life in your things, I give you suffering in order to make it die of suffering; therefore trust your Jesus, because that which makes you more ill is mistrust; ah, it is always (the human will) that makes souls uneasy, even when I hold them in my arms! And then this suffering of feeling the weight of human wills, oh, how much more alive your Jesus felt it, because it lasted me all (my) life; therefore mine and yours unite together and I offer them for the triumph of my Will in souls.

"Hence put everything aside and come to rest in my Divine Will; with so much love he awaits you in the center of my heart in order to love you and the most beautiful love that he wants to give you is rest in the sufferings that you suffer; oh, how sweet, refreshing, it is to see our daughter rest she who we love and who loves us! And while you rest he wants to rain on you the celestial dew of the light of my Divine Will. He in the unity of his light does always one act, nor does he ever cease doing it, and an act then can be called completed, when it is not subject to interruption. This act not ever interrupted says everything, embraces, loves everyone; from his heights, in which this act never says enough, it casts an infinity of effects that makes him hold as in one's own fist Heaven and earth, and communicates the celestial dew of the effects of his sanctity, of his love and of his divine life to creatures. But these effects for the creature convert themselves into acts, in a way that she feels

in herself the act of divine life, of the light of our sanctity, (and) of the love, and the creature that lives in my Will forms there her life, her food, and grows under the rain of the celestial dew of the single act of her Creator. And these effects changed into acts in the creature, form her little sun, which says with its little reflections: 'Continuous love, glory, honor to he who has created me. So that the divine sun and the sun formed by my Divine Will in the creature, continually meet, wound each other, (and) the little sun is transformed into the immense sun of the Eternal, and they form life together loving him with reciprocal love and never interrupted. This continuous love inebriates and puts to sleep the human volition and gives the most beautiful rest to the creature."

After this I followed my acts in the Divine Will and I understood how when we dispose ourselves to do an act, before we might do the act the Divine Volition puts there his prime act in order to give the life of the act in the creature; and my sweet Jesus added:

"My daughter, in every act of the creature there is a triple act: first is formed the act the creative strength; the creature onto the act of creative strength forms the act of her working love, that becomes fed by the creative strength, and according to the intensity of the love of the creature, her prolixity, the good, the value that her act contains, thus it receives more or less the food of the act of the creative strength, because there is no taste and delight more beautiful and pleasing for God, than to feed (on) than the acts of the creature; and this is because seeing of ours in the human act, we feel as proprietors, recognized by them, we feel them as affiliated, not distant children but nearby, indeed unified with us, who make for us a crown of so many children, that justly want of ours and we with all love, gladly we give our food to their acts, more so that fed by us they will grow as noble children worthy of their Celestial Father. Now to the act of creative strength and the act of the working love of the creature follows the act of the love of satisfaction. Every act could not be said (to be) complete nor to give the just value, if it might lack a comma, a point, any shade; a labor if it is not completed, not only can't it be given value, but it can not receive honor and glory. Whence after the working love rises the love of thankfulness, of thankfulness and of giving to God that which is of God. The creature has received from God the first act of his work, she has followed it with her working love, but fed by God, she completes it with a greatest love, with giving to God that which from God has had beginning. Behold the ultimate point and the most beautiful shade of the act of the creature, which God himself benigns to give his divine appreciation and feels honored and glorified with the little gift received, and in virtue of this he gives to the creature other occasions to make other acts done in order to always hold her near and in continuous correspondence."

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March 30, 1931

The humiliations, bearers of glory. The tenderness of the heart of Jesus. A hard heart is capable of all evils. Invitation to take the crumbs in the divine goods.

I am again under the nightmare of my usual sufferings. After a month of a break they are afresh; I (had) felt as emptied from all the sufferings, my sweet Jesus did not stiffen me anymore nor make me immobile and without motion. [Before, when he did this,] I felt as if my life might finish in remaining without motion and stiffened, and yet I lived, but with a strangled life and without the least mastery of myself, waiting with a patience that only Jesus could give me, (for) he who should call me to obedience in order to give me motion and to make me go out from the abyss in which I found myself. Whence seeing myself free, for how much I loved to divide the sufferings together

with Jesus, yet my nature felt triumphant, more so than I didn't have anymore need of anyone; hence in finding myself again tied up, impeded within the former abyss, my poor nature feels such repugnance, that if my beloved Jesus doesn't help me, doesn't strengthen me, doesn't entice me with special graces, I don't know what I would do in order to not fall into that state of sufferings. Ah, my Jesus help me, you who have sustained me for so many long years in a state so sorrowful! Oh, if you want that I might continue, continue to sustain me and use your mercy toward this poor sinner, so that I don't oppose your Most Holy Will!

Whence while I was between repugnances and fears of being surprised by my usual sufferings, my adorable Jesus making himself seen that he suffered much said to me:

"My daughter, what is (this), you don't want to suffer anymore together with me? How (is it), you want to leave me alone? You want to take away from me the rights that you have given me so many times, that I might be able to do with you that which I want? Good daughter, do not give me this sorrow, abandon yourself between my arms and leave me to do that which I want."

And I: "My love, pardon me, you know the struggles in which I find myself and in what profound humiliations I have been cast; if things might remain as before, whenever have I refused you anything? Therefore mind and think there, O Jesus, to that which you do to me and in what a labyrinth you cast me if you make me fall into (my) usual sufferings; and if I tell you Fiat it is with so much force that I do it, but I feel myself die. Jesus, Jesus, help me!"

And Jesus: "My good daughter, do not fear, the humiliation is bearer of glory, to the contempt of creatures divine appreciation arises, and the abandonment to them is the re-call of the faithful company of your Jesus. Therefore leave me to do. If you might know how armed divine justice is, you would not oppose it, rather you would pray me that I might make you suffer in order to partly spare your brothers; other regions will be devastated and misery is at the doors of the cities and of the nations. My heart feels such tenderness in seeing in what state of desolation and of upsetting the earth reduces itself and this tenderness of mine so very sensible for creatures becomes offended by the hardness of the human heart. Oh, how intolerable to me is the hardness of the human heart! more so before mine, which is all loving tenderness and goodness toward them. A hard heart is capable of all evils and arrives to such as to make a joke of the sufferings of others, and it changes the tendernesses of my heart for him into sorrows and profound wounds. The most beautiful prerogative of my heart is tenderness; all the fibers, all the affections, the desires, the love, the heartbeat of my heart have for beginning tenderness, so that my fibers are tender, my affections and desires are most tender, my love and heartbeat are so very tender that they arrive to liquefy my heart for tenderness, and this tender love makes me arrive to love creatures so much, that I am content to suffer, rather than to see them suffer. A love when it is not tender is like a food without seasoning, like an aged beauty that doesn't know how to attract anyone to make itself loved, and like a flower without perfume, like an arid fruit without humor and sweetness. A hard love without tenderness is unacceptable and would not hold the virtue to make itself loved by anyone; therefore my heart suffers so much in seeing the hardness of creatures, that they arrive to change my graces into scourges."

After this I found myself (under) a supreme force, to which it was not given to me to be able to resist, in my sorrowful state, and although I felt great repugnance I have sought to abandon myself

in the Divine Will, my only refuge. And Jesus, in order to give me the strength, made himself seen for a little and said to me:

"My daughter, in creating man, our Divinity put outside of ourselves sanctity, love, goodness, beauty and so on, that should serve man in order to make him holy, good, beautiful, and to give us love for love. Now our goods have not been entirely taken by him and therefore they await one who takes them. Therefore come into our goods, come to take the crumbs of the sanctity, of the love, of the goodness, the crumbs of beauty, of fortitude; I say crumbs in comparison to those that you will leave, because our goods are immense and that which the creature can take can be called crumbs in respect to that which she leaves, but for her they will fill her up so much as to overflow outside. Our love then is content, when he sees the beloved creature, in our goods filled even to the brim. Now these crumbs form so many different foods, one more beautiful than the other, so that [the creature] takes from our celestial table, and feeds herself abundantly with these divine foods. And since she gives of that food that she takes, thus in giving us her acts, one who has fed on these divine crumbs gives of sanctity, is filled with such beauty, that we immediately recognize that it is the food of our crumbs that she gives us in her acts. And oh, how content we remain that the creature gives us her acts that give of the divine! We feel our perfumes, we touch our sanctity and goodness and we feel ourselves reciprocated for the crumbs that we have given her."

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April 2, 1931

How that which the creature holds as most precious is the will. Power of voluntary sufferings. The support. How the little flame is inflamed in the soul and how it is fed.

My abandonment continues in the Holy Volition, but for how very abandoned, I feel my repugnances alive in falling into the state of my usual sufferings, and these repugnances are caused by the struggles and by the impositions that there are over me. Whence in the bitterness of my soul I said to my sweet Jesus: "My love, you want to make me fall into sufferings, even offence, but I don't want to put forth my will from me; you will do it, I will be content, but from me I don't want to put forth anything." And Jesus all afflicted said to me:

"My daughter, what would I do without your will with your sufferings? I don't have anything to do with it nor could they serve me to disarm divine justice nor to placate my just scorn, because that which (is) most beautiful and most precious (that) the creature holds is the will, it is the gold, all the rest are superficial things, things without substance, and the sufferings themselves (are) without value. Instead if the gold thread of spontaneous will flows in the sufferings, it has the virtue to change them into purest gold, worthy of he who all voluntarily suffered, and even death itself for the love of creatures.

"If I might want suffering without will, there is so much abundance in the world, that when I want some I could take some, but since there lacks the gold thread of their will, they are not for me, they don't attract me, they don't wound (my) heart nor do I find the echo of my voluntary sufferings in them, hence they don't have the virtue to change the scourges into grace. Hence sufferings without will are empty inside, without fullness of grace, without beauty, without power over my Divine Heart; one quarter hour of voluntary sufferings (is) enough in order to make up for and to surpass all the most atrocious sufferings that there are in the world, because these are in the human order,

the voluntary ones are in the divine order. And then from the little daughter of my Volition I would never accept her sufferings without the spontaneity of her will; it was this that made you beautiful and graceful to my presence, that opened the current of my manifestations on my Divine Will and that with magnetic strength pulled me to make my visits so often to your soul. Your will sacrificed voluntarily for my love was my smile, my amusement, and it had the virtue to change my sorrows into joys.

"Hence I will be content rather to hold only for myself the sufferings, rather than to make you suffer without the spontaneous acceptance of your will. Oh, how it would degrade you and you would descend into the depths of the children of the human volition, losing the noble title, the precious characteristic of daughter of my Will! In my Will force doesn't exist, in fact no one forced him in creating the sky, the sun, the earth, man himself, but he did it voluntary, without anyone saying anything, for love of creatures; and yet he knew how much he had to suffer for their cause. Thus I want one who wants to live of my Will; force is of the human nature, force is impotence, it is mutability, force is the true character of the human will. Therefore be attentive good daughter, we don't change things and you do not want to give me this sorrow to my heart too embittered."

Whence in my bitterness I said: "My Jesus, and yet those that are over me they say to me: 'How ever can it be possible? For four, five persons who have wanted to do evil, he should send so many chastisements? Rather Our Lord has reason, because the sins are a great deal, and therefore the scourges,' and so many other things that they say and that you know." And Jesus all goodness added:

"My daughter, how mistaken they are! It is not for the sin of four or five that with so much perfidy they have arrived even to the calumnies, these will be punished individually, but it is the support that they have taken away (from) me. Your sufferings serve me as support, the support taken away from me, (and) my justice doesn't find one who sustains him and remaining without support he has made rain, in the time that you have been free from your usual sufferings, continuous and terrible scourges. Instead if there might have been the support, even though [the scourges] happen, they would have been one tenth, one fifth the part, more so that this support was formed of voluntary sufferings and wanted by me, and in the voluntary sufferings there enters a divine strength, I could say that I myself in your sufferings made myself (a) support in order sustain my justice. Now lacking your sufferings I lack the material in order to form the support and hence my justice remains free to do that which he wants; from this they should understand the great good that I have made everyone and the entire world in holding you for so many years in the state of voluntary suffering. Therefore if you don't want that my justice continues to shake up the earth, do not deny me your voluntary sufferings, and I will help you. Do not fear, leave me to do."

After this I all abandoned myself in the Divine Fiat, with the dread that I might deny something to Jesus and be able to lack in always doing the Divine Will. This dread tears my soul and makes me uneasy, and only with the presence of Jesus do I feel the peacemaker of (before); but as I lose him from sight I return under the tempest of dreads, of fears and repugnances. And my sweet Jesus in order to raise me up added:

"Good daughter, courage, raise yourself up, do not batter yourself. Do you want to know how the light of my Divine Will forms itself in your soul? The repeated desires are like so many puffs, that blowing on your soul they call the little flame, the little drops of light, to inflame themselves inside

of her, and how much more intensely she desires, so many more puffs in order to feed the little flame and to magnify it more; if the puff ceases, there is the peril that the little flame is extinguished. So that in order to form and to ignite the little flame there is needed the true and incessant desires, and in order to mature and to magnify the light there is needed the love that the germ/seed of the light contains; in vain you would blow with your desires if there might lack the ignitable material over your repeated puffs. But who puts in security this little flame in a way as to make it imperishable, without peril of extinguishing? The acts done in my Divine Will; they take the material of igniting the little flame of our eternal light that is not subject to extinguish, and they maintain it always alive and always growing, and the human will is eclipsed and becomes blind before this light, and seeing itself blind it doesn't feel the right to act anymore and it gives peace to the poor creature. Therefore do not fear, I will help you to blow, we will blow together, thus the little flame will be more beautiful and more brilliant."

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April 4, 1931

The "I love you" is thunder. The Divine Will is Heaven, our humanity is earth. The sufferings of the heart of Jesus. Exchange of life. The Divine Will the beginning, middle, and end.

My abandonment continues in the arms of the Most Holy Supreme Will, and although I feel under the dense clouds of inexpressible bitterness, which takes away from me the beauty of the divine light, and if I feel it it remains behind the clouds, yet as I say my "I love you" and I do my acts in the Fiat, it forms the thunder and issuing forth the lightning it tears the clouds, and from those tears the brilliant light enters in my soul and it brings me the light of truth that Jesus wants to manifest to his little creature. It seems to me that how much more I repeat my "I love you", so much more often it thunders and flashes, and these lightning flashes tearing the clouds wound my highest good Jesus, who wounded sends me his light as heralding his little visit to his embittered daughter.

Whence while I found myself in this state, my beloved Jesus had come in a compassionate and afflicted state: he had broken arms for the grave offenses he received, and casting himself in my arms he asked help of me in so many sufferings; I don't know how to resist, and while I pressed him between my arms felt him communicate his sufferings to me but so many as to feel myself die. Hence I had fallen into the abyss of my sorrowful state. Fiat!... Flat!...

However the thought being able to relieve Jesus with my little sufferings gave me peace. And although Jesus had left me alone in the sufferings, afterwards he returned and said to me:

"My daughter, true love doesn't know how to do anything, or suffer, if it doesn't put (in) part she who loves me. How sweet is the company of dear persons in sufferings! Their company mitigates for me the sufferings and I feel as if they might re-give me life, and feeling life re-given to me by way of sufferings it is the greatest love that I find in the creature, and I re-give her my life for exchange. So that the love is so much, that they exchange the gift of life the one for the other.

"But do you know who has pulled me into your arms in order to ask help of you in my sufferings? The continuous thunder of your 'I love you', that flashing they have pulled me to come to cast myself into your arms in order to ask relief of you. Beyond this you should know that my Divine Will is Heaven, your humanity is earth. Now as you go doing your acts in him, you take Heaven, and how

many more acts you do, so much more post do you take in this Heaven of my Fiat, And while you take Heaven, my Will takes your earth, and Heaven and earth are fused together and they remain lost the one in the other."

After this I continued my abandonment in the Divine Fiat, and blessed Jesus returned with (his) heart open, from which poured forth blood, and in that Divine Heart was seen all the sufferings of Jesus, that he suffered in all the parts of his Divine Person, centralized all in (his) heart, indeed in it there was the seat and the beginning of all his sufferings, that circulating through all his Most Holy Humanity, as so many rivulets went up again in his Most Holy Heart; bringing with them the torment that all his Divine Person suffered.

And Jesus added:

"My daughter, how much I suffer! Look at this heart of mine, how many wounds, how many sorrows, how many sufferings it hides. It is the refuge of all the sufferings, there is no sorrow, nor spasm of pain, nor offense that does not flow into this heart of mine. My sufferings are so many, that not being able to sustain the bitterness I go finding one who wants to accept some little particle of these sufferings in order to have a breath of relief, and when I find her I hold her so very dear to me, that I don't know how to leave her anymore, nor do I feel alone anymore, I have one to whom I can make my sufferings understood, to whom I can confide my secrets and to whom I can pour out my flames of love that consume me. Therefore I often ask that you accept part of my sufferings, because they are very many; and if I don't go to my children to ask relief, to whom should I go? I would remain as a father without children, who doesn't have offspring, or else the ungrateful children have abandoned him. Ah, no, no, you won't abandon me, isn't this true my daughter?"

And I: "My Jesus, never will I abandon you, but you will give me the grace, you will help me in my present conditions, because you know how very painful they are. My Jesus, help me and I also say to you with (my) heart: oh, do not abandon me, don't leave me alone! Oh, how I feel the need of you alive! Help me! Help me!" And Jesus taking a most sweet aspect took my poor soul in his hands, and in the depth he wrote:

"I put my Will in this creature, as beginning, middle and end."

And then he repeated:

"My daughter, I put my Divine Will in your soul as beginning of life, from which all your acts will descend as from a single point, that diffusing themselves in all your being, in (your) soul and in (your) body, they will make you feel the palpating life of my Divine Volition in you, whom will hide in himself all your acts, as inside of a sanctuary, as follows from his divine beginning. Now with holding my Divine Will as beginning, you will remain all ordered in your Creator and you will recognize that every beginning comes from God, and you will give us the glory and the exchange of the love of all created things, that have gone forth from our creative hands. With doing this you will embrace the work of the creation, of which we were the beginning, the life and the conservator of it.

"From the beginning you will pass on to the middle. You should know that man (with) removing

himself from our Divine Will refused to acknowledge the beginning and disordered himself, and remained shaky, without support, without strength; to (his) every step he felt inclined to fall as if he felt he might lack the ground under (his) feet and the Heaven over (his) head in the act of striking him in fierce tempest. Now there is needed a middle in order to reconfirm the earth and to make Heaven smile; and behold my coming upon the earth as middle in order to reunite Heaven and earth, God and man. Hence [to] one who holds my Divine Will as beginning, the middle will be revealed to her, and she will embrace the whole work of the redemption and she will give the exchange of the love and the glory of all the sufferings that I suffered in order to redeem man.

"Now if there is the beginning and the middle, there must be the end; (the) end of man is Heaven, and [for] one who holds my Divine Will as beginning, all her acts flow in Heaven as end where her soul must arrive and as beginning of her beatitude that will never have (an) end. And if you will have my Divine Will as end, you will give me the glory and the exchange of the love, that I have prepared a celestial country for creatures for their happy sojourn.

"Therefore my daughter be attentive, and I seal in your soul my Divine Will as beginning, middle and end, which will be for you as life, (and) as sure guide he will conduct you between his arms to the celestial country."

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April 16, 1931

Courage is of resolute souls. Six angels with Jesus at (the) head. How the acts done in the Divine Will are pledges of infinite value, eternal bonds, chains non subject to break.

My continuous life under the empire of the eternal Fiat, which involves me inside and outside and makes me feel his infinite weight; and I as (an) atom involved by this infinity that doesn't have limits, and for how much I love him and sigh, I feel the sorrow alive of my human will grinded and almost dying under the empire of an immense and eternal Divine Will. My Jesus, help me and give me strength in the sorrowful state in which I am; my poor heart bleeds and searches for a refuge in so many sufferings, you alone, my Jesus, can help me. Oh, help me, do not abandon me...

And while (my) poor soul vented in sorrow, my sweet Jesus made himself seen in my interior crucified with six angels, three to the right and three to the left of his adorable Person. Each one of the said angels held his crown between (their) hands, studded with brilliant gems, in the act of offering them to Our Lord. I remained amazed in seeing this, and my beloved Jesus said to me:

"Courage, my daughter; courage is of souls resolute (in) doing good, They are imperturbable under whatever tempest, and while they feel the roar of the thunders and lightnings even to tremble from it, and they remain under the copious water that rains on them, they make use of the water in order to wash and to go forth more beautiful, and without minding to the tempest, they are more than ever resolute and courageous to not move themselves from the commenced good. Discouragement is of irresolute souls who never arrive to complete a good. Courage paves the way, courage puts in flight any tempest, courage is the bread of the strong, courage is (of) the warlike one who knows how to conquer whatever battle. Therefore, good daughter, courage, do not fear; and then what fears? I have given you six angels for your custody, each one of them holds the assignment to guide you through the interminable ways of my eternal Volition, in order to make that you might be able to exchange

me with your acts, with your love, that which the Divine Will did with pronouncing six Fiats in the creation. Therefore every angel holds a consigned Fiat and that which went forth from this Fiat, in order to call you to exchange every one of these Fiats, even with the sacrifice of your life. These angels gather your acts and form crowns with them, and prostrate they offer them to the Divinity for exchange of that which our Divine Will did, so that he be known and form his kingdom upon the earth. But this is not everything; at the head of these angels there I am who guide and watch over you in everything, and who form in you the acts themselves and that love that there is wanted by us so that you might be able to hold sufficient love in order to be able to exchange so many great works of our Supreme Volition. Hence do not stop, you have much to do: you have to follow me, he who never stops, you have to follow the angels because they want to complete their entrusted assignment, you have to complete your mission as daughter of the Divine Will."

After this I felt worried, and fearing I thought to myself; "The circumstances of my life are most sorrowful, so much so that many times I feel I succumb under a tempest so long that it doesn't indicate an ending, indeed often it seems that it rages more, and if Our Lord doesn't give me (the) superabundant help and grace, my weakness is so much that I feel as if I might want to go out from the Divine Will, and if, never may it be, this happens, poor me, everything will be lost." But while I thought this, my adorable Jesus extending (his) arms to me in the act of sustaining me said to me:

"My daughter, you should know that the acts done in my Divine Will are imperishable and inseparable from God and they are the continuous memory that the soul has had the good to work together with a Divine Will, and that God has held together with himself the creature in order to make her work with his same Divine Will. This happy memory, operational and holy makes us always hold God and the soul in sight, in a way that the one and the other remain unforgettable, so much so that if the creature might have the misfortune to go out from our Will, to go roaming, she will turn distant, but she will feel the eye of her God over herself that tenderly calls her, and her eye toward he who looks at her continually, and that although she goes roaming she feels the irresistible need, the strong chains that pull her between the arms of her Creator. This happened to Adam; because the beginning of his life was done in my Divine Will, in spite that he sinned, was chased from Eden, he went doing all his life, but perhaps he was lost? Ah, no, because he felt over himself the power of our Will in which he had worked, he felt our eye that watched him and that pulled his eye to look at us, and the dear memory that the his early acts had had life in our Will.

"You can not understand all the good and what it means to work in our Will. With working in him the soul acquires so many pledges of infinite value for how many acts our Fiat does, and these pledges remain in God himself, because the creature doesn't hold the capacity nor post where to hold them, so much is the value that they contain. And can you ever believe that while we hold these pledges of infinite value of the creature, we should permit that she might become lost, she to whom these pledges so precious belong? Ah, no, no!... Therefore do not fear, the acts done in our Volition are eternal bonds, chains non subject to break. And do you suppose that you might go out from our Divine Volition, that which won't be, you can go out, but your acts remain nor can they go out, because they have been done in our house, and the creature holds her rights even to such that she is in our house, that is in our Will; as she goes out she loses her rights, however these acts will have such power as to recall she who was possessor of them. Hence do not want to devastate the peace of your heart, abandon yourself in me and do not fear."

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April 24, 1931

How God in working requires the acts of creatures as little ground where to lean his works. Who forms the breath, the heartbeat of the creation. The works of God bearers of life.

I was following my acts in the Divine Fiat; oh, how I would love that nothing might escape me of that which he has done, as much in the creation as in the redemption, in order to be able to make competition with my little incessant "I love you, I adore you, I thank you, I bless you and I pray to you that the Kingdom of the Divine Will comes upon the earth!" But while I thought this, my amiable Jesus said to me:

"My daughter, our divine work, although it super-abounds, but so much so that the creature can not arrive to take all the overabundance of the goods that we put in our creative works, however in order to work we always require the little work of the creature, and according to the more or less worked by her, thus we dispose the more or less of the goods that we want to give in the work that we want to do for the benefit of creatures, because the work of them serves us as the little ground or space where to lean our goods. If a ground or space is little, little can we put there, if it is great we can put more there, and if we want to put more there she will be incapable of taking and understanding that which we have given her. You see therefore how very necessary is the little work of the creature in order to make that our work might have life in the midst of the human generations, more so that as the creature commences her little acts, her prayers, her sacrifices in order to obtain the good that we want to give them, thus she puts herself in communication with her Creator, she opens a kind of correspondence and all her acts are none other than little letters that she makes arrive to him, in which now she prays, now she cries, and now offers her own life to move him to give the good that we want to give them. This disposes the creature to receive it and God to give it. If this might not be, there would lack the way, and all the communications would be closed; there would lack the knowledge of he who wants to give the gift, and our gifts would be given and exposed to enemies, who are neither loved by us nor lovers of us, that which can not be; while when we want to do a work we always flutter over one who loves us and (who) we love, because love is the germ/seed, the substance, the life of our works, and when there lacks the love there lacks the respiration, the heartbeat of a work and one doesn't appreciate the received gift, and with not appreciating it there passes the peril that it dies on being born.

"Behold therefore the necessity of your acts and the sacrifice also of your life, in order to make my Divine Volition known and to make him reign. There is no greater work of him, and therefore I want your repeated acts, your incessant prayers and your prolix sacrifice of a life buried alive: it is none other than the spacious ground where to lean such a good. Your every act is a little letter that you send us, and we reading it say: 'Ah, yes there one who wants our Volition upon the earth and one who wants to give us her own life in order to make him reign!' With this we dispose the things, the graces, the events, in order to fill your little ground, and we wait that it might be enlarged more in order to lean (on it) the great gift of the Kingdom of our Will.

"This happened in the redemption; I waited such a long time in order to descend from Heaven in earth, in order to give the sufficient time to the elect people to prepare with their acts, prayers and sacrifices, the little ground where I could lean the fruits of the redemption, so that they were so very superabundant, that creatures have yet to take everything; and if they might had done more, more

I would have given, and if I might had wanted to give more, without even a comma, a point of their acts, it would have been for them as an illegible book of which if the language is not known it is like a treasure without a key, that one doesn't know that which is inside, because the act of the creature is the eye that reads and the key that opens in order to take my gifts. And then to give without making known the good that is given, it would have been a sorrow and not worthy of our wisdom. Therefore be attentive in following my Divine Will; how much more you will follow him, more you will recognize him and more will he be superabundant in giving his goods."

After this I was following my round in the creation in order to unite myself to the acts done by the Divine Will in it and my sweet Jesus added:

"My daughter, the breath, the heartbeat, the circulation of the blood of the creation is our love, adoration, glory. We put in it that which we are in ourselves; our nature is purest love and our sanctity is so much, that that which this love produces is none other than profound adoration and perennial glory to our Divine Being. Hence putting forth the creation we had to put forth that which we possess, nor can we put forth that which didn't belong to us; therefore the breath of the creation is love, and as I palpate thus it becomes pearled with new love, that giving the course of the circulation it repeats incessantly: 'Adoration and glory to our Creator.'

"Now the creature, if she turns in created things putting there her love, she puts forth hers and takes our love, and [this] makes the other love arise in order to wait again for it to receive and to give her love. Hence an exchange and a competition occur between the created things and the creature, that uniting themselves together they give love, adoration, glory to our Supreme Being.

"Therefore if you want love think that all created things hold our mandate to give you love, always that they receive yours; thus the feast of our love will be maintained between Heaven and earth, and you will feel the happiness of our love, and the breath of love, the heartbeat of adoration will be substituted for you, and perennial glory will circulate in your blood to your Creator.

"Whence you should know that our works are full of life; our creative strength holds the virtue to put there the vital germ/seed in all the works that we do and to communicate it to the creatures who make use of them. The creation is stuffed with our creative works; the redemption is a boundless field of our actions, done because they brought the life and the good that they contain to creatures. So that we are surrounded by the magnificence of our works, but we hold the sorrow that these works do not become taken, and many (are) not even known by the creature, and hence they are for them as dead, because they bring life and produce fruits of life as much as [creatures] make use of them. And to hold so many vital works compromised, as so many of our properties, without producing the fruits that they contain, and more so to see the creature poor, weak and without the life of true good, it grieves us so much, that you can not understand what condition of sorrow creatures put us in. We find ourselves in the conditions of a father who having many children prepares lunch, and while he prepares it he is all festive thinking that his children won't be fasting, but (that) they will eat of his; then he sets the table, prepares the plates with the diversity of the foods that he has prepared, then he calls the children so that they come to taste the beautiful foods that he has prepared, but the children don't listen to the voice of the father, and the lunch remains without anyone touching it. What is not the sorrow of this father in seeing that the children do not sit at his table and do not eat any of the foods that he has prepared! (For) he himself to look at the

table full of foods causes him sorrow. Such are we in seeing that creatures do not take care of the so many works that we have done with so much love for them. Therefore how much more you will take of ours, more divine life you will receive, you will make us more content and you will heal for us the profound wound of human ingratitude."

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May 4, 1931

Power of the word of Jesus. How the repeated acts are as juice to the plants. Forced sufferings lose the freshness. Jesus wants to be free in the soul.

My abandonment in the Divine Volition continues; his sweet empire entices my poor will, that although it would very often like to go out as in field to make its way, given the sorrowful circumstances in which I find myself, however the omnipotent Fiat with the irresistible force of his light fixes upon the night of my will and impedes my step, and forming his day of light in my soul he pulls me to do my little acts in his Divine Volition. And I thought to myself: "Why does Jesus hold so much interest that I don't skip my repeated acts in his adorable Will?" And Jesus all tenderness and goodness said to me:

"My daughter, because all the acts that you do in your interior are acts taught and formed by me, so that they are my acts, and I don't want you to leave yourself behind, without uniting yourself together with me in order to follow them, because you should know that when I do a labor in the soul, when I speak and I teach, your Jesus holds such power, (as) to convert into nature the good taught and worked in the creature, and the good in nature can not be destroyed; it would be as if you might have the eye given to you by God as property of your nature and it might not serve you in order to look, the voice, the hands; the feet and they might not serve you in order to speak, to work and to walk: wouldn't it be worthy of condemnation? Now as I give gifts in nature to the body, thus when I speak, my creative word holds the power to give to the soul as in nature the gift that I intend to give with my word, because one Fiat of mine can enclose a sky, a sun, an incessant prayer for gift, with which my Fiat holds the power to convert these gifts as in nature of the soul. Hence that which you do in your interior are gifts in nature that my word has formed in you, therefore you will remain attentive to not hold my gifts useless; I have put them in you in order to make that, with these repeated acts in my Volition, we can impetrate together the great gift that my Divine Will comes to reign upon the earth, more so, good daughter, that the repeated acts are as the juice to the plant: if the plant doesn't hold juice, it dries out and can neither produce flowers nor fruit. The juice is as the vital blood of the plant, that circulating in it conserves it, makes it grow and produces the most beautiful and savory fruits, as to form the glory and the profit of the farmer; but this juice doesn't form itself by the plant itself, it is the farmer that must be attentive to water it and to cultivate it, but not one time, but always, giving them as in nature the sufficient juice in order to make that the poor plant might find the daily food in order to vegetate and grow, in order to be able to give its fruits to he who cultivates it. But if the farmer is sluggish, the plant loses the juice and dies.

"You see therefore what the repeated acts are: they are the blood of the soul, the food, the conservation and the growth of my gifts, in which I as celestial farmer never cease watering you, [and of] which there is no peril that I can be sluggish. But you must receive this vital juice, and then you receive it, when you repeat the acts in my Will in the depth of your soul: then you open the mouth, and I watering you give you the blood in your soul in order to give you the divine heat, the

celestial food, adding on to you my other words, I conserve you and I increase my gifts. Oh, if the plant might have reason and might refuse to be watered by the farmer, what would (the) fate be for the poor plant? The fate to lose (its) life! And what sorrow for the poor farmer? Therefore repeating the acts is to want life, it is taking the food; the repetition is to love and to appreciate, and to satisfy the desires and to render your celestial farmer content, that I have worked in the field of your soul with so much love; and as I feel you repeat your acts, whether together with me or alone, you give me the fruits of my labor, and I feel re-loved and repaid for the so many gifts that I have given you, and I dispose myself to give greater gifts. Therefore be attentive and make that your constancy be the winning strength that conquers and dominates your Jesus."

After this I felt as if I should fall into my usual state of suffering, and given the impositions that there are I felt repugnant to accept (them), my poor nature trembled and I felt myself say with my sweet Jesus: "Father, if it is possible let this chalice pass from me; but not my will, but yours be done." And my beloved Jesus added:

"My daughter, I don't want forced sufferings, but voluntary, because forced sufferings lose the freshness, the beauty and the sweet enchantment of the likeness of the sufferings of your Jesus, that were suffered by me all voluntarily; and they are as those faded flowers as those immature fruits, that the sight disdains to look at and the mouth can not swallow, so much is the insipidity and the hardness of those fruits.

"You should know that when I elect a soul, I form there my residence, and I want to be free in my house to do that which I want and to remain as pleases me, nor do I want restriction from the part of the creature; I want absolute liberty, otherwise I would become unhappy and impeded in my way of acting. It would be the greatest misfortune, even to the poorest (person), to not enjoy liberty in his little hovel, and I would incur the misfortune of a poor individual, that having formed a residence with so much love, when he has equipped it and put it in order he enters in order to live there, but with his sorrow there becomes made impositions and restrictions for him; it is said to him: 'In this room you can not sleep, in this one you can not receive, in this other one you are not able to pass.' In short he can not remain as he wants nor do that which he wants; so that the poor little one feels unhappy, because he has lost his liberty, and he has repented of the sacrifices that he has made (in order) to build this residence. Such am I; how many labors, how many sacrifices, how many graces have I not poured out in order to adapt one creature for my residence! And when I take the possession of her, more than everything I love and want liberty in my house; and when I find now the repugnancies, now the restrictions, instead of the residence adapting to me, I must adapt to her, hence I can't develop either my life or my divine ways, nor is it given to me to complete the purpose for which with so much love I selected this residence. Therefore I want liberty, and if you want to make me happy leave free to do that which I want."

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May 10, 1931

One who wants to receive, must give. Ways that Jesus holds. The divine gifts, bearers of peace. How the Divine Will holds the leavening virtue. What good a completed act of the Divine Will encloses.

I am always in the dear inheritance of the Divine Will; (my) mind turns everywhere, the step, I find

him as ruling Queen, that with his sweet empire he wants to reign over my poor soul; and with the most eloquent, sweet and strong voice he says to me, exhaling love, as to be able to convert into fire the whole entire world:

"As Queen I wait for you in every work of mine, so that you come to form and to extend your little divine kingdom in my same works. Look at me, I am Queen, and one who is Queen holds the power to give to her children that which she wants, more so that my kingdom is universal, my power is without limits, and as Queen I love to not be alone in my kingdom, but I want the cortege, the company of my children, and to divide my universal empire together with them. Therefore your way is my works, that as so many signs they will show you so many meetings to make with your Celestial Queen, who waits for you in order to give you her gifts as certain pledge of his kingdom."

Whence while my poor mind was lost in the immense light of the Divine Will, my always amiable Jesus said to me:

"My daughter, one who wants to receive must give; giving disposes the creature to receive and God to give. Many times also your Jesus holds this way: when I want (something) from the creature I give, and if I want great sacrifices I give much, so that she looking at the much that I have given will be ashamed and won't have the courage to deny me the sacrifice that I ask of her. The giving is almost (a) pledge that the person (also) receives, it attracts her attention, her love; giving is appreciation, giving is hope, giving makes rise in the heart the memory of the giver. And how many times persons that didn't know each other, they become friends through a gift?"

"Now in the divine order the giver is always God, in which he does as (the) first to send his gifts to the creature, but if she is not moved to give anything to her Creator, might it even be her little love, her gratitude, a little sacrifice, because if we have given it is because we want (something), no more if they send (for) other gifts from us, because with not giving us anything she has closed the correspondence and has broken the beautiful friendship that our gift should make arise. Now, my daughter, to give and to receive are first and indispensable acts, that show in clear notes that we love the creature and she loves us; but it is not enough, she must know how to receive with converting into nature the good received, with eating it and chewing it very well, in a way as to convert the gift into blood of the soul. And this (is) our purpose in giving our gifts: to want to see converted into nature the gift that we have given, because then our gifts are not in peril and they dispose us to give greater gifts; and the creature having converted it into nature puts our gift into security, she remains possessor of it and will feel in herself the good, the source and the received gift converted into nature. And since our gifts are bearers of peace, of happiness, of invincible strength, of celestial air, hence she will feel in herself the nature of peace, of happiness, of divine strength, that will form in herself the air of Heaven.

"Behold therefore the reason that when I make for you the great gift of my word, afterwards I am silent: it is because I am waiting that you feed on and chew my word well, in a way as to see that which I have said to you changed in you into your nature; and when I see this, then I feel the irresistible need of love to speak to you again, because one gift of mine calls the other, nor do they know how to be alone, and I always hold to give, always to say and to do with one who converts into nature my gifts."

After this I was thinking of the Divine Will, how difficult it seemed to me that his kingdom might come; and my beloved Jesus added:

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

"Whence, my daughter, the yeast of my Divine Fiat is not enough that holds only the virtue to ferment your acts, to empty them of the human volition in order to convert them into bread of Divine Will, but there is needed a continuation of acts, of sacrifices, and for a long time, in a way that my Volition with his leavening virtue will ferment/leaven all these acts, in order to form a lot of bread and to hold it prepared and reserved for the children of his kingdom. When everything will be formed, there remains to dispose the events, and this is easier and is done more immediately, because it is in our power to move the reasons accordingly in order to do that which we want. Didn't I do as much for the Redemption? My long thirty years of my hidden life were as yeast, in which all my acts were leavened in order to form and to leaven the great good of the Redemption, the brief life of my public life and my passion. It was my leavened bread that my Divine Will formed and leavened in my acts, that as bread broken to everyone and I gave it to eat in order to make that everyone might receive the bread of the redeemed, in order to acquire the necessary strengths in order to put themselves in safety. Therefore do not give it any thought, think to make it your duty and do not let any act of yours escape in which there isn't put the yeast of my Divine Will, so that your being remains fermented by him, and I will think of all the rest."

Whence I continued to think: "But what has Jesus (gained) with this poor state of mine and why does he have such interest that I might fall into my usual sufferings with so much trouble and annoyance (so) that he makes me give it to the others, that I could call it my martyrdom? Oh, how hard it is to have to do with creatures, to feel through pure necessity the need of them! This humiliates me so much, that I remain as annihilated in my own nothing. But while I thought this and other, my sweet Jesus said to me:

"My daughter, do you want to know what I have (gained) from it? My completed Divine Will, and this is everything for me. One completed act of mine of my Will encloses all the sky, the sun, the earth and also myself; there is no love that I don't find [in it], good that it doesn't possess, glory that it doesn't give me; all (the) rest remains centralized in a completed act of my Will, and the happy creature that completes it can say to me: 'I have given you everything, even yourself, I have nothing more that I can give you.' Because my Divine Will encloses everything, there is no thing or good that escapes, hence completing it in that which I want, the creature finds that which is in herself my Will; and I can say: 'With giving you the grace to let you do a completed act of him, I have given you everything.' Indeed with completing it my sufferings arise, my steps, my words, my works

double themselves and they put themselves in motion in order to give to creatures, because my Divine Will working also in the creature puts in motion all our works in order to make them rise to new life. And you tell me what I have (gained) from it? My daughter, think to do it and make that your life might be one continuous act of my Will."

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May 16, 1931

The Divine Will confirmer of the acts of the creature. Enthusiasm of divine love in creating man; touches of the divine qualities.

I am always afresh, in my dear inheritance of the Divine Fiat; it seems to me that he whispers to me in the ear:

"As I was in the beginning, I will always be, in the centuries of the centuries. Also if you will remain in my Divine Will you will be always equal to yourself, you will never change action, you will always do my Will, and the variety of your actions you can call them effects of that first and only act of him, that flows in your acts in order to make one alone of them, that holds the virtue to produce as sun the beautiful rainbow of the variety of the colors, as effect of his light, without changing his sole act of always giving light."

What happiness is felt in the soul to be able to say: "I always do the Divine Will!"

Now my little and poor intelligence I felt it absorbed in the light of the Divine Will and I felt in me the unique and powerful strength of him and the innumerable and various effects of him making (a) crown for me and investing me they were bearers of joy, of peace, of fortitude, of goodness, of love, of sanctity, of indescribable beauty; these effects were like so many kisses of life that they gave to my soul, and I remained possessor of them. I was amazed by it, and my always amiable Jesus said to me:

"My daughter, all the acts done by the creature in the Divine Will are confirmed by God as divine acts, and this confirmation forms the life of the same acts, and they become sealed with the divine seal as imperishable acts always new, fresh and of an enchanting beauty. The acts done by the creature in my Will I could call them (a) new creation that I make the creature; as she goes doing her act in him, my Fiat imposes himself with his creative strength and forms there his act and as right confirms it. It happens as happened in the creation: since the creative strength of my Will raced in creating so many things, they remained immutable without ever changing; maybe the sky has changed, the stars, the sun? Quite; what was created such they are, because wherever my Volition puts his creative strength, the perennial life of his same act remains, and as confirmation it can never change. You see therefore what it means to do and live in my Divine Will: to be under the empire of a creative and confirming strength, that puts in security all the acts of the creature making them immutable. So that with living in my Volition she will remain confirmed in the good that she does, in the sanctity that she wants, in the knowledge that she possesses, in the triumph of the sacrifice.

"Our Divinity of our spontaneous Will remains under the empire of a love that irresistibly races, that wants to give to the creature, so much so that in creating man he was created in our enthusiasm of love from the touches of our divine qualities. Our Divine Being being Most Pure Spirit he had

neither hands nor feet; our divine qualities served us as hands in order to form man, and re-pouring himself over him as an impetuous torrent we molded him and touching him we infused the effects of our supreme qualities. These touches remained in man, and therefore there are seen in him certain beautiful qualities of goodness, of talent, of intelligence and other, they are the virtue of our divine touches, that continuing to mold man produces their effects; they are our pledges of love with which we kneaded him, that in spite that he doesn't remember and perhaps doesn't even know us, they continue their perennial office to love him. And since when one touches an object or a person, one who touches feels the impression of the person touched, hence as our touches of divine qualities remained in man, thus the impression of having touched him remained in our supreme qualities. So that we feel him in ourselves; how not to love him? Therefore for how much of it man does, we go toward meeting him with new contrivances of love and with our pleasant refrain to always love him."

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May 19, 1931

Scenes of Eden. Fall of man. The Queen of Heaven who crushes the head of the infernal serpent. How the words of Jesus hold the communicative virtue. How he speaks of the doubts and difficulty.

I was continuing my acts in the Divine Volition, and uniting myself to his acts that he did in the creation, in order to give him the homage, the love, the adoration for every created thing for love of creatures, my poor mind carried itself in Eden, in the act of the fall of the man: how the infernal serpent with his astuteness and lies induced Eve to remove herself from the Will of her Creator, and Eve with her flattering ways induced Adam to fall into the same sin.

Now while I thought this, my beloved Jesus said to me:

"My daughter, my love didn't extinguish itself because of the fall of man, but caught fire more, and although justly my justice punished him and condemned him, my love kissing my justice, without time interfering in the midst, promised the future Redeemer and said to the deceiving serpent, with the empire of my power: 'You made use of a woman in order snatch away man from my Divine Will, and I through means of another woman, who will hold in her power the power of my Fiat, will demolish your pride, and with her immaculate foot she will crush your head.' These words burned the infernal serpent more than hell itself, and enclosed so much anger in his heart, that he could not be more stopped; he did none other than to turn and to return the earth in order to discover she who should crush his head, not in order to make her crushed, but in order to be able with his infernal arts, with his diabolic astuteness, to make her fall, she who should defeat him, weaken him and tie him in the dark abysses. Hence for four thousand years he went always turning, and when he saw women more virtuous and good he armed his battle, he tried them in all ways, and then he left them, when he assured himself through means of some weakness or defect that it was not through her means by which he should be defeated, and he followed his turn.

"Whence the celestial creature in fact came, who crushed his head, and the enemy felt such power in her, that it knocked him down and he didn't have the strength to draw near; this gnawed him with anger, and he put forth all his infernal weapons in order to combat her, but what! He went in order to draw near, he felt himself weaken, the legs break and he was constrained to turn back, and from

afar he spied her admirable virtues, her power and sanctity; and I in order to confound him and to put him in doubt made him see the celestial Sovereign Lady, her human things, as she was taking food, crying, sleeping, and other, and he persuaded himself that it was not she, because being such a powerful and holy person she should not be subject to the natural needs of life; but then he returned to doubt and he wanted to return to the assault, but in vain. My Will is power that weakens all the evils and all the infernal powers, he is light that makes himself known by everyone, and where he reigns he makes his power felt, that even to the demons themselves does it become (impossible) to refuse to acknowledge. Hence the Queen of Heaven was and is the terror of all hell.

"Now the infernal serpent feels over his head my rapid word told to him in Eden, my irrevocable condemnation that a woman will crush his head; hence he knows that with his head being crushed his kingdom on earth will be overthrown, he will lose his prestige, and all the evil that he did in Eden which through means of a woman will be redone by another woman. And although the Queen of Heaven weakened him, crushed his head, and I myself tied him to the cross, hence he is free no more to do that which he wants, but some unfortunately he approaches, of them he makes fools. More so that he sees that the human will is not subjugated by the Divine and His reign is not yet formed, he fears that another woman has to finish burning the temples, in order to make that the divine condemnation he has on his head crushed by the foot of the Immaculate Queen (has) its completion, because he knows that when I speak, my word has the communicative virtue to the other creatures.

"Hence as he was made certain that she whom he feared was the Most Holy Virgin, and not being able to combat her more he resumed his round, he is all eyes and as on the look-out in order to see if another woman might have the assignment from God to make the Divine Will known in order to make Him reign; and having seen you write so much on my Fiat, only the doubt that this might be (and) he has aroused all of hell against you - behold the reason for all that which you have suffered - making use of wicked men, making them invent calumnies and things that don't exist. Whence in seeing you cry so much, [the demons] are persuaded that you are not that one who they fear so much who is able bring to ruin their diabolic kingdom. This is that which regards the Queen of Heaven on the part of the infernal serpent, now I want to tell you what regards the part of creatures to the advantage of him.

"My daughter, the celestial creature was poor, her natural dowries apparently were common, nothing of the extraordinary appeared in the exterior, she takes for bridegroom a poor artisan who earns his daily bread with his modest work. Suppose that it might be known, beforehand that she was Mother of the Word, that it was she, from the great ones of the world, from the doctors and priests, that she was the Mother of the future Messiah; they would have made a tireless war, no one would have believed her, they would have said: 'Possible that there have not been and there are women in Israel, that it should be this poor one the Mother of the eternal Word? There has been Judith, Ester and so many others.' Hence no one would have believed, and they would have put forth doubts and difficulties without number. If they put forth doubts on my Divine Person, to not believe me that I was the longed for Messiah, and many arrive to still not believe me that I descended upon the earth in spite that I did many miracles as to induce the most incredulous to believe me! Ah, when (there) enters in hearts the hardness, the obstinacy, it renders them incapable to receive any good; the truths, the miracles themselves are for them as dead and without life. Hence much more so the celestial Mama, that nothing of miraculous was seen in her exterior.

"Now, my daughter, listen to me, the serious doubts, the gravest difficulties that they have found in your writings are really these: what I have said to you that I called you to live in the Kingdom of my Divine Will, giving you the special and unique mission to make him known, so that as I myself said in the *Pater Noster* and the Holy Church still says it: 'Your kingdom come, that is that your Will be done as in Heaven so in earth'; it doesn't say in the *Pater* that this kingdom is upon the earth, but it says come, and I would not have composed a prayer if it should not have the effects of it. Hence in order to arrive to this, shouldn't I elect another woman, that the infernal serpent fears so much, and that through means of the first woman ruined for me mankind, and I in order to confound him I make use of the woman in order to re-do for me his ruin and to make good arise to everyone, that he sought to destroy? Behold therefore the necessity of the preparations, of the graces, of my visits and communications.

"This has sounded badly to one who has read, hence doubts and difficulties, that it can not be possible that [of] so many other great saints not one has lived in the Kingdom of my Will, so that it is she alone that he prefers to everyone. And when they have read that I put you next to the Sovereign Queen, because having lived in the Kingdom of my Divine Fiat you could imitate her, wanting to make of you a copy that resembles her, and I put you in her hands so that she might guide you, assist you, protect you, so that you might be able to imitate her in everything, it seemed to them so much absurdity, and sinisterly misunderstanding the sense they have said as if you might have said (that) you were another Queen. How many blunders! I have not said that you are like the celestial Queen, but that I want you similar to her, as I have said to so many other souls dear to me that I wanted them similar to me, but with this they didn't become God like me; and then being the celestial Lady the true Queen of the Kingdom of my Will, it is her completion to help and to teach the fortunate creatures who want to enter to live in him. [With] this they make seen as if I might not have the power to elect whom I want and when I want; but of the rest time will say everything, and as they can not refuse to acknowledge that the Virgin of Nazareth is my Mama, thus they can not refuse to acknowledge that I have elected you for the unique purpose to make my Will known and that through your means I will use it so that the 'Your kingdom come' has its completion. It is certain that creatures are instruments in my hands and I don't look at who it is, but I look at if my Divine Will has decided to work through means of this instrument, and this is enough for me in order to complete my highest designs; and of the doubts and difficulties of creatures I make use of it in his time in order to confound them and to humiliate them, but I don't stop and I go ahead in the work that I want to do through means of the creature. Therefore you also follow me and do not step backwards. Of the rest one sees from the way of their thinking that they have calculated only your person, but they have not calculated that which my Divine Will can do and that which he knows how to do; and when he decides to work in a creature in order to complete his greatest designs in the midst of the human generations, laws are not dictated by anyone, nor who one should be nor the time nor the way nor the place, but in an absolute way he acts; nor does he take account of certain small minds that don't know how to elevate themselves into the divine and supernatural order nor bow before the incomprehensible works of their Creator, and while they want to reason with their human reason, they lose the divine reason and they remain confused and incredulous."

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May 27, 1931

The life of good doesn't die and is defended by all creatures. A prolix good puts in security God and the soul.

My poor mind swam in the immense sea of the eternal Fiat; I flowed in him like a little rivulet, and in my littleness I wanted to embrace his immensity in order to fill all of me with a Volition so holy, in order to be able to have the contentment to be able to say: "My little being is none other than one act alone of Divine Will, my little tiny rivulet is full inside and outside with that Volition that fills Heaven and earth. Oh, holy Volition, you be the life, the actor and the spectator of all my acts, so that everything re-arising in you it can be the call of all the acts of creatures in order to make them re-arise in your Fiat, so that his kingdom may be extended in all creatures! But while I did this, a thought said to me: "What is the good that I do with [the] call (to) the acts of creatures to re-arise in the Divine Will?" And my amiable Jesus said to me:

"My daughter, good is not subject to die, and as the life of the good rises, it puts itself at the defense of all creatures; and if creatures are disposed they take that good, they not only remain defended, but they take the life of that good, and the good rises and forms so many other lives for how many creatures take it; and for the indisposed ones it always remains for their defense, awaiting that they dispose themselves. The acts done in my Volition acquire the germ/seed of the light, and as light, although one, it holds the virtue to give light to whatever eye wants the good of the light in order to make it its own, thus the littlest acts done in my Divine Volition, since he is immense and involves all, the littlest act becomes light and defense of everyone; not only, but it reciprocates her Creator with the love, glory and adoration that with right he awaits and demands from creatures. The acts done in my Volition always have of the prodigious and as by themselves say: 'We are the defense of everyone, we remain between Heaven and earth in order to defend creatures, and with our light we are light of every mind, we are the defenders of our Creator with repairing him with our perennial acts [from] the offences that elevate themselves from the earth.' And then good is always good; do you believe that all that which I did (while) being upon the earth has all been taken by creatures? Quite; how much there still remains! But with this one can not say that it is not good; centuries and centuries will pass and the time will come when all the good that I did will have life in the midst of creatures; that which one doesn't take today, other creatures can take tomorrow, in other epochs. Therefore the true life of the good does not become tired with waiting, and with (an) air of triumph [the acts in my Volition] say: 'We are not subject to die, therefore with certainty the time will come when we will give our fruits, which will make arise so many other lives that resemble us.' Do you believe that with not seeing any effect of all your acts in our Divine Fiat, there will be nothing of good? Quite; today it seems so, but wait for the times and they will say the great good that will come from them; therefore continue and do not give back. Because you should know that the prolixity of the good is, alone, the most certain proof, that assures God and the soul of the state in which she finds herself. A prolix state of patience in the sufferings and sorrowful meetings of life, a prayer repeated without ever tiring of repeating itself, a fidelity, a constancy and equality of ways in all circumstances, it forms sufficient ground, watered by the blood of one's own heart, where God feels called by all the acts of the creature as so many assurances that he can complete his greatest designs; and the creature herself feels in the prolixity of her acts the dominion of herself and the assurance that she won't vacillate.

"The good of one day says nothing, a good today yes and tomorrow no, it says weakness and inconstancy, all fruits of the human will; an inconstant good says that [for] the creature that good, that virtue is not her property, and therefore the good not being in her power it changes into evil and virtue into vice. You see therefore that the soul in order to be sure that she possesses a good, a virtue, she must feel in herself the life of that virtue, and with iron constancy, for years and years

and for all (her) life, she must exercise herself in that good. And God feels secure to put there his and to work great things in the constancy of the creature.

"I did this with the Queen of Heaven; I wanted the prolixity of fifteen years of pure life, holy and all of Divine Will in order to descend from Heaven in earth in her virgin bosom. I would have been able to do it beforehand, but I didn't want to; I first wanted her acts of assurance and the prolixity of her holy life, almost in order to give her the right to be my Mama and my infinite wisdom in order to hold reason to have worked unheard of prodigies in her. And is not this perhaps the reason (for) the long prolixity of long sufferings, why did I want to be sure of you and not in words, (but) with deeds? Has it not perhaps been the reason for my so many visits and for the so many truths that I have manifested to you in the prolixity of your sacrificed life? I can say that I made myself seen and I spoke to you in the center of the fire of your sacrifice. And when I hear you say: '(Is it) possible, my Jesus, so long (is) my exile? How do you not pity me?' and I, do you know what I say? 'Ah, my daughter doesn't know well the secret that a prolix sacrifice contains, and how much longer, (so much) greater are our designs to complete. Therefore entrust yourself to me and leave me to do it.'"

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May 31, 1931

The happiness of Jesus is to find his creature in the Divine Will. God plunges himself in the creature and she in God. The tiny little house of Nazareth.

My abandonment in the Divine Volition continues, and my poor mind now stops at one point and now at another, as if I might want to take rest in every single effect of the Divine Will, that although his act is one, his effects are innumerable, so much so that I never arrive to re-find them all, much less understand them, and therefore seeing that it is not given to me to embrace them all being too little, I stop in one of his effects in order to enjoy myself and to rest. And my sweet Jesus, who takes so much pleasure in finding me in his adorable Will, stops in order breathe him as life, said to me:

"My daughter, how sweet it is to find you in my Divine Will, and not those creatures that find themselves in him forced, by necessity and because they can't do less, and while they remain in him they don't know him nor do they love him nor do they appreciate him; but finding you, you find yourself [in him] voluntarily, you know and love him and you arrive even to find your sweet rest, I feel very drawn toward you, more so that the same power of my Will imposes himself over your Jesus to reveal myself, and I don't know how to deny her anything, because I could say that the only happiness that comes to me from earth is to find the creature in my Divine Will. And when I find her I want to repay her with the happiness that she gives me, first with making her happy and then with preparing and disposing her to do an act in my Will; I prepare the space for it, because so much is the greatness, the sanctity, the power that an act done in him contains, that the creature could not contain it if I might not give her the capacity for it. Therefore for one who lives in my Volition she is inseparable from me, because while she has done an act, I must prepare for her the other act, more so that I never leave the creature at one point, but I make her always grow even to be able to say: 'I don't have more to give her, I am content that I have given her everything.' Because you should know that when the creature does an act in my Divine Will, she plunges herself in him and God plunges himself in the creature; whence in plunging into each other, God communicates his new act not ever interrupted, and the human will remains in the authority of the Divine Will and she feels new love, new power, new freshness with all the divine refreshments, in a way that in every act she

feels newly reborn in divine life, without losing that which she has received in the other acts, she acquires and incorporates in herself the new life that has been communicated, so much so that she feels herself raised, fed with new growth and with new foods.

"Whence one who lives in our Will always acquires new knowledges of her Creator, and the new knowledge brings her the current of the continuous new act that God possesses. Don't you see the sky, the stars, the sun? Do you perhaps see some change in them? Or else after so many centuries are they not always fresh, beautiful, new, as they were created? And why? Because they are under the empire of the creative strength of our Fiat that created them and remained in them as perennial life. Therefore the permanence of my Will in the creature produces with his empire dominant new life of patience, of prayer, of peace, of sacrifice and of infinite joys; that is my Will, such does he want to render one who lives in him."

Whence I continued to think of the Divine Volition, and my sweet Jesus added:

"My daughter, when my Divine Will emits an act, he never withdraws it, rather he makes perennial life with his act. The creation itself says it; with continually doing those acts that my Volition put forth in creating them, the created things can call themselves the repeaters of the acts of my Divine Will. The sky always remains extended, it never withdraws from any point, and with being always extended it does repeated acts of Divine Will; the sun always gives light and is all (the) busy-body in completing the innumerable acts of the Divine Will that become entrusted to it in its light, and as it gives the color and the perfume to every single flower, the manifold sweetnesses and flavors to the fruits, the development to the plants, the light and the heat to every single creature and so many other acts that it does, so many acts of my Will does it go completing; it seems that it makes its course with all ruling majesty completing so many acts entrusted to it, true symbol of the majestic and ruling way of my Will. The sea as it murmurs, the water as it gives itself to creatures, the earth as it verdantly greens and produces plants and flowers, so many manifold acts of my Will do they complete; he is the engine of everything and holds all the creation in the act of making his Will complete; and therefore they are all happy, they never lose their post of honor nor are they subject to die, because my Will working in created things gives them perennial life. Only the creature, who should show off more in doing a continued act of my Will, she is the only one who goes forth from the motor of him and arrives even to put herself against a Volition so holy; what sorrow! And what account won't she give me?"

My sweet Jesus became silent and withdrawing he left me in the light of his Will; and oh, how many things I understood! But who can tell them all? More so that in him one speaks with celestial words, and in finding myself in myself I must adapt the celestial words to the human ones, and fearing to make a muddle (of things) I content myself with passing on, hoping that if Jesus wants he will adapt himself to talk with the words of the base world.

After this I continued my acts in the Divine Fiat, and my poor mind stopped in the little house of Nazareth, where the Queen of Heaven, the celestial King Jesus and Saint Joseph were in possession of and lived in the Kingdom of the Divine Will. So that this kingdom is not estranged to the earth: the house of Nazareth, the family that lived in him belonged to this kingdom and they held him in full vigor. But while I thought this, my great King Jesus said to me:

"My daughter, it is certain that the Kingdom of my Divine Will has existed upon the earth and therefore there is the hope that he will return again in his full vigor; our house of Nazareth was his true kingdom, however we were without people. Now you should know that every creature is a kingdom, hence one who lets my Will reign in her can be called a little kingdom of the Supreme Fiat; so that she is a tiny little house of Nazareth that we hold upon the earth, and for however little, being (that) our Will reigns in her, Heaven is not closed for her, she observes the same rights of the celestial country, loves with the same love, feeds herself with the foods of up there and is incorporated in the kingdom of our interminable regions. Now in order to form the great Kingdom of our Will upon the earth we will first make the so many little tiny houses of Nazareth, that is the souls that will want to know him in order to make him reign in them. I and the Sovereign Queen will be at the head of these little tiny houses, because we having been the first ones that possessed this kingdom in earth, it is our right, that we won't surrender to any one, to be the managers of them. Whence [with] these tiny little houses we repeat our house of Nazareth, we will form so many little states of ours, so many provinces, that after it has been well formed and ordered as so many little kingdoms of our Will, they will fuse together and will form one kingdom alone and one great people.

"Therefore in order to have our greatest works, our way of acting is to commence first alone, one on one/[to you for you], through one creature alone; when we have formed this, we make her a channel in order to enclose in our works another two, three creatures, then we enlarge it forming a little nucleus and then we enlarge it so much as to take the whole entire world; our works commence in the isolation of God and the soul and they finish continuing their life in the midst of entire peoples. And when there is the beginning of a work of ours it is a sure sign that it won't die upon being born, at the most it could live hidden for some time, but then it will go forth and will make its perennial life. Therefore I want you always ahead in my Divine Will."

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June 5, 1931

How it is necessary to make friends in the beautiful time. Sorrow of Jesus for the abandonment of the apostles. The human will prison of the creature.

I am always in the sea of the Supreme Volition; oh, how many beautiful things are found in him! There are all the acts of Jesus as in act, there are those of the Sovereign Queen, there are those of our celestial Father, what he has done and what he will do; it is a sea not divided but one, interminable, it is everything. In this sea there are neither perils nor fears of falls, because the happy creature that enters there leaves her cast-offs and she takes the divine cast-offs. Whence while I was in this sea, my sweet Jesus made me present when in his passion the apostles dispersed, they fled from him leaving him alone and abandoned in the midst of enemies. And my highest good Jesus said to me:

"My daughter, the greatest sorrow that I had in my passion, the nail that most transfixed my heart, was the abandonment and the dispersion of my apostles; I didn't have a friendly eye in which my gaze could find. The abandonment, the offenses, the carelessness of friends exceeds, oh, how much! all the sorrows and even death that enemies can give. I knew that the apostles had to give me this nail and cowardly they would flee from me, but to this I didn't mind, because, my daughter, one who wants to do a work must not mind to his sufferings, rather he must make friends in the beautiful

time, when everything smiles around him, step by step seeding triumphs and prodigies, not only, but he communicates miraculous strength to whom he makes his friend and disciple; then everyone gives the boast to be the friend of one who is surrounded with glory and honor, everyone hopes; and how many friends and disciples want to have of it, because the glory, the triumphs, the beautiful time are powerful magnets that attract creatures to follow the triumphator. Who wants to follow and to be a friend or disciple of a poor slandered, humiliated, despised one? No one; rather they feel fear, horror to draw near and they arrive to refuse to acknowledge he who before they were in friendship with, as St. Peter did with me. Hence it is useless to hope for friends when the poor creature is found under the nightmare of humiliations, contempts and calumnies; therefore it is necessary to make friends when Heaven smiles and fortune would put us on the throne, if we want that the good, the works that they want, have life and continuation in the other creatures. With making friends when I sowed miracles and triumphs, (so) that they arrived to believe that I had to be their King upon the earth, hence having been my disciples they should occupy the first posts near me, in spite that they abandoned me in my passion, when my Resurrection sounded my full triumph, the apostles retracted, they reunited among themselves and as triumphators they followed my doctrine, my life, and they formed the dawning Church. If I might have minded that they had fled me, not making them my disciples in the time of my triumphs, I would not have had one who might speak of me after my death, who might make me known.

"Therefore the beautiful time, the glory is necessary, (and) yet it is necessary to receive transfixing nails and to have patience to suffer them, in order to have material in my greatest works, so that they might have life in the midst of creatures. Now has this not been (in) everything, a likeness of my life in your sorrowful state that you have passed of humiliations, of calumnies and contempts? I felt repeated in you the nail of the abandonment and dispersion of my apostles, in seeing who had so very held there to assist you, disperse from you and with the will to abandon you; and seeing you abandoned I saw you alone, alone in my arms with the nail of the abandonment of whom had sustained you, and in my sorrow I said: 'Bad world, how well you know how to repeat the scenes of my passion in my children!' And you offered your bitterness for the triumph of my Will and for the help of those who should make him known.

"Therefore courage in the sorrowful circumstances of life; but know that your Jesus will never abandon you. I don't know how to do these things; my love is not of an inconstant nature, but firm and constant, and that which I speak with my mouth goes out from the life of the heart. Instead creatures say one thing and feel another in the heart, they also mix many human goals even in making friends, behold therefore they change according to the circumstances.

"Whence the dispersion of one who seemed that they wanted to put forth their life in the beautiful time and then cowardly they flee in the time of the humiliations and contempts, they are all effects of the human will; it is the true prison of the creature, and it is even in the art to know how to form so many little rooms, however all without windows, because it does not intend to form openings in order to receive the good of the light. Hence the passions, the weaknesses, the fear, the excessive dreads, inconstancy, they are so many dark rooms of her prison, and (so) that now she remains impeded by one and now by another, and the fear makes her dread and she distances herself from (he) who is putting forth (his) life for her love. Instead [the soul] where my Will reigns lives in my palace, where there is so much light that the sufferings, the humiliations, the calumnies, are none other than staircases of triumphs and of glory and completion of great and divine works; hence

instead of fleeing from the poor martyr that is cast in the dust by human perversity, she presses nearer to him waiting with patience the hour of the new triumph. Oh, if my Will fully reigned in the apostles, with certainty they would not have fled in a time in which I felt the need of their presence, of their fidelity in my so many sufferings! In the midst of enemies that wanted to devour me, I wanted my faithful ones near, for which there is no greater comfort than to have a friend near in time of bitterness. I would have seen in my dear apostles near to me, the fruits of my sufferings, and oh, how many sweets memories would be aroused in my heart, that would have been balm to my intense bitterness! My Divine Will would have impeded their step to flee with his light, and hence they would have pressed more around me; but since they lived in the dark prison of their will, their mind was darkened, the heart was cooled, fear invaded them, in a moment they forgot all the good that they had received from me, and they not only fled from me, but they were dispersed among themselves; all effects of the human volition that doesn't know how to maintain the union and only knows how to disperse in one day the good that has been done in so many years with so many sacrifices. Therefore let your only dread be that of not doing my Will."

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June 8, 1931

Pleasure of God when one remembers that which he did in the creation. The repeated acts form the food of the soul. How in earth it begins and in Heaven it is completed.

I feel the powerful strength of the Divine Fiat that calls me in him to follow his acts. Whence my little intelligence stopped in Eden, in the act of the creation of man. What (a) solemn act! After having created all things as preparation, as (if) he (wanted) to celebrate for having created all the creation as palace where man should live with all sumptuousness and comfort, that nothing should be lacking to him; it is enough to say that it was a palace formed by our celestial Father by the power of his Divine Fiat. Whence while I thought this, my sweet Jesus said to me:

"Blessed daughter, the sweetest memory that I enjoy more immensely is when the creature remembers my love in the creation, in a special way that of man: our love eviscerated itself more than a mother when she puts forth her dear child to the light. Our love raced, raced, in order to enclose her in himself, so that wherever, inside and outside of herself, she might be able to find the knoll of our love that says to her: 'I love you, I love you.' The sweet sound of our love whispers to the ear, beats in her heart, resounds strongly and kisses ardently to the lips, tightly embraces (her) in our paternal arms as triumph of our love, that at whatever cost he wants to love the creature. So that there is nothing more sweet, more pleasant, than remembering with how much love we created man and all things. And so much is our pleasure, that the fortunate creature that comes before our adorable Majesty in order to remember this love of ours so great, we redouble our loving bonds with her, we give her new graces, new light and we call her the repeater of our feast, because in the creation everything was feast for us and for everyone, and the creature with remembering that which we did in the creation puts in feast our love, our power, our creative wisdom, that had created the whole universe with so much inimitable mastery, and then the mastery in creating man, that exceeds everything. Hence all our divine qualities celebrate, and the creature looking, has put in feast with her memory and with her little exchange of love, she makes competition between them, and some double the love, some the goodness, some the sanctity; in short every single divine quality of ours wants to give of his, in order to repeat with her that which we did in the creation.

"Therefore repeat often the sweet memory of our insuperable love, that we had in the creation; it was a creature of ours, one of our images, one child of ours that we put forth to the light, and therefore we showed off so much in love, and to feel the remembering of it we feel (ourselves) love her more. So that all the creation is none other than a display of our loving Will toward the creature, and in his loving display he goes repeating: 'Fiat, Fiat', in order to pearl all the creation with his display of love.

"More so that every act, word, thought done in our Divine Volition, forms the food of the soul, the food conserves the life, makes her grow and maintains the necessary strength in order to be able to form sufficient foods in order to not be able to remain fasting, hence the continued acts are none other than foods that have been prepared for one day to the other, in order to always (have) something with which to feed herself. If the acts not are not done, she won't have food, hence the poor creature won't have anything that satisfies (her) hunger, therefore the life of the acts, good, holy and divine will die in her. If then the acts are not continuous, but of such in so much, she will have scarce foods, and when the food is not sufficient the life of the good grows weak, and the weakness makes one lose the taste and the appetite to feed herself. Instead when the acts are continuous, every act holds its exercise: some make food, some water, some fire in order to cook them, some condiments in order to make it taste in a way as to satisfy the appetite; in short the repeated acts are none other than divine kitchen, that form the celestial table for the creature. And oh, how beautiful it is to see the creature that [with] the continuation of her acts in our Fiat she prepares divine foods, and feeds on the foods of her celestial country! Because you should know that one holy thought calls the other, one word, one good act calls the other and one serves to the other as to feed itself, and the food forms the life."

Whence I continued to think of the Divine Will and the great good that one receives with living all abandoned in his arms. And my sweet Jesus added:

"Good daughter, the great good of living of a Divine Volition is surprising and almost incomprehensible to the human creature. You should know that all that which one does of good, of sanctity in my Divine Will, they are none other than seeds that germinate in the field of the soul, putting forth as so many seeds of divine light, that put forth a beginning that won't have an end, because all that which one does in my Divine Will is sowed, germinates, grows in an admirable way, upon the earth while she lives, but the completion will be formed in Heaven: the ultimate development, the variety of beauties, the tones, the most beautiful and specious tints, will be given in the celestial country. So that every act done in earth will find (it will) take more post in Heaven, one right more and an anticipated possession in the celestial sojourn; every act more that the creature will have done, will bring with itself new beatitudes, new joys communicated by my Volition. My Divine Fiat never says enough to the creature, he wants to make her grow in sanctity, in grace, in beauty, even to the last breath of life down here, and therefore he reserves to give the last brush stroke and the completion as his full triumph in the celestial regions. Therefore in my Will they do not stop, and the circumstances of life, now with sufferings, now with humiliations and now with glory, they form the courses in order to be able to always race in him, in order to give the free field to let him cast in the creature new divine seeds, that the Divine Fiat will take the pledge to cultivate and to make them grow in an admirable way, and to give them the completion in the celestial glory. Hence in Heaven nothing commences, but everything commences in earth and Heaven completes it."

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June 16, 1931

Jesus prays. The necessity to possess a good in order to be able to communicate it to the others. The little lights form the interlacement with the great light of the Divine Will.

My abandonment in the Divine Volition continues, although under the nightmare of the privations of my sweet Jesus. My poor heart, how tortured, troubled it is, that it doesn't find he who makes me breathe his celestial air and beat the life of his same heartbeat! My Jesus, my life, didn't you yourself say to me that you wanted that I might live and might breathe your divine air, and that you might form my life in your same heartbeat, so that mine might be dispersed in yours and might live of your heartbeat, and hence of your love, of your sufferings and of all yourself?

But while my poor heart vented for the sorrow of the privation of my beloved Jesus, I felt myself moved in my interior sensibly, and with clear voice his words resounded in my hearing, that said with indescribable tenderness:

"Holy Father, I pray to you for my children and for all those that you have given to me and because I recognize that they are mine; in these arms of mine I press them to me, so that they remain defended and secure from the tempest that they are arming against my Church."

Then he added:

"My daughter, how many turn-a-rounds there will be, how many masks will they unmask! I could not support anymore their hypocrisy, my justice was overwhelmed with so many pretenses, and therefore they have not been able to hold onto the mask that covered them anymore. Therefore pray together with me, so that those people that must serve to my glory remain safe and those people that want to strike my Church remain confused."

Whence he became silent, and my poor mind saw so many deadly and tragic things, and while I prayed, my highest good Jesus repeated:

"My daughter, in order to communicate the goods to the others it is necessary to possess the fullness of the same good, because [the soul] with possessing it knows the effects, the substance, the practice [of] how one acquires that good, hence she will hold the virtue to be able to infuse it in the others, to know how to say beauties about it, the prerogatives, the fruits that that good produces. Instead if the soul has hardly acquired a sip of a good, of a virtue, and she wants to commence to teach it to the others, she won't know in depth the fullness of that virtue, therefore she won't know how to repeat its great good nor give the practice of how to acquire it; whence she will make the figure of a child, that having hardly learned the vowels, wants to act as teacher to the others: poor child, she will act the teacher as a joke, because she can not go ahead in the teachings! Behold therefore first the true saints are so filled with love, with divine knowledges, with unconquered patience and other, and when they are so filled as to not be able to contain anymore inside of them, it pours forth to (make) the goods go forth that they possessed to make it communicated to the people; and their word was fire, it was light, and they taught not in a superficial way, but in a practical and substantial way the good that they possessed. Behold the reason why so many want to act as teachers and they don't do any good, because there lacks the sufficient food in them; how can they feed the others?"

Whence after this I abandoned myself all in the Supreme Fiat, and my poor mind lost itself in him, and I remained as enraptured in seeing before me the Divine Being and an interminable light arranged in so many innumerable rays [that] went forth from him. These rays were very often woven by little lights that were tied up in the interminable rays of the adorable Majesty, which seemed birth of the light itself, and that were fed with light in order to form the life of light and to grow as God wanted them to. What enchantment is the Divine Heights! His presence enraptures, the eye loses itself in his immensity so much is his beauty, the multiplicity of his infinite joys, that it seems that more than copious rain it falls from his Divine Being; so that one feels struck dumb and therefore one knows how to say little or nothing. Hence while I was all immersed in that which was present to my mind, my beloved Jesus said to me:

"Daughter of my Divine Volition, look at this immense light, it is none other than the emanation of our Will from the center of our Divine Being; as we pronounced the Fiat, thus he extended himself in order to form with his creative strength every created thing, and in order to make that not one thing might go forth from inside of his light, he remained in that which went forth from our creative hands. So that those interlacements that you see with the rays of our light, are none other than all created things: some are as in custody in our light, so that they don't undergo any change, others, and they are the creatures that live in our Volition, are not only in custody, but in the act of continually receiving from God in order to grow, in order to feed themselves with light and with their little lights to form (an) interlacement with the Divine Volition himself in order to let him work in the little light. So that these little lights give the field to our Divine Fiat to make him continually work in them, it seems that they give us to do and let us continue the labor that we commenced in the creation with so much love. And when the creature gives us (the) occasion to continue our labor giving us (the) liberty to work in her little light, we enjoy it so much, that we make the little light work together with our work, and we don't feel isolated on the part of creatures, but we enjoy the beauty of her company and she enjoys ours. Therefore with living of Divine Will never leave us alone, and you will have the great good to enjoy our company."

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June 23, 1931

How the creation manifests the divine paternity and how God feels Father of one who recognizes him in his works.

I was doing my round in the creation in order to follow the acts done in him by the Divine Will; it seemed to me that in every created thing he was as a noble Queen, the adorable Will as center of life, in order to make his sweet meeting with creatures in every thing, but this meeting is received by one who recognizes him in every created thing. In this happy meeting the correspondences on both parts are opened, they celebrate together, and the Divine Will gives and the creature receives. But while my mind lost itself with turning in created things, my highest good Jesus said to me:

"My daughter, all the creation manifests the divine paternity, the power, the love, the harmony of he who has created it. But do you know for whom we feel Father? One who remembers and recognizes all the creation as property of her Creator; that wanting to manifest his paternity for creatures, he has created so many beautiful things for their love; hence one who recognizes them in order to repay him with loving him and thanking him, presses herself around her celestial Father as (a) daughter who recognizes his goods, and [recognizes] that [he] has created them as means that

he wants his daughter to possess his possessions in the possessions of her Father. If you might know what is our joy and happiness in feeling ourselves Father and in seeing our children pressed around us through means of our created things!

"So that the creature, with remembering and recognizing that which God has done for her, loves us as Father and we love her as daughter; we feel that our paternity is not sterile paternity, but fecund. Thus [in] one who remembers and recognizes that which I did and suffered in my life and passion, I feel (as) Redeemer and I give to possess the goods of the redemption; so that my sufferings, my works, my steps, line up around the happy creature in order to help her, sanctify her and make her feel the effects, in her, of all my life. And [in] one who recognizes that which our love has done and can do in the order of grace, I feel (as the) impassioned lover and give her the possession of my love, in a way that she will feel such love for me, as to not be able to live without loving me; and since true love is in always doing my Will, I make a prodigy of my love and of my Volition.

"What sorrow wouldn't it be for a father, to have children and to not see them around in order to love each other and to enjoy the fruit of his viscera? Such is our Divinity; we have extended our paternity in an infinite way in all the creation, as Father we are all eyes over our children, so that they lack nothing, our arms feel the extreme need of love of pressing her to our bosom to give her love and to receive love, and when we see the creature who races to us, wants our embraces oh how happy we feel that our paternity is recognized and can develop the office of father for our children! Our generation is almost innumerable, yet few children surround us, all the others are distant from us, distant with heart, with will, far from our likeness; and in our sorrow in seeing few children around us we say: 'And our other children where are they? How (is it that) they don't feel the need to have a celestial Father, to receive our paternal caresses, to possess our goods?'

"Therefore be attentive, recognize our goods, our works, and you will feel our paternity in the sky bombarded with stars, that calls you daughter in their gentle twinkling and attests to you of the love of your Father. Our paternity extends itself in the sun, that with its vibrant light calls you daughter and says to you: 'Recognize in my light the great gift of your Father, that loves you so much, that he wants that you be the possessor of this light.' Our paternity extends itself everywhere: in the water that you drink, in the food that you take, in the varieties of beauties of all nature; [our works] have a common voice, that all call you daughter of the great celestial Father and as his daughter they want to be possessed by you. Now what would be our contentment if in all things created by us, to our tender voice (that) calls you daughter, we might hear your voice that might call us Father, and might say to us: 'This is gift of my Father; oh, how he loves me! And I want to love him a great, great deal.'"

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June 30, 1931

How the greatest grace that God made man in the creation was to be able to do his acts in the Divine Will. How this kingdom exists, and liv(ing) humanity have possessed it.

I was thinking of the Holy Divine Volition; how ever can his kingdom come upon the earth? Given the stormy times that threaten tempests and the sad conditions of the human generations, it seems impossible, and it seems to me that they increase the impossibility, the indifference and indisposition of those that at least are said (to be) good, who don't have any interest to make a Volition so holy

known and his Will that wants to make the great grace that he wants to reign in the midst of creatures. How ever can one make a good live that one doesn't know? But while I thought this, my amiable Jesus surprising me said to me:

"My daughter, that which is impossible to the human views, everything is possible to God. You should know that the greatest grace that we made man in his creation, was that he could enter in our Divine Will in order to be able to emit his human acts; and since the human volition was little and the Divine great, hence He held the virtue to absorb the little into the great and to change the human into the Divine Volition. Whence Adam in the beginning of his creation entered into the order of our Divine Will and there did many of his acts; and while with removing himself from our Volition he went forth from inside of Him, his human acts worked in our Volition remained as pledge and right of man and as beginning and foundation of a divine kingdom that he acquired. In the Divine Will, that which one does in him is indelible, God himself can not cancel a single act done by the creature in the Supreme Fiat. Now Adam going out, the first created man, it was as a consequence, being he as the root, the trunk of all the human generations; that they might inherit, almost as branches that which the roots possess and the trunk of the tree of man; and as all creatures as in nature inherited the germ/seed of original sin, thus they inherited his first acts done in our Volition, that constitute the beginning and the right of the Kingdom of our Divine Volition for creatures. To confirm this the humanity of the Immaculate Virgin came to work and to follow the acts of Adam, in order to complete all entire the Kingdom of the Divine Will, in order to be the first heiress of a kingdom so holy and in order to give the rights to her dear children to make it possessed; and to complete all this my Humanity came - that possessing my Divine Will in nature, that which Adam and the Sovereign Queen possessed through grace - in order to confirm with the seal of his acts this Kingdom of the Divine Will.

"So that this kingdom exists in reality, because living humanity have formed their acts in him, as necessary materials in order to form this kingdom, in order to give the right to the other humanities to possess it. And in order to confirm it all the more I taught the Our Father, so that with the prayer [the creature] might dispose herself and acquire the rights in order to receive him and God might feel as-duty to give him; with teaching the *Pater Noster*, I myself put in their hands the right in order to receive him and I undertook to give a kingdom so holy. And every time that the creature recites the *Pater Noster*, she acquires a kind of right to enter in this kingdom: first, because it is (a) prayer taught by me, that contains the value of my prayer; second, that so much is the love of our Divinity toward creatures, that we pay attention to everything, we notice everything, even the littlest acts, the holy desires, the little prayers, in order to reciprocate them with great graces; we can say that they are pretexts, occasions that we go finding in order to say to her: 'You have done this and we give you this, you have done the little and we give you the great.'

"Hence the kingdom exists. And if I have spoken so much to you about my Divine Will, they have been none other than the preparations of so many centuries of my Church - the prayers, the sacrifices and the continuous recitations of the *Pater Noster* - that has inclined our goodness to select a creature in order to manifest to her the so many knowledges of our Will, his great prodigies; thus I bound my Will to creatures, giving them new pledges of his kingdom. And as you listened and sought to model yourself to my teachings that I gave you, thus you formed new bonds in order to bind creatures in my Will. You should know that I am the God of everyone and when I do a good I don't ever make it isolated, I do it for everyone, except those who not wanting to take it don't take

it; and when a creature corresponds to me, I look at her not as alone, but (as) belonging to the whole human family, and hence the good of the one is communicated to the others. Now if the kingdom exists, live humanity has possessed him and made life in him, my Will wants to reign in the midst of creatures - my knowledges themselves say it in clear notes -how therefore can you think that it is impossible that this kingdom comes? To me everything is possible. I will make use of the tempests themselves and of new events, in order to prepare for me those people that must occupy themselves with making my Will known; the tempests will serve to purify the bad air and also to empty the harmful things. Therefore I will dispose everything; I know how to do everything, I have the times at my disposition. Hence leave your Jesus to do it and you will see how my Will will be known and completed."

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July 2, 1931

How the Divine Will holds the virtue to convert into nature the good that one does. The return of the work to its Creator. How the creation holds a determined act, the creature a growing act.

I was doing my round in the Divine Will in order to follow his acts, and arrived at the point where the celestial baby was in Egypt and the celestial Mama rocking him sought to make him take (some) sleep, and in the same act she occupied herself with her maternal hands to labor on the little dress/[*abituccio*] for the divine infant; and uniting myself with his Mama I made flow between her fingers, and in the thread that flowed, my 'I love you' to Jesus, in order to form and weave the little dress/[*abituccio*] together with my 'I love you', and on the foot of the Queen that rocked the crib I put mine, in order to be able to also rock Jesus and do for him that which his Mama did for him. And while I did this, the celestial child between wakefulness and sleep said: "My two Mammias." Whence I remembering this, and that writing that is in the twenty-fourth volume, I thought to myself: "But still my dear Jesus repeats the sweet words: "My two Mammias?" After a tempest so terrible, that as devastating hail had struck my poor soul, [and] who knows how many defects I have committed, Jesus won't feel anymore that tender love to say so sweetly: 'My two Mammias.' But while I thought this, my amiable Jesus said to me:

"My daughter, if you had not stopped repeatedly uniting yourself with our celestial Mama, to rock me, to put your 'I love you' for me in that which she did, could I stop saying: 'My two Mammias?' Then I would be less than you in loving you, while I never let myself be exceeded by the love of the creature. Not only, but you should know that all that which the creature does in my Divine Will, that good that [the creature] does has the virtue to convert into nature, and true good in nature is never lost, nor are there difficulties in repeating it how many times one wants. Do you perhaps have difficulties to breathe, to palpate? [No] because it is in nature, rather if you don't want to you must put forth an effort, but an effort perhaps that if you come to do it, it will cost you (your) life. And this is the greatest prodigy of my Will: to convert into nature the prayer, the love, the sanctity, his knowledges. And when I see that the creature has given herself into the authority of my Will, but so much so that he has been able to change into nature the divine goods, my words resound in the soul with my creative power and give maternity in nature; and how can I not repeat: 'My two Mammias?' When I speak that which I say is reality; is it not perhaps true that my Mama is my Mother according to the order of nature and she is also my Mother in the divine order, in virtue of the Divine Will that she possessed? If she might not have possessed my Volition, she could not be for me either Mother in the human order or in the divine order. Oh, how many things [my Will]

knows how to do in one who lets themselves be dominated by him! He knows how to make the divine order descend in the human one and converts into nature the divine order, and makes portents to stupefy Heaven and earth. Therefore let yourself be dominated by my Will, and I will make resound my sweet word in you: 'My dear Mama that my Fiat holds for me upon the earth.'"

After this I followed the Divine Fiat in the creation and I said to myself: "I want to enter into the sun in order to empty it of the love that God put in it for love of creatures, and on the wings of its light to bring it to my Creator as exchange of my love. I want to empty the wind in order to bring back the exchange of the impetuous love, of the groaning, ruling love, so that I rule over the Divine Heart in order to carry off the Kingdom of the Divine Will upon the earth. I want to empty the sky of the love that it contains, in order to bring back to him the love that never finishes, that never says enough, in order to take him from all sides and to bring him the exchange of loving him everywhere and in everyone." But who can say all my blunders that I said of every created thing? It would be too long, therefore I don't go on anymore. Whence while I did this, my sweet Jesus said to me:

"Daughter of my Will, how pleasing is the soul to me who enters in my Volition in order to find in her all my works! And flying over from one created thing to the other, she makes with her little capacity her calculations in order to find how much dose of love, of goodness, of power, of beauty and other, that I have put in every created thing; and since [for] one who is in my Will that which is mine is hers, she embraces everything and brings them back to me into my bosom and around me as exchange of her love, and I feel the love return that we put forth in creating all the creation, the goodness, the power, the beauty with which we brushed all the creation. And in our emphasis of love we say: 'The daughter of our Will returns to us our works, our love, our goodness and other, and while she returns them she leaves them at their post, and we feel repeated the joy, the happiness as if we again put forth all the creation.'

"Now you should know that in creating all the universe, the variety of so many manifold things, we put forth a determined act, an enough to every single thing, in a way that they can not go beyond any limit from how they were created; however although it was a determined act and they can not go ahead more, but it was a full act, so much so that creatures can not nor do they have the capacity to take all the good that every single created thing contains. So very true, [that] who can say that: 'I can take all the light of the sun?', that: "The sky is not enough for me over my head?', that: 'All the waters are not enough to quench me?', that: 'The earth is not sufficient beneath my feet?' and of so many other things. And this because our Divinity in doing an act, in creating things, so much is our love, the overabundance that we possess, that we put forth the display, the luxury, the splendor; not one work of ours can be said to be poor, they all show off, some in luxury of light, some make a splendor of beauty, some a variety of colors and other; it seems that they say in their mute language: 'Our Creator is immensely rich, beautiful, powerful, wise, and therefore we all, as worthy works of him, make a display of luxury in the office given to us by God.'

"Now, my daughter, it was not so in creating man; in him was not put a determined act, but an always growing act. Our love didn't want to say an enough to man, it would have been as an impediment to our love, to stop our enthusiasm. No, no, our enough didn't pronounce itself in the creation of man, it didn't put a end, but an always growing act, so that our display of love might not have an end, but that it might be able to make a splendor of luxury, of grace, of sanctity, of beauty, of goodness and other, how much more it might please him; we tied our growing act to his free will,

so that he might not have any impediment to make how much more luxury he might be able. And in order to make that this growing act of ours in man might have all the possible and imaginable helps, we also gave our Divine Will at his disposition, so that he might be able to maintain at His expenses the whole luxury that was wanted and the overabundance of the goods of his Creator. Our love did not dare to say: 'Enough to man, our child - up to here you can arrive'; no, no, it would have been as if a father might want to say to his child: 'Up to such a day you will sit at my table, and then enough', this would not be love of paternity, but of mastery; that the child can put an end to receive the foods of his father, he can give, but that Father says to him: 'You will remain fasting'; it will never do. Such is our goodness: we will never say enough to the creature; our growing act will serve her continuous food in order to always grow and conserve her, and if ungrateful she won't make use of our growing act, great gift given by her Creator, we will have the sorrow to see our dear child fasting, poor, and our act impeded and without life, and she will exchange our enthusiasm of love into enthusiasm of sorrow. Whence if you want that our growing act might have life in you, never go out from our Divine Will, which will be jealous to make you always, always grow."

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July 6, 1931

The book of the Fiat in the depth of the soul. The book of the Fiat in the creation. How the Divine Will holds all creatures under the rain of his continuous act.

My poor mind it seems that it doesn't know how to do other than to think of the Divine Will; in everything that I see it goes finding his life, and the interior doing this, on the exterior it doesn't find other than that Divine Fiat that loves so much, and wants to be loved. I feel the need to find him in all things in order to breathe him, to feel his heartbeat of light, that as blood circulates in the soul and constitutes itself (as) primary life of my poor being; and where I don't know how to find him in all things I feel I lack a continuous heartbeat, a mouthful of air, in order to facilitate the life of the Divine Will in my soul. And I prayed Jesus that he might teach me to find him in all things, in order to make that I might never be able to lack his perennial life in me.

And my highest good Jesus with all goodness said to me:

"My daughter, one who does my Will and lives in him forms in her soul the book of the Divine Fiat but this book must be full, no void or else some (partially) written page; if it is not full she will immediately finish reading it, and not having that to read she will occupy herself with other, and hence the life of my Divine Will will be interrupted and as broken in the creature. Instead if she is full, she will always hold (something) to read, and if it seems that she finishes, I will add on other pages more sublime, in order to make that she never lacks the life, the always new knowledge and the substantial food of my Divine Volition.

"So that the interior must be as so many pages in order to form this book: pages the intelligence, pages the will and the memory, page the desire, the affection, the heartbeat, page the word that must know how to repeat that which has been read, otherwise it will remain a book that won't do good for anyone, while [for] one who forms a book the first purpose is to propagate it. Hence the entire interior must be written with pages of my Divine Will; and this book must be so very full, as to not be able to find other to read if not my Will alone. Now when the soul has her interior book full, she will know much good (of) the exterior book of the Divine Will. All the creation is none other than

(a) book of him, every created thing is a page that forms a most great book and of many volumes. Whence having formed her interior book and (having) read it very well, she will know how to read very well the exterior book of all the creation, and in all things she will re-find my Divine Will in act to give her his life, his most high and sublime lessons and his dainty and holy food. It will happen, to one who has formed in her interior this book of the Divine Fiat and read it very well, as [to] one who has possessed a book, has read it and reread it, has studied well the most difficult things, has smoothed out all the difficulties, made clear the most obscure points, in a way that she has consumed her life over that book: if a person of outside might bring her another similar book, she will most certainly know it and will recognize in that book hers, more so that my Divine Will has enclosed the creature in his most holy circle and has put in the depth of (her) soul the book of his Fiat, and in the creation he has repeated his divine book, in a way that the one makes the echo in the other and they understand each other admirably. Behold therefore it is necessary to recognize the book of the Divine Fiat in the depth of one's own soul, to read it very well in order to make perennial life of it, and thus with facility she can read the beautiful pages and the great book of my Will of all the creation."

After this I continued my acts in the Divine Will and my sweet Jesus added:

"My daughter, my Divine Volition holds his continuous act that he never ceases pouring over all creatures his continuous act and investing them with his continuous act of light, of sanctity, of beauty, of love, of help, of power, of happiness; so much is his love, that one act doesn't wait for the other, and in torrents more copious than rain they are poured out over all creatures. This continuous act becomes recognized and received by all the inhabitants of the celestial country, in a way that always forms new surprises of ineffable joys and happiness without end; one can say that it forms the life and substance of the beatitude of all the blessed. Now since my Divine Will possesses this continuous act in nature, he can not nor does he want to change regime: as he gives this continuous act of good in Heaven, thus he gives it to all the creation and to every and each creature, because everyone receives life from this continuous act of his, if this might cease, the life of everyone would cease; at the most there can be changes of effects, because he acts according to the dispositions of each one, and therefore his same continuous act to some produces one effect, to some another, and [there is also] some who unfortunately, while she remains under the rain of this continuous act of light, of sanctity, of beauty and other, doesn't even remain wet, nor illuminated, nor holy, nor beautiful, and she converts the continuous act of good in herself into darkness, into passions and perhaps also into sin. But with all this my Volition never ceases his continuous act of raining his divine goods on everyone, because he finds himself in the conditions in which the sun is found, that in spite that human beings might not want to receive its light, nor trees, nor plants, nor flowers, to which he could communicate the so many admirable effects that his act of continuous light contains - that is of sweetness, flavor, the beautiful rainbow of all the colors - (which) would continue his act of light; but if the sun might have reason, it would cry with tears of ardent light for the sorrow of seeing in the great void of his light all the goods that in reality it gives, but are not received. More than sun is my Divine Volition: he holds involved in his infinite light everyone and everything, his nature is to always want to give, and in fact he gives; if everyone might take everything they would be holy, the world would be changed into happiness. But with highest sorrow his goods do not become received, rather they are rejected in his same light; but he does not stop, with tender and insuperable love he continues his continuous act to give that which his light possesses."

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July 13, 1931

The motion is sign of life. The passport in order to enter into the Kingdom of the Divine Will; the language and the city of it. The peacemaker between God and creatures.

I was following my acts in the Divine Will and I thought to myself: "How can one know if the Divine Fiat reigns in the creature? And do I have in my poor soul the good that he reigns or not?" But while I thought this, my sweet Jesus said to me:

"Motion is the sign of life, where there is no motion there can not be life. Therefore in order to know if the creature possesses my Will, it is if in the intimacy of her soul she will feel my Will alone as first motion of all that which unfolds in her, because he being first motion, where he reigns he will make felt his first divine motion, from which all the internal and external acts will lean upon as from the center of the first motion of my Divine Will. Hence he will be the first motion, the word of order, the commander, the ruler, in a way that every act will remain in expectation of receiving the first motion in order to move and work. Whence if the creature will feel in her acts the first motion of my Volition, it is a sign that he reigns in her soul. But if instead she will feel in her first motion the human goal, (her) own pleasure, the natural satisfactions, the gusto of pleasure with creatures, my Will will not only not reign, but from Queen he will become as servant, serving her in her acts, because there is no act that the creature can do if my Divine Will doesn't concur there, or dominate or serve.

"Now you should know, my daughter, that the passport in order to enter into my kingdom is the resolved will to never do one's own will, even at the cost of one's own life and whatever sacrifice. This act resolved, but true, is as the signature that one puts on the passport in order to depart into the Kingdom of my Divine Will, and while the creature signs in order to depart, God signs in order to receive her; this last [signature] will have so much value, that all of Heaven will go to meet her in order to receive her into the Kingdom of the Divine Fiat in which they live, and they will be all eyes over this creature that from earth holds for life and for kingdom that same Will that they hold in Heaven.

"But the passport is not enough, the language must be studied, the ways, the customs of this divine kingdom; and these are the knowledges, the prerogatives, the beauties, the value that my Will contains. Otherwise she would be as a foreigner, nor would she take love nor would she be loved; if she does not sacrifice to study in order to be able to talk with that same language and (if) she is not adapted to the customs of those that live in this kingdom so holy, she will live isolated, because not understanding her they will avoid her, and isolation doesn't make anyone happy.

"Beyond this she needs to pass from study to the practice of that which she has learned, and after a length of practice she becomes at last declared city of the Kingdom of my Divine Will. And then she will taste all the happiness that there is in a kingdom so holy, indeed they will be her properties, and she will acquire the right to live in it as her country."

After this he added:

"My daughter, one who lives in my Volition becomes the peacemaker between God and the creature;

all her acts, words, steps, her prayers, her little sacrifices, are like so many bonds of peace between Heaven and earth, they are as weapons of peace with which she combats her Creator with weapons of peace and love, in order to disarm him and to make him propitious and exchange the scourges into mercy. And as the human will formed the war in order to wage war with he who had created her, not only, but broke the accord, the order and the peace, thus my Volition, with the force of his omnipotence, reigning in the creature converts that which the creature does into bonds of accord, of order, of peace and of love. So that from her goes forth as a little white cloud, that elevating itself spreads out and rises up even to the divine throne, that bursts forth in so many voices for how many acts she has done (and) says: 'Great God, I bring you peace from the earth, and you give me your peace in order to bring it as bond of peace between you and the human generation.' This little cloud rises and descends, descends and rises and does the office of peacemaker between Heaven and earth."

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July 17, 1931

Beneficent rain. Continuous creation of the Divine Will; external and interior order of him. The creature becomes carried in his arms.

I felt all immersed in the Fiat; his air is so sweet, refreshing, that I feel in every instant reborn to new life. But what does one breathe in this air of the Divine Volition? One breathes air of light, of love, of sweetness, of fortitude, of divine knowledge, and so on, in a way that [the creature] feels renewed to new life. This beneficent and balsamic air, as she breathes, thus the divine life grows in the creature; and since when she breathes the air, with the breath she encloses it inside and with repeating the breath she puts it forth, because so much is the strength of the air, that it can hold within how much (is) enough in order to live, the surplus with the same breath must be put forth; but what does is put forth? That which it has received after she has filled it; love, light, goodness she has breathed, love, light, goodness she will re-give. But while my poor mind was lost in this divine air, my sweet Jesus said to me:

"My daughter, all the good acts that the creature does in my Divine Will raise themselves to God, because he holds the divine power in order to draw into the celestial country that which one does in his Volition, and then with his own power he makes them re-fall as beneficent rain over the same creature, in a way that if the creature loves, blesses, adores, thanks, praises, God reciprocates her with new rain of love, of benedictions, rain of thanks, because he has felt loved and thanked by the creature, and bursting in rain of praises, the praise before the whole celestial court. Oh, how our divine goodness is waiting for adoration, the pleasant 'I love you' of the creature, in order to be able to give our love the vent to be able to say: 'Daughter, I love you!' Hence there is no act that the creature does for us, that our tenderness all paternal doesn't give her the multiple exchange."

Whence I continued my acts in the Divine Fiat, and my beloved Jesus added:

"My daughter, the creature is carried in arm by my Divine Will, and so much is his love, that he holds her around all the creation as if in (the) same act always, always creating in order to make her pleased and render her happy and say to her: 'My creative strength maintains all this machine of the universe; if it might retire, the sun as for enchantment would disappear, the sky and all the other things would break down into nothing, as from the nothing (from which) they went forth, because

my creative power maintains it with continually creating it, and can say with all reality: 'Truly for you I am creating the sun, because your life, your walk was scattered with light; for you the azure sky, so that your eye might soar and might be pleased in its extension; I am creating everything for you, I maintain everything in order because I love you.' My Divine Will makes himself life in the act of all things, he sustains and conserves them, puts them around the creature in order to make them feel his unshakable life, his immutable strength, his invincible love from all things and from all parts; it can be said that he embraces her everywhere as triumph of his love. And he not only maintains the exterior order and all things in act as if creating the same, but he maintains internally, with his creative strength, the whole interior order of the creature. So that he is always in the act of creating the heartbeat, the breath, the motion, the circulation of blood, the intelligence, the memory, the will; he races as life in the heartbeat, in the breath, in everything; he sustains and conserves without ever retiring from the soul and from the body. And yet this Supreme Will of mine is everything, he does everything, gives everything, and he is not recognized, indeed he is forgotten; one could say as I said to the apostles: 'So much time that I am with you and you don't know me yet.' They know so many things that don't form the life of the creature, and [of] my Will nothing is known who forms life and is (the) continuous act of life, otherwise she could not live., Therefore, my daughter, be attentive, recognize him in you and outside of you, in everything, more than your life itself, and you will sense admirable things, his continuous act that with untiring love loves you, and only because he loves you he gives you life."

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July 23, 1931

Fecundity of light. The creation: feast of God and the creature. The Divine Will: regime and rule.

I am back in the arms of the Divine Fiat, it seems to me that his immense light flows in me as sea around me; and as I do my acts of love, of adoration, of thanksgiving, I take from within this light the love that the Divine Will possesses, however I take how much I can take of it, because as a creature it is not given me to take all, he is so very immense, and I have neither the capacity nor space where to enclose this interminable love, but however he fills all of me, in a way that in spite that I am (a) creature my love toward he who has created me is full and entire; thus my adoration, because the acts done in the Divine Volition must possess such fullness, that the creature must be able to say: 'My being is dissolved all in love, in adoration, nothing of me has remained', and the Creator must be able to say: 'All the love that she could give me she has given me, nothing has remained for herself.' However as I did my little acts in this sea, little waves were formed, that discharging themselves in my intelligence they changed into light of knowledge on the Divine Will. And my always amiable Jesus said to me:

"My daughter, one who lives in my Divine Will always has something to do with the light, never with the darkness; and since the light is fertile, it gives birth in the soul to the truths that it possesses. The virtue of the light is marvelous and miraculous, and while with looking one doesn't see other than light, inside it possesses the fullness of goods, but it doesn't communicate these good to one who only looks, but to one who lets herself be touched, molded, embraced, kissed with its ardent kisses; as it touches it purifies, as it molds it transforms, as it embraces thus it encloses its light in the soul and with its fecundity that doesn't know how to ever be idle, its work is incessant, it communicates the beautiful rainbow of the colors and divine beauties, and with its kisses it infuses the most beautiful truths and the ineffable secrets of its Creator. Living in the light of my Divine

Will and not to be able to be light of the divine things, of our secrets, to not feel the fecundating virtue of this light, would be as if God might want to make life separate from his creature; instead it was this the unique purpose that we want that our Will to be also that of the creature, because we want to make life together and permanent with her. Hence it would be absurd to live in my Volition and to not feel the fecundity of his goods that this light possesses, that is that of making life of God (the) same (with) the creature."

Then he added:

"My daughter, behold therefore in the creation there were so many preparations, as preparatory to one of the most solemn feasts, that our Divinity wanted to solemnize with the creature even from the beginning of her existence. What thing didn't we prepare in order to make that this feast might be one of the most solemn? Skies plastered with stars, sun radiant with light, refreshing winds, seas, flowerings and enchanting fruits with the variety of so many tastes and sweetnesses. After having everything prepared we created man so that he might celebrate, and we together with him; it was just that the master of the feast, that had prepared it with so much love, might assist and might enjoy it together, more so that the substance of the feast was formed (by) the company of the guests that were wanted at the feast, and in order to make that this feast might never be interrupted between us and man, we gave him our same Will that regulated our Divine Being, so that one might be the regime and the rule between God and the creature. Whence as man withdrew from our Will he lost our regime and our rule, and we finished celebrating on both parts. Whence as you do your acts in him and you remember all that which we do in the creation in order to prepare our feast with the creature, we feel that our Fiat is your regime and your rule; this ties and presses us anew and forms for us the new feast, and makes us repeat that of the creation."

And I: "My beloved Jesus, for how much more I want to live in your Volition and (I would) rather die than not do your Most Holy Will, yet I feel bad, dirtied; how can I repeat this feast for you?"

And Jesus resumed:

"So much is our love for one who has decided to live in him and to always do it, that he makes himself brush of light, and painting with his touch of light and heat he purifies the creature from whatever stain, so that she might not be ashamed (in) our adorable presence, and he puts her with all trust and love to celebrate together with us. Therefore allow yourself to be painted by my Divine Will, even at the cost of undergoing whatever suffering, and he will think of everything."

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July 27, 1931

The great evil of one who doesn't do the Divine Will. Most interesting example of Adam.

My abandonment continues in the Holy Divine Volition, and I understood the great good that my little soul felt in living in authority of a Volition so holy; he has such jealousy, such love, he takes pledge of everything, even of the littlest things of this creature, that it seems that he says:

"No one touches her (but) me, and trouble to whom might dare."

Whence I thought: 'He loves me so much, and have I ever had the great misfortune to oppose a Will so amiable and adorable? I have strong doubt, especially in this last period of my existence, in that which I have passed, that there has been some breakup between mine and the Divine Will.'" And while my poor mind was devastated by the sad doubt, my sweet Jesus, not (able to) support seeing me afflicted, all goodness said to me:

"My good daughter, courage, banish from your mind every doubt and anxiety, because these weaken you and they make you break the flight toward that Volition that loves you so much. It is true that there have been reflections, fears, lackings of full abandonment, in a way that you might feel the weight of your will, as if it might want to go out in field in order to make its way, and it made you as a [*picciosa*]/(*tiny*) child, who fears everything, has fear of everything, and so much so that she cries very often, and I hold you pressed between my arms in order to sustain you and I ever watch over your will in order to hold it secure. Hence daughter, there have not been true breakups between my Divine Will and yours, and if, never (shall) it be, this might have been - Heaven free you, my daughter! - you would incur the same misfortune of Adam.

"How many preparations had not preceded his existence! Our love didn't give (us) peace as (we) put forth a sky and sun, pleasant garden and so many other things, all preparatory acts as vent of our works, for love of this man, and in creating him He poured forth our divine life in him, making Himself permanent life of him, in a way that he felt perennial life as inside and outside of him in our works created for his love. Our love was so much that He made Himself revealer of our Divine Being in the interior of man, because He had established our permanent life in him, and revealer outside, in a way that every created thing was a revelation of our love that He made for him, more so that in the creation all created things were given to man as well as our life in a permanent way, not in intervals. A good today yes and tomorrow no, it is a broken love, and the nature of our love is not adapted to an interrupted love, it is eternal and never says enough. Hence Adam, as he broke with our Divine Will, he gambled away all the creation and also our life in him. The offense is very great to remove oneself from our Divine Will, that we put aside all our preparations, the great good that we had put forth and we retired from man, and with us all the creation remained offended. So that as Adam formed the breakup with our Will, he offended the sky, the stars, the sun, the air that he breathed, the sea, the earth that he trod on, all felt offended, because my Divine Will is as heartbeat and circulation of blood of all created things, therefore all felt the sorrow of the breakup of the human volition, feeling the heartbeat touched from which they receive life and conservation. Now, if never may it be, there had been a breakup of will between yours and mine, I would have put aside my so many preparations done in your soul, my so many graces poured forth, and I would have retired myself putting you aside; if you continue to feel me it is a sign that my Will remains firm in you, and yours remains at its post.

"If you might know what it means to not do my Divine Will! The creature dares to impede and to make that motion die that never ceases, and to give death to the holy acts that my Divine Will has established to complete in the creature. He wants to give divine life, and while he remains to give, if the human will doesn't receive him and opposes him she makes the knife in order to kill and to suffocate this divine life in her soul. It seems that not doing my Will is nothing while it is all the evil of the creature and the greatest offense for our Supreme Majesty. Therefore be attentive, and your abandonment in him be continuous."

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August 3, 1931

Every act done in the Divine Volition forms the food in order to make the divine life grow in the creature. The greatest gift that God makes: truths.

I am always there, in the center of the Divine Fiat, although under the nightmare of the privation of my sweet Jesus. Oh, how sorrowful it is to feel Jesus escape who loves me and whom I love, and who forming my life of strength, of love, of light, his life of love escapes from within my life! Oh, God, what pain, to feel life but there is no true life! What torture, what shredding! Oh, how I feel myself repeat: "There is no sorrow similar to my sorrow; Heavens and earth cry with me, and everyone implore for me the return of that Jesus who loves me and whom I love!"

Whence I abandoned myself ever more in that Divine Fiat that no one can take away from me, not even Jesus himself; he hidden, makes little escapes from me, but his Divine Volition never leaves me, He is always with me, and my poor mind turns around all that which the Divine Fiat has done and does for our love; and since I thought of his great love in creating us, my beloved Jesus going out from his hideaway said to me:

"My daughter, the creation of man was the center where our Divinity centralized all the goods that should rise in the creature; we put in her divine life and Divine Will, human life and human will: human life should serve us as residence and the two Wills fused together should make life in common with highest accord, indeed the human will should take from ours in order to form her acts, and ours should remain in the continuous act to give of his, in order to do make that the human will might remain modeled and all informed in the Divine Will.

"Now, there is no life, as much human, as spiritual and divine, that doesn't have need of food in order to grow, in order to become stronger, to embellish and to felicitate himself, more so that we put our divine life in man, [and] because he was incapable of receiving the whole fullness of our Divine Being, we put in him how much he could contain of our life, giving him the liberty to let him grow how much more he could and wanted. Hence our life in man for growth had need of food, behold the necessity to put in him a Divine Will; our divine life would not have adapted himself to foods of the human will.

"Behold therefore all the acts of the creature done in virtue of and in our Divine Will, would serve to feed and to make our divine life grow in her, in a way that as soon as she went doing her acts in our Fiat, now she took our love and fed us, now she took our fortitude, now our infinite sweetness, now our divine joys in order to feed us. What order, what harmony put between him and us in creating man, between him and us, even to ask of him our own foods through his means, not because we had need, no, but in order to maintain the enthusiasm of love, the correspondence, the inseparable union between him and us! And while he occupied himself with us, we occupied ourselves with feeding him and with conserving our dear residence, not only, but making him other more beautiful gifts in order to render him more happy, to love him more and make ourselves more loved.

"But do you want to know what are our most beautiful gifts that we make the creature? To manifest to her a knowledge of our Supreme Being, a truth that pertains to us, one secret of ours, it is the most

beautiful gift that we make her; each of these gifts is one more bond that we put between her and us, our every truth is a property that we put in her soul. Behold therefore that in the soul where our Will reigns we find our divine foods, our property for how much it is possible for a creature, our residence; hence we find ourselves in our house, in our center, in the midst of our properties. Do you see therefore what it means to make our Will reign and the great good to make you know our truths? Our every knowledge carries, each one, its distinct gift: some carry his light, some fortitude, some goodness, some wisdom, some love and so on; each one of them binds the creature in a special way to God and God to her. Therefore know how to correspond to the so many gifts that your Jesus has made you and live always in our Volition."

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August 10, 1931

Ugliness of the human nature without the Divine Will; beauty of one who lives in him. The smile of Heaven on earth.

My abandonment in the Divine Volition continues; I feel his enrapturing force that sweetly imposes itself over me, but without forcing me, because he doesn't like forced things, they are not for him, they are stuff that doesn't belong to him. Hence he is all eyes in order to make that all my acts might receive the life of the Divine Will and they might become as if they might be his acts, and it seems to me that my every act done in his adorable Will is a victory that he makes over the littleness of my will. Whence I thought to myself: "How ugly is human nature without the divine one." And my sweet Jesus said to me:

"My daughter, human nature that lives without my Will is ugly, because it was created by the Supreme Being in order to live united together with the Divine Fiat; so that with living without him a move happens in the human nature: in this move the order, the strength, the love, the light, the sanctity, the reason itself is removed. All these beautiful dowries are there in the creature, because they were put there by God as within a sanctuary, but they are out of their post, all in disorder, and since they remain outside (their) post, one is against the other: the passions combat sanctity, weakness combats strength, human love combats the divine, the creature the Creator, and so on. Human nature without the Divine Will transforms into ugly, it overturns itself and in its disorder it moves to war with its Creator.

"It happens as to the soul and the body, that have been created by God in order to have life together: if the body would like to have life separate from the soul, wouldn't the sad fate touch it of undergoing such transformation as to no longer recognize itself from that which it was? With our Divinity creating man, there concurred our infinite wisdom, that as craftsman and as expert that possesses the whole science of the art to know how to create, in our omniscience he sees that in order to make that this man might be our honor and worthy work of our creative hands and our glory and also his, he had to be formed body and soul and loaded (with) our Will as primary life of the soul and of the body; so that that which is the soul to the body, our Will should be for the one and for the other. Hence the creature has been created and has had his beginning: body, soul and human and Divine will, all together, which should have life in common with highest accord; and our Will that held the primacy, should make himself nourisher and conservator and dominator of this creature.

"Whence if without our Divine Will the human nature is ugliness, united with ours it is of a rare and enchanting beauty. In her creation the germ/seed of the light was put by us, and our Fiat more than a most tender mother extended himself with his wings of light over this germ/seed and caresses it, breathes (on) it, kisses it, feeds it, makes it grow and communicates to it with his heat and light all the varieties of divine beauties, and the human nature receives the participation, is under the impetuous and continuous influence of a strength, of a sanctity, of a love all divine, and she grows beautiful, amiable and admirable to everyone. Therefore human nature as it was created by us is not ugly, but beautiful, nor do we know how to make ugly things, but it can render itself ugly with not remaining in the ways (of) how it was created and wanted by us. You see therefore how necessary it is that creatures do and live in our Will, so that she enters in the first act of her creation, hence this destroyed, [the creature] remains disfigured and without true life.

"All created things were created with two and also with three elements together. The sun possesses light and heat: if the light would live isolated without heat, it would be a sterile light without fecundity, and if the heat would like to isolate itself from the light it would be changed into darkness; and behold the most beautiful planet would be disfigured that forms the enchantment of all the universe and with its light dominates and does good to everyone. The earth is formed with the element of earth and water: if the earth would like to do without water it would become dust, and it would not form the solid floor where man could raise buildings, walk with firm step, everything would vacillate under his feet; but it is not enough, if the earth would not like to receive the seed in its bosom, it would not form the beautiful flowerings, the abundances of the fruits. So that earth, water and seed must live together, one must be life of the other, they must remain united together as they had the beginning of their creation; otherwise [the earth] would make one terrorized and it would remain without the life of the good assigned by God, that it should do for creatures.

"All things were not created isolated, and all the good is in sustaining itself as they were created by God. And then also [for] the sciences: if a person would like to learn to read and might not want to learn the vowels and then the union of the consonants, that are the beginning, the foundation, the substance from which one derives the sciences, could they ever learn to read? Not ever, she could become crazy over books, but never learn. You see therefore the necessary straits to follow in the way how things have been formed in the beginning of their existence, if they don't want to change from beautiful into ugly, from good into evil, from life into death.

"Now what thing can the creature hope of good, if not living united with our Divine Will in which was established the beginning of her creation? Oh, if everyone might understand, how attentive they would be to let themselves be dominated, fed, raised by my Will, that being (the) beginning of their existence he would form in them all the beauty, the good and the sanctity, and the great fortune of life down here, and then the great glory of the their life up there!"

After this I continued my acts in the Divine Will, and it seemed to me that these acts done in him had the virtue to unite Heaven and earth, and to attract all the celestial inhabitants to watch the creature that had let herself be invested by the Divine Volition in order to give him the field of action in her acts.

And my sweet Jesus added:

"My daughter, there is nothing more beautiful, more holy, more attractive and that possesses (more) strength and enrapturing virtue, than a soul that lets herself be dominated by my Divine Will. She is the smile of Heaven and of earth, her every act forms an enrapturement to her Creator, who feels the sweet force of his Will in the creature and sweetly lets himself be enraptured, and all the blessed feel that from the earth there is one who enraptures the Will of Heaven in order to make him hers and to live in common with them. Oh, how doubly happy they feel in seeing that also in earth that Fiat reigns, that while he beatifies them and forms their supreme happiness, he reigns there in a point of earth working and triumphant! Therefore one sees in that point of earth a nimbus of Heaven, a working Divine Will, a smile of the celestial country that attracts the attention of all of Heaven over that point in order to hold her defended and to enjoy that smile that forms the Divine Will in that creature, because the saints are inseparable from all the acts of him and they enjoy and take part according to their merit, more so that the acts done in my Divine Will are so many chains of love that flow between Heaven and earth, and they love everyone without putting anyone aside, and [the creature] since she loves everyone she is the welcomed one by everyone.

"Therefore, my daughter, be attentive, fly, race always in my Divine Volition, so that you form the smile of Heaven on earth. It is beautiful to see the smile (of) Heaven, but since happiness and the smile are his properties, therefore the earth renders itself more beautiful, more attractive, because the celestial smile that my Divine Will forms in the creature is not its properties."

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August 22, 1931

Divine messengers that bring the beautiful news to the celestial country. How the Divine Will is not content with only words, but wants to do deeds.

My abandonment in the Divine Volition continues, and I search for as much as I am able to unite my little acts to those of the Divine Will, in order to form one alone with his acts, almost in order to be able to say: "That which you do I do; I plunge myself into your light in order to extend myself together with you, and thus I can embrace and love everyone with your same Will." But while I did this, my beloved Jesus said to me:

"My daughter, the acts done in my Divine Will have such virtue and power, that they change into divine messengers that depart from earth for the vault of the Heavens. And since these messengers depart from within my Divine Will, but sent by a creature that works and lives in him they bring with them the free entrance into our celestial country and they bring the cheerful news that the earth wants the Kingdom of our Volition, since a little exiled one lives and works in him and doesn't do other than make use of that same Volition that reigns in Heaven, to ask that he descends to reign upon the earth as he reigns in Heaven. These messengers of light, how many secrets don't they hide! Already as by itself the light of our Divine Volition is the secretary of all things divine and human, and knows how to maintain the true secret, and while apparently one sees light, inside of this light it hides all the secrets and all things, no one can escape. This light contains the great secret of the entire story of the creation, and only confides its secrets to one who wants to live in its light, because the light holds the virtue to dispose the creature to live and to understand its divine secrets, and if needs be will dispose her to put forth (her) life in order to be able to give life to his intimate secrets and the purpose of the creation, that was only that our Will might reign as in Heaven so in earth.

"Therefore, my daughter, if you will be attentive to always live of my Will, he will entrust all the secrets of the story of the creation to you, he will make the deposit in your soul of all his joys and his intimate sorrows, and as [with] his secretary, with his vibrant light, transforming itself into brush he will paint in you the sun, the sky, the stars, the sea, the beautiful flowerings, because when he speaks he is not content with words alone, to his inextinguishable love and his interminable light words are not enough for him, but he wants to do deeds, and therefore with his creative virtue, while he entrusts his secrets, he speaks and forms the new creation in the creature; he is not content to speak his secrets, but he wants to make for her works that contain his secrets. Hence new Heavens, suns more brilliant than the creation itself will be seen in the creature that lives in my Will, because you should know that he holds a longing, an ardent desire to always want to work, but he goes finding one who wants to listen and one who wants to receive his creative virtue, in order not to expose his works to uselessness, and in order to be secure he goes finding his same Will in the soul, and finding him he finds his works guaranteed by his same Divine Fiat, therefore he does not spare anything and he makes for you the most beautiful works and the greatest prodigies. Oh, power of my omnipotent Volition, if everyone might know you, they might love you and might let you reign, earth would be changed into Heaven!"

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August 30, 1931

How God wants the creature to himself in order to give her the surprise of new gifts. The love, the order, the inseparability of all created things and how the creature is bound with them.

I was doing my acts in the Divine Volition, praying that he might invest all my being, so that heartbeats, breaths, words, prayers might be able to go forth from me as so many repeated acts of Divine Will. Oh, how I would love to be one continuous act of him in order to be able to say: "I have in my power all your acts, your same love, and therefore I do that which you do and I am no less than you in loving you!" It seems to me that true love doesn't know how to restrict itself, but wants to enlarge itself so much, that it wants infinite love in its power, and since it is not given to the creature to be able to embrace it, she resorts to the Divine Will in order to have it, and plunging herself in him she says with highest contentment: "I love with infinite love." But while my little intelligence lost itself in the Divine Fiat, my amiable Jesus said to me:

"My daughter, one who is content with the little love that the creature possesses, it is not of the nature of true love, more so that little love is subject to extinguish, and [with] contenting itself it comes to lack the necessary source that gives life to feed the flame of true love. Behold therefore, my daughter, our paternal goodness in creating man, gave him all liberty to be able to come to us how many times he might want; not one limit was put (on him), rather in order to induce him to come much more often to us, we premised him that every time that he might come he would be given the beautiful surprise of a new gift. To our inextinguishable love it would have been a sorrow if it might not always have (something) to give to his children, indeed with anxiety he waits for their arrival in order to make them now one surprise and now another, with gifts one more beautiful than the other. Our love wants to banquet together with the creature, and he contents himself to prepare the banquet at his expense, in order to have the occasion to always give. He does just like a father who wants the crown of his children around him, not in order to receive, but in order to give and to prepare feasts and banquets in order to enjoy himself together with his children. What sorrow would it be for a loving father, if the children might not go or they might not have something to give him?"

For our paternal goodness there is no danger that we won't have something to give them, but there is the danger that the children won't come, and our love (becomes) delirious because he wants to give. And in order to be more secure [on] where the creature should put our gifts, he wants to find our Divine Will in her, which will conserve the infinite value of our gifts; and the creature won't feel little anymore in her love, in her prayers, in her acts, but she will feel together with our Will that in flows in her, an infinite vein, in a way that everything becomes infinite for her, love, prayers, acts and everything. Hence she will feel in herself the contentment that is no less than us in loving us, because she holds a Divine Volition in her power, and he races in her acts."

Whence I followed my round in the acts that the omnipotent Fiat had done in the creation, in order to love, to honor and thank that which he had done in it, and I understood the order, the union, the inseparability that all created things possess and this only because a Divine Will dominates them. So that all the creation can be called one single continuous act of Supreme Will, which, being that the Will that reigns is one, he maintains the peace, the order, the love, the inseparability between all created things, otherwise if there was not one Will alone that might dominate them, but more than one there would not be true union between them, indeed the Sky would make war with the sun, the sun with the earth, the earth with the sea, and so on; they would imitate men that don't let themselves be dominated by one single Supreme Volition, that there is no true union between them but one against the other. My Jesus, my love, oh, how I would like to be one act alone of your Will, in order be at peace with everyone and to possess the union, the inseparability of the sky, of the sun, of everything! And you would find in me the love that you put in the sky, in the sun, in everything.

And my sweet Jesus added:

"My daughter, all things created by us possess the unitive strength and the bond of inseparability; our Divine Fiat, for how much he knows how to do distinct things between them, in a way that one created thing can not say that: 'I am like the other', the sky can not say that it is sun, the sun can not say that it is sea, however he doesn't know how to do isolated and separate things between them. Union pleases him so much, that he puts them in the condition that one can not separate from the other, and while they are distinct and each one does his office, however in the motion, in the turning that they do, so much is the order and the union that they hold, that one is the motion, one is the incessant round that they make. But why does my Fiat make them move and turn continually? In order to give them the course of love toward he who has created them, and to make them race toward creatures, in order to exercise their office of offering the love of their Creator for the cause of which they were created.

"Now the creature possesses the bond of all created things and turns together with them, and behold how: if you breathe, it is the air that makes you breathe, palpate, the blood circulates in your veins; now the air gives you the breath, the heartbeat, and takes it in order to re-give it again, and while incessantly it gives and takes your breath, it turns, it races together with all created things, and your breath turns, races together with the air; your eye with filling itself with light races in the sun, your feet race together with the earth. But do you want to know who has the good to feel the strength, the union, the order, the inseparability of all created things alive and the course of all her being toward her Creator? One who lets herself be dominated and possesses the life of my Will. She has changed nothing of how all things had beginning; but rather the creature has changed things with not doing my Will, but for one who does it and lets herself be dominated, she holds her post of honor as

created by God, and therefore we find her in the sun, in the sky, in the sea, together with the union of all created things. And oh, how beautiful to find her, together with all things created by us, that only for her love were they made by us!"

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September 7, 1931

The appeal to all the works gone forth from the Fiat. The palpating life of the creature in them. Protections, speaking voice, assailants.

My poor mind, turning in the acts done by the Divine Will, goes retracing all that which he has done, in order to recognize them, love them, appreciate them and then to offer them as the most beautiful homage to the same Divine Will, as worthy fruit of his works. But while I did this, my sweet Jesus said to me:

"My daughter, how pleasant to my heart and how sweet it sounds to my hearing your retracing of all that which my Divine Will has done, in order to recognize them, love them and to give them to us as the most beautiful homage of the love that we have had for creatures in creating so many things for their love! Your soul with retracing them sounds the bell, as to call the appeal to all the works gone forth from the Divine Fiat in order to say to us: 'How many beautiful things you have created for me, in order to give them to me as gifts and pledges of your love! And making my ways I re-give them to you as gifts and pledges of my love for you.' So that we feel the palpating life of the creature in our works, her little love flows in ours, and the purpose of the creation is realized. To know our works and the purpose for which they were made, it is the point of support of the creature, where she finds a Divine Will in her power, and it is our pretext in order to give other surprises of new gifts and graces to her."

And I: "My love, a thought afflicts me: I fear that I might lack the continuation of my acts in your Divine Will, and the sound of my bell interrupting, you being offended put me aside, and you won't give me anymore grace to let me live in your Will."

And Jesus added:

"My daughter, do not fear, you should know that one footstep gives life to the other footstep, one good is life and support of the other good, one act calls to life the other act; and also the evil, the fault, is life of other evils and of other faults; things don't ever remain isolated, but they almost always have their succession. Good is like the seed, that holds generative virtue: provided that she has the patience to cast it in the bosom of the earth, it will produce ten, twenty, one hundred. Thus the creature, if she will have patience and will be attentive to enclose in her soul the seed of good that she herself has done, she will have the generation, the multiplicity, the hundred-fold of the good acts that she has done.

"And if you might know what it means to do a good act! Every act is a protection that she acquires and a speaking voice, before our throne, of whom has done a good; every act more in good, so many more defenders the creature holds at her defense, and if the circumstances of life make her find (herself) in such straits and dangers, that it seems that she wants to stagger and to fall, the good acts that she has done take the aspect of assailants and they assail us, so that one who has loved us and

has had a succession of many good acts won't stagger, and they race around the creature as supporters, so that she doesn't surrender in the danger. And do you suppose that there might have been a sequence of acts done in our Will: oh, then in every act there is a value, a divine virtue that defends the creature! We see in her every act our Will as jeopardized, hence we ourselves make ourselves defenders and supporters of she who has given life to our Divine Fiat in her acts. Can we perhaps deny anything to ourselves, or disown our working Will in the creature? No, no; therefore do not fear, but rather abandon yourself like the little newborn in our arms, so that you feel our support and the protection of your own acts. Do you believe that a repeated, continued good is nothing? They are divine properties that one acquires, they are armies that are formed, that conquer the celestial country. It happens to one who has continued so many good acts, as to one who has acquired a lot of property: if he has an upset it can not harm him much, because the many properties will fill the void of the upset that he has suffered; but if instead another, has acquired few or holds nothing, one little upset is enough to cast him on the pavement of the most squalid misery. Such is doing much good or yet a little or nothing. Therefore I always repeat to you, be attentive, be faithful to me and your flight in my Will be continuous."

After this he added:

"My daughter, you should know that when you go disposing yourself to do your acts in my Divine Will, he remains conceived in your act, and as you do it you give him the field to form his life in the act that you do; not only, (but) your new acts serve as food to those already done, because my Divine Will being life feels the need, when he has been enclosed in the acts of the creature, of air, of breath, of heartbeat, of food. Behold the necessity of new acts, because these serve to maintain his divine air, his continuous breath, his heartbeat not interrupted, and the food in order to grow my own Will in the creature. You see therefore the great necessity of the continuation of the acts, in order to make him live and reign in the creature, otherwise my Volition would find himself in uneasiness without his full triumph in all her acts."

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September 12, 1931

True love forms the fire where to consume oneself in order [to make] he whom one loves live again. Jesus' day in the Eucharist.

My abandonment in the Divine Volition continues, and while I did my acts I thought to myself: "But will it be true that my sweet Jesus might enjoy the continuity of my little acts? And Jesus making himself felt said:

"My daughter, a broken love can never give of heroism, because with not being continuous it forms so many voids in the creature, which produce weakness, coldness and they are almost in the act of extinguishing the little ignited flame, and therefore it takes away from her the fortitude of love, that with its light makes understood who it is whom she loves and with its heat it maintains ignited the flame that produces the heroism of true love, so much so that one feels happy to give one's life for he whom she loves. A continuous love has the virtue to generate in the soul of the creature he whom she always loves, and this generation becomes formed in the center of her continuous love. Do you see therefore what an incessant love means? To form the fire where to consume and burn oneself, in order to be able to form in that fire the life of your beloved Jesus. One can say: 'Consume my life

in continuous love in order to make live he whom I love incessantly.' Oh, if I might not have always loved the creature and might not love her with a love that never says enough, I would never have descended from Heaven in earth in order to give my life with so many sufferings and heroisms for her love! It was my continuous love that as sweet chain drew me and made me make the heroic act to put forth my life in order to acquire hers. A continuous love can arrive to everything, can do everything, facilitates everything and knows how to convert everything into love. Instead a broken love can be called love of circumstances, (self-)interested love, vile love, that can arrive, if the circumstances change, to disown and perhaps despise he whom she loved. More so that only continuous acts form life in the creature, as she forms her act, the light, the love, the sanctity, the grace rises in her act itself according to the act that she does. Therefore an interrupted love and good can not be called either true love or true life or true good."

Then he has added with a tender accent:

"My daughter, if you want that your Jesus completes in you his loving designs, make that your love and your acts are continuous in my Volition, because when he finds continuity he finds his way to act divinely and he remains arranged/promised in the perennial act of the creature, and he expedites doing that which he has established for her, finding in virtue of his incessant acts the space, the necessary preparations and the life itself where to be able to form his admirable designs and complete his most beautiful works, more so [that] every act done in my Will is one more retying that becomes formed between the Divine Will with the human, it is one step more that is made in the sea of the Fiat, it is one greater right that the soul acquires."

After this I followed to pray before the tabernacle of love, and in my interior I said to myself: "What do you do, my love, in this prison of love?" And Jesus all goodness said to me:

"My daughter, do you want to know what I do? I make my day. You should know that I enclosed all my life passed down here inside of a day. My day begins with (my) conception and being born, the veils of the sacramental accidents serve me for bands for my infantile age; and when [for] human ingratitude they leave me alone and seek to offend me, I make my exile, leaving me only the company of some loving soul, that as a second mother doesn't know how to detach herself from me and keeps me faithful company. From the exile I pass to Nazareth making my hidden life in the company of those few good ones who surrounded me. And following my day, as creatures approach to receive me, thus I make my public life, repeating my evangelical scenes, handing to each one my teachings, the helps, the comforts that are necessary to her: I do as Father, as teacher, as physician, and if needs be also as judge. Hence I spend my day waiting for everyone and doing good to everyone. And oh, how many times she touches me (only) to remain alone, without a heart that palpates near me! I feel a desert around me, and I remain alone, alone to pray; I feel the solitude of my days that passed in the desert down here, and oh, how very sorrowful it is to me! It is I that palpate for everyone in every heart, jealous I am at watch of everyone, I feel isolated and abandoned! But my day doesn't end with only the abandonment; there is no day in which ungrateful souls don't offend me and receive me sacrilegiously, and they make me perform my day with my passion and with my death on the cross. Ah, it is the sacrilege(,) the most merciless death that I receive in this sacrament of love! So that in this tabernacle I make my day with performing all that which I performed in the thirty-three years of my mortal life. And since [in] all that which I did and I do, the first purpose, the first act of life is the Will of my Father, that he does as in Heaven thus

in earth, thus in this little host I don't do other than to implore that one be my Will with my children, and I call you in this Divine Will in which you find all my life in act, and you following it, ruminating (over) it and offering it(,) you unite with me in my eucharistic day, in order to obtain that my Will be known and reign upon the earth. And thus you also can say: 'I make my day together with Jesus.'"

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September 16, 1931

Admirable effects of the light of the Divine Will. How Heaven opens itself over working souls. How our acts are as so many puffs that make the good matured.

My poor mind it seems that it doesn't know how to do other than loose itself in the Divine Fiat, and oh, how sorrowful it proves to me when even for brief instants they are devastated by a shade or thought that is not all Will of God! Oh, then I feel my happiness break, the current of light, of peace break! Alas, I feel the weight of my unhappy will! Instead if nothing that is not Will of God enters in me, I feel happy, I live in the immensity of his light, indeed I don't even know how to see where this light ends, which forms the celestial sojourn of perennial peace in me. Oh, power of the Supreme Volition, you know how to change the human into divine, the ugly into beauty, the sufferings into joys although they remain sufferings, do not leave me one instant! Your arms of light hold me so very pressed, that all other things, dispersed by your light, don't dare to annoy me or break my happiness. But while I thought this, my sweet Jesus, as if he might want to approve and to confirm that which I thought, said to me:

"My daughter, how beautiful my Divine Will is, isn't it true? Ah, he alone is the bearer of true happiness and of great fortune to the poor creature, which with doing her will she doesn't do other than break her happiness, break the current of the light and change her fortune into the greatest bad luck. And as the creature disposes herself to do my Will, thus she goes rehabilitating the lost goods, because the substance of my Divine Will is light, and all that which she works can be called effects of this light. So that [in] one who lets herself be dominated, one will be the act, but as substance of the light that he possesses; [the creature] will feel his so many effects, because [this one act] will produce as effect of his light the works, the steps, the word, the thoughts, the heartbeat of my Will in the creature; hence she can say: 'They are one act alone of Supreme Will, all the rest are none other than the effects of his light.'

"The effects of this light are admirable, they take all the likenesses, all the forms, of works, of steps, of words, of sufferings, of prayers, of tears but all animated by the light, that form such variety of beauty, that your Jesus remains enraptured by it; similar with the sun that animates everything with its light, but doesn't destroy nor change things, but puts there of its own and communicates the variety of the colors, the diversity of the sweetnesses, making them acquire a virtue and beauty that they didn't possess. Such is my Divine Will: without destroying anything of that which the creature does, he embellishes the soul with his light and communicates his divine power there."

After this I followed my abandonment in the Divine Fiat with following his acts, and my beloved Jesus added:

"My daughter, every good goes out from God matured, and this maturation is formed between God

and the soul. You see, with doing your acts you expose yourself to the rays of the divine sun, and as you undergo the heat and the light, your acts don't remain arid, insipid, but matured, and you together with them remain matured in the love, in the divine knowledges in all that which you do. And I seeing you matured in those acts I prepare in myself other love to give you and other truths to tell you, and since all that which goes out from me, nothing is sterile, but everything is fecund and well matured in the living flame of my love you receive the virtue to form in yourself new maturations. Therefore many times I am waiting for the conclusion of your acts, in order to give you the surprise to make known to you other truths; these like so many puffs of light and of heat perform by maturing in your soul the goods and truths that your Jesus has communicated to you. Do you see therefore the necessity of your acts in order to dispose you to receive other knowledges on my Divine Fiat, and in order to let me find in you the continuation of your acts in order to make them mature, otherwise what could I do? I would remain as sun that while it crosses over the earth it doesn't find either a flower to color or a fruit to mature, so that all the admirable effects that the sun contains would remain in its light, the earth would receive nothing. Therefore Heaven opens over working souls, the miraculous strength of the light of my Divine Volition, not over idle souls, but over those that labor, that sacrifice themselves, that love, that always hold something to do for me.

"Rather you should know that the beatitudes of Heaven re-pour themselves out over the earth and they go to depose themselves in the soul that lives and works in my Will, because they don't want to leave her deprived of joys and celestial happiness while she forms one Will alone with Heaven. However the blessed, while they swim in divine joys, they acquire nothing of merit; instead for the wayfaring soul they not only felicitate her, but they add on merit, because for one who does my Will in earth everything is meritorious: the word, the prayer, the breath and the joys themselves convert into merit and into new acquisitions."

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September 21, 1931

How the Divine Will forms the day in the act of the creature, and how with doing her will she forms the ways to exit, the sorrowful steps, the night of vigils.

I was following my acts in the Divine Volition and I prayed to my highest good Jesus that he might make rise in my every act the sun of the Divine Will, so that I might be able to give him in my every act the love, the homage, the glory, as it might form for him in my every act a day of divine light, of love, of profound adoration, communicating in my act through his same Will. Oh, how I would like to say in my every act little or great: "I make a day for Jesus in order to love him more." But while I thought this, my beloved Jesus said to me, with repeating his usual little visit to my soul:

"My daughter, my Divine Will is the true day for the creature, but in order to form this day it needs to be called in the act of her, because as he is called thus he encloses himself in the act in order to make his divine day arise, he holds the virtue to change the act, the word, the step, the joys and the sufferings into most splendid and enchanting days. So that my Will is waiting, as the creature rises from her nighttime rest, to be called in order to form his day of action in her. And since he is pure light, he is not adapted to work in the dark act of the human will, but with his light he changes the act into day, and forms there his splendid full day of heroic and divine actions, with such order and beauty, worthy only of his vivifying and operative virtue.

"One can say that [my Will] is waiting behind the doors of the act of the creature, as the sun behind the windows of the rooms, that in spite that outside there is a lot of light, the rooms are dark, because the doors are not yet opened. Thus with my Divine Will; in spite that it is the light that fills everything, the human act is always dark if [he] is not called to rise in her. Therefore call him to rise in your every act, if you want that he form in you his beautiful day and I can find in you and in your every act my days of love that surround me with joy and with delights, that will make me repeat: 'My delight is to be with the children of my Divine Will.' I will pass my happy days in you, not in the unhappy night of your human will, but in the full sojourn of my light and the perennial peace of my celestial country. Ah, yes, I will repeat: 'I am happy in this creature, I feel the echo in her of my day passed down here upon the earth and the echo of my day that I make in my prison in the sacrament of love, all full with my Divine Will.' Hence if you want to make me happy make found in yourself the working virtue of my Divine Will, that knows how to form for me my most beautiful days of brilliant light, all dusted with ineffable joys and with celestial happiness, more so that the creature even from the beginning of her creation was put forth from God in the happy and pacific day of our Divine Will: inside and outside of her everything was light, indeed full noon; inside of her heart, before her eyes, over her head and even under her steps she saw and felt the palpating life of my Holy Volition, which while he held her immersed in the fullness of the light and of the happiness he closed all the ways and the steps of human unhappiness to her. And the creature with doing her human will forms the escapes, the unhappy ways, the sorrowful steps, the dense obscurities, in which she herself formed the unhappiness, the tortures, the sorrow, the oppressive night, not of rest, but of vigils of passions, of agitations and of torments, and this in my same Divine Will, and this because the creature having been made only for him and in order to live of him and in him, there is no post for her, neither in earth nor in Heaven, nor in hell itself, outside of my Divine Fiat.

"Whence one who seeks to live in my Divine Will closes these escapes, every act of hers in him suppresses the unhappy ways that she has formed, makes the sorrowful steps disappear, suffocates the night, the rest arises and it puts an end to all her evils. Indeed my Volition himself, as he sees that [the creature] wants to live in him, thus he caresses her, it puts him in feast and he helps her to suppress her escapes, he closes the doors to her evils, because we neither want nor do we love the creature (to be) unhappy, this dishonors us and forms her and our sorrow; therefore we want to see her happy, and with our same happiness. Oh, how sorrowful for our paternal heart to possess immense riches, infinite joys and to see our children in our own house, that is in our own Will, poor, fasting and unhappy!"

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September 29, 1931

Growth of the creature before the Divine Majesty. Living in the Divine Will is (a) gift that God will make the creature.

I was doing my round in the Divine Will in order to follow his so many acts done for our love, and I arrived in Eden, I stopped in that act in which God created man: what solemn moments, what enthusiasm of love! So that act can be called purest, complete, substantial act, not ever interrupted, of divine love. Hence man was formed, had beginning, was born in the love of his Creator, it was just that he should grow as kneaded and breathed, as a little flame, from the puff of whom loved him so much. But while I thought this, my sweet Jesus visiting my little soul said to me:

"My daughter, the creation of man was none other than an outlet of our love, but so much so, that he could not receive all inside of himself, not having the capacity to be able to enclose in his interior an act of he whom brought him forth to the light. Whence our act remained inside and outside of him, so that he might be able to make use of it for food in order to be able to grow before he who with so much love had created him and who loved him so much. And since it was not only our love that poured forth in creating man but all our divine qualities, hence power, goodness, wisdom, beauty and so on poured forth, therefore our love was not content with loving him, but pouring forth all our divine qualities the celestial table remained always prepared and at the disposition of man, that every time that he wanted, he could come to take a seat at this celestial table in order to feed on our goodness, power, beauty, love and wisdom, and thus grow before us with our same divine qualities, with the model of our likeness. And every time that he comes in our presence in order to take our sips of our divine qualities, we should cradle him on our knees in order to make him take rest and make him digest that which he had taken, so that he might be able to feed again on our divine outlets in order to form his complete growth of goodness, of power, of sanctity, of beauty, as our love desired and our Volition wanted. We when we do a work, our love is so much, that we give and prepare everything, so that nothing might lack to our creative work; we do complete works, not ever at half, and if it seems that something lacks, it is on the part of the creature that she doesn't take all that which we have put forth for her good and for our glory.'

Whence I continued to think of the Divine Will, and my beloved Jesus added:

"My daughter, living in my Will is a gift that we make the creature, great gift that exceeds in value, in sanctity, in beauty and in happiness all other gifts, in an infinite and unsurpassable way. When we make this gift so great, we don't do other than to open the doors in order to make her possessor of our divine possessions, place where the passions, the perils don't have life anymore nor can any enemy harm or hurt her. This gift confirms the creature in the good, in the love, in the life itself of her Creator, and the Creator remains confirmed in the creature, hence inseparability occurs between the one and the other; with this gift the creature will feel her fate changed: from poor, rich, from sick, perfectly recovered, from unhappy, she will feel that all things are changed for her into happiness. To live in our Will as gift, there is great difference from doing it; that (first) one is prize/premium and our decision to conquer the creature with an invincible and irresistible force, to fill the human will with our sensible ways, in a way that she will touch with (her) hand and with clarity the great good that comes to her, that only a crazy person would escape from a such a good, because as long as the soul is wayfaring they don't close the doors behind the gift, but they remain open, so that freely and not forced she can live in our gift, more so that [with] this gift she won't do our Will by necessity, but because she loves him and he is hers. Instead doing our Will is not prize/premium but duty and necessity, whether wanted or not wanted she must undergo it, and things that are done through duty and by necessity, if they can escape they escape, because in them doesn't enter spontaneous love, that makes one love and recognize our Will as worthy to be loved and known; necessity hides his good that he contains and makes the weight of the sacrifice and duty felt. Instead living in our Volition is not sacrifice but conquest, it is not duty but love; [the creature] feels herself lost in our gift and she not only loves him as our Will, but also because he is exclusively hers, and not giving him the first post, the regime, the dominion, would be to not love herself.

"Now, my daughter, it is this that we want to give to creatures: our Will as gift, because watching him and possessing him as one's own thing it will prove easy to let him form his kingdom. This gift

was given to man in Eden, and ungrateful he rejected it, but we didn't change Will, we hold him at reserve, and that which one rejected from us, with graces more surprising we hold him prepared in order to give him to the others, nor do we mind the time, because the centuries for us are as one sole point. However there is needed great preparations from creatures, to know the great good of the gift in order to long for it; but (the) time will come that our Will will be possessed as gift by the creature."

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October 4, 1931

How doubts, fears, are wounds to love. The Divine Will is one act alone. The greatest of wonders. The night and the day of the soul.

I felt oppressed for the privations of my sweet Jesus; what agonizing nail, that no one can remove nor calm by giving a little relief to such a martyrdom! Only his return, his amiable presence can destroy as enchantment the nail and the sorrow and he makes the purest joys, which only Jesus knows how to give with his amiable presence. Whence I didn't do other than to abandon myself in the arms of the Divine Will, praying that he might reveal he whom I so very long for; and while I did this, my amiable Jesus as lightning illuminated my poor soul and said to me:

"Good daughter, courage, you oppress yourself too much, and your oppression makes you reduce yourself to the extreme and casts in you the sad doubt that your Jesus doesn't love you and that perhaps he will not come forth from you anymore. No, no, I don't want this doubt. The oppressions, the doubts, the fears are wounds to my love and they weaken your love for me, removing from you the impulse and the flight to always race toward me in order to love me; and the tide of continuous love toward me is broken, you remain like a poor sick one and I don't find the powerful magnet of your continuous love anymore that draws me to you. Now you should know how all the acts of my Divine Will, that are innumerable, all reduce themselves to one point and one act alone; it is the greatest wonder of our Supreme Being to form, to possess, to see all the possible and imaginable acts in one act alone. Thus all the acts done by the creature in our Will reduce themselves to one act alone.

"Now in order to have the virtue to enclose all acts in one act alone, [the creature] must form and possess in herself the continuous love, my perennial Will, which will give beginning and will make all the acts depart from inside the virtue of one act alone.

"You see therefore, all that which you have done in my Will is united together into one act alone, and forms your cortege, your support, your strength, your light that never extinguishes, and they love you so much, that making themselves arms they guard you as the dear pupil of my Fiat, because in you they have been formed and have received life. Therefore do not oppress yourself, enjoy the fruits of my Volition, and if you see that I delay in coming wait for me with patient love, and when you less think of it I will surprise you and I will make my usual little visit, and I will be happy to find you in my same Will always in the act of loving me."

After this he added:

"My daughter, our Divine Being is great, immense, powerful, etc.; this doesn't arouse much wonder,

because all these divine qualities of ours are by nature, which form everything together of our Supreme Being. So that by nature we are immense in power, immense in love, in beauty, in wisdom, in mercy, and so on, and since we are immense in all things, all that which goes forth remains in the nets of our immense divine qualities. Now that which arouses the greatest of wonders is seeing the soul that lives in our Divine Will, who encloses in her little act the powerful and immense act of her Creator; to see as lined up in the little acts of the finite being the immense love, the immense wisdom, the infinite beauty, mercy without limits, the interminable sanctity of he who has created her. (That) the little encloses the great is more marvelous than the great that encloses the little; to our greatness it is easy to embrace everything, to enclose all, nor are there needed arts nor industry, because from our immensity no one can escape us, but the little enclosing the great, there is needed an art apart, a divine industry, that only our power and our great love can form in the creature; if we don't put forth of ours, by herself alone she could not do it.

"Therefore it is the wonder of wonders, it is the greatest of prodigies living in our Divine Fiat. The soul is made so specious and artful that it is an enchantment to see her, it can be said that in her every little act there converges a miracle of ours, otherwise it could not happen (that) the little encloses the great; and our goodness is so much that he takes the highest pleasure and waits with so much love that the creature gives him the occasion to let him do this divine art of continuous miracles.

"Therefore let the living in our Volition be to your heart more than everything, thus you will be more content and we more content with you, and you will be in our creative hands our field of action and our continuous work. If you might know how much we like our labor in souls that live in our Volition, you would be more attentive to never go out from him."

Whence I followed my abandonment in the Fiat, but accompanied by a sadness for so many afflicting things that crowded in my poor mind, that is not necessary to say on paper; for certain intimate secrets it is just that only Jesus alone knows them. And my beloved Jesus repeated with a most tender accent:

"My daughter, you should know that as nature holds the night and the day, thus the soul holds her night, the aurora, the break of the day, the full noon and her sunset. The night calls the day and the day the night; it can be said they call each other.

"Now the night of the soul are my privations, but for one who lives in my Will they are precious nights, not of sluggish rest, of restless sleep, no, no, but night of operative rest, of pacific sleep, because as she sees (that) night comes, thus she abandons herself in my arms in order to let her rest her tired head on my divine heart and feel my heartbeats, in order to draw in her sleep new love and to say to me (while) sleeping: 'I love you, I love you, O my Jesus!' The sleep of one who loves me and who lives in my Will is as the baby's sleep, that as she closes the eyes to sleep, she calls half sleeping: 'Mama, mama', because she wants her arms and her maternal bosom in order to sleep, so much so that as the tiny little one awakes, (her) first word is: 'Mama', the first smile, the first look is for the mama. Such is the soul who lives in my Volition: she is the little baby, that as the night arrives, thus she searches he whom she loves, in order to draw new strength and new love in order to love me more; and oh, how beautiful it is to see her asleep asking, desiring, longing for Jesus! This asking, desiring and longing for, calls the dawn, forms the aurora and makes the full day break,

which calls the sun, and I rise and I form there the course of the day and its full noon.

"But you know, my daughter, that here upon the earth things alternate; only in Heaven is it always full day, because my presence is perennial in the midst of the blessed. Whence as you see that I am about to leave, but do you know where I leave? Inside of you; after [having] taught your soul giving you my lessons before the light of my presence, so that you might understand them very well and they might serve you as food and as work during the day, I retire and I form the sunset, and I hide in you in the brief night, I do as actor and spectator of all your acts; and while for you it seems night, for me it is the most beautiful rest, that after having spoken to you I take rest in my same word, and the acts that you do serves to lull me, as relief, as defense and as sweet refreshment to my spasms of love. Therefore leave me to work, I know when the night is necessary or the day, for you and for me, in your soul; that which I want is perennial peace in you, so that I can complete that which I want. If you don't remain in peace, I feel molested in my work and with difficulty, not with ease, I go completing my designs."

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October 8, 1931

The Divine Will, depositary of all the acts of all the saints. How God and the creature give each other the hand. What are the lost acts from the purpose of our Creator.

My poor mind turns around the sun of the Supreme Fiat, and I find him surrounded by all the works, sacrifices, sufferings, heroisms that all the old and new saints have done, those of the Queen of Heaven as also that which has been done for love of our blessed Jesus.

The Divine Volition conserves all; he having been the first actor of all the good acts of creatures, he guards them jealously, holds them in deposit in himself and makes use of them in order to glorify himself and to glorify those people that have done them. And I seeing that all was of the Will of God, being that he is also mine, all was mine; and turning in every act I offered them as mine in order to greater glorify the eternal Volition and in order to impetrate that his kingdom come upon the earth. But while I did this, my always amiable Jesus surprising me said to me:

"My daughter, listen to the admirable secret of my Volition. If the creature wants to find all that which has been done of beauty, of good, of sanctity, in the whole story of the world, by me, by the celestial Mama and by all the saints, she must enter in the Divine Will; in him one finds all in act. As you paid attention to every act, you remembered it, you offered it, thus the saint that had done that act, that sacrifice, felt himself called by the wayfaring soul and saw his act palpating anew on earth, hence the glory to his Creator and to himself is doubled, and you that offered it (are) covered with the celestial dew of the good of that holy act; and according to the noble and high purpose with which it became offered, thus more intense and great is the glory and good that it produces.

"How many riches my Will possesses! There are all my acts, those of the Sovereign Queen, that are all in expectation of being called, offered by the creature, in order to duplicate the good for the benefit of creatures and in order to give us double glory; they want to be remembered, called, in order to palpate as new life in the midst of creatures, but for lack of attention there are some who die, some who with difficulty through weakness, some who are numb for the cold, some who don't have anything to satiate their hunger. Our good, acts and sacrifices, don't depart if not called,

because with remembering them and offering them [creatures] dispose themselves to recognize them and to receive the good that our acts contain. Then there is no greater honor that you can give to all Heaven, than to offer their acts that they did in earth, for the noble, most high and sublime purpose than that the Kingdom of the Divine Will comes upon the earth."

Whence I continued to think of the Divine Volition, and my beloved Jesus added:

"My daughter, an act, a prayer, a thought, an affection, a word, in order to be accepted, perfect, ordered, complete, must elevate itself to the same purpose wanted by God himself, because as the creature in her act elevates herself to the purpose wanted by the Supreme Being, she embraces the beginning and she takes in her act the purpose with which God has created her, God and the creature give each other a hand and they want and do the same thing; with doing this, the divine order, the divine act and the same purpose with which God wants that she do that act enters in the act of the creature. Whence the divine purpose entering, the act by itself becomes complete, holy, perfect and all ordered; who is the author of the purpose of that act, such does it become. Instead if the creature does not elevate herself to the purpose wanted by God in her act, she descends from the beginning of her creation and she won't feel the life of the divine act in hers, perhaps she will do many acts, but incomplete, defective, messy; they will be as acts lost from the purpose of her Creator. Therefore the thing that pleases us more is to see our same purpose in the act of the creature; it can be said that she continues our life upon the earth and our working Will in her acts, words and in everything."

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October 12, 1931

Incessant breath of God. Divine life and completed act of God in the creature. Image. The People, the princes, the noble court and the regal army of the celestial kingdom.

I feel the omnipotent strength of the Divine Fiat that invests all of me, absorbs me and transforms me in his light. This light is love and makes the life of my Creator palpate in me; this light is word and gives me the most beautiful news of the beginning of my existence, the relationships, the bonds of union, the communicating virtue, the inseparability that still exists between me and God; but who maintains this all in full vigor if not the Divine Volition? Oh, power of the Supreme Fiat! Prostrated in the immensity of your light I adore you profoundly, and my little nothingness loses itself in you loving you. But while I thought this, my sweet Jesus said to me:

"My good daughter, only my Volition maintains and conserves intact, with a continuous act, the beginning of the creation of the creature. Our Supreme Being gave the beginning and animated her life with the power of our divine breath; this breath should not ever be broken, more so that when we give and we do an act we never withdraw it, and this serves in order to form the completed work of the being that we put forth to the light. This first act of ours, while it serves to give beginning and to form the life, the continuation, it serves in order to make of the creature a completed act of ours, and as we breathe (in) her thus we form in her our continuous acts in order to complete our divine life. Our breath, as we give it, forms sip by sip the growth of this life of ours in the creature; our breath, as it gives itself, thus it forms our completed act of sanctity, of beauty, of love, of goodness and so on, and when we have filled her so much, in a way that we don't have anywhere more to put our act in the creature, because she is limited, our breath ceases and her life finishes in earth, and in order to immortalize our breath in Heaven we transport our fully grown life in her, our completed

act, into our celestial country as triumph of our creation. There is no more beautiful rarity than these lives and completed acts of ours in the celestial sojourn; they are the narrators of our power, of the enthusiasm of our love, they are speaking voices of our omnipotent breath, that can only form the divine life, our completed act in the creature. But do you know where we can form this life and this completed act of ours, for how much it is possible and imaginable for a creature to receive from her Creator? [In] the soul that lives in our Divine Will and lets herself be dominated by him. Ah, only in her can we form the divine life and develop our completed act!

"Our Volition disposes the creature to receive all the qualities and divine colors, and our breath not ever interrupted, as expert brush/(artist), paints with admirable and inimitable mastery the most beautiful tones and forms there the images of our Supreme Being. If it might not be for these images there would not have been that great work of the creation, nor great work of the power of our creative hands; creating the sun, the sky, the stars and all the universe would have been a beautiful nothing for our power. But instead all our power, the art of our divine arts, the indescribable excess of our intense love, it is to do our completed act in the creature with forming our life in her and so much is our gratification, that we ourselves remain enraptured in our act that we develop.

"In order to do a completed act it is the greatest glory that glorifies us most, it is the most intense love that praises us most, it is the power that praises us continually. But alas, for one who doesn't live in our Volition, how many broken acts of ours, without conclusion, how many divine lives of ours hardly conceived or at the most born without growing! [Creatures] break the continuation of our work and bind our arms without being able to go ahead; they put us in the impotence of a master who holds his earth and is prevented by his ungrateful servants from doing the work that he wants to in his earth, to sow it, to plant the plants that he wants. Poor master, to hold sterile earth, without the fruit that he could receive, for reason of his iniquitous servants! Our earths are creatures and the ungrateful servant is the human volition, which opposing ours with hers puts us in impotence from forming our divine life in them.

"Now you should know that in Heaven one doesn't enter if one doesn't possess our divine life, or at least conceived or born, and such will be the glory, the beatitude of the blessed, for how much growth has been formed of our life in them. Now what will be the difference for one who has hardly let him be conceived, be born or let grow with little proportions, from one who has let us form complete life? So much will be the difference, that it is incomprehensible to the human creature. Those will be as the people of the celestial kingdom; instead our images will be as princes, ministers, the noble court, the regal army of the great King.

"Therefore one who does my Divine Will and lives in him can say: 'I do all and I also belong from this earth to the family of my celestial Father.'"

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October 20, 1931

Meetings of steps between God and the creature. How God has formed the creature center of the creation.

My little existence always turns in the Holy Divine Volition; I feel that he pulls me always more to himself, and his every word, light or knowledge of him is a new life that he infuses in me, an

unusual joy that I experience and a happiness without end, that not being able to contain more, because I am too little, I feel as if my heart might want to burst with joy and divine happiness. Oh, Divine Will, make yourself known, possessed and loved, so that everyone might be happy, but celestial happiness, not terrestrial! But while I thought this, my sweet Jesus making me his little visit said to me:

"My daughter, every act that you do in my Divine Will, so many steps do you make toward God, and God makes his steps toward you. The step of the creature is the call that moves the divine step to go to meet her; and since we do not ever let ourselves be conquered nor exceeded by her acts, if she makes a step, we make five, ten, because our love being greater than hers it expedites, multiplies the steps in order to hasten the meeting and to plunge the one into the other. Rather many times it is we who move the step in order to call the step of the creature in order to come to us; we want our creature, we want to give her something of ours, we want that she resembles us, we want to make her happy, and therefore we take the step in order to call her, and one who is in our Will, oh, how she hears the sweet stamping of our steps, and races in order to come to us in order to receive the fruits of our steps! But do you want to know what these fruits are? Our creative word, no sooner than the meeting occurs (and) the creature flings herself in the center of our Supreme Being; we receive her with so much love, that not being able to contain it we unite her [to us] and with our word we pour forth over her our knowledges, making her part of our Divine Being. So that every word of ours is an outlet that we make over of the creature, and how many degrees of knowledge she acquires through means of our word, so many more degrees of participation does she receive from her Creator. You see therefore, every act done in my Divine Will is a way that you form in order to move the step in order to form you all of Divine Will, and my word will make use of you with formation, with light and with participation with our Divinity."

After this my abandonment in the Divine Fiat continued, and my beloved Jesus added:

"My little daughter of my Volition, you should know that (the) only purpose of the creation was our love, that manifesting itself outside of us formed its center, where manifesting ourselves it should center itself in order to develop the purpose for which our love had gone forth from us. Hence our center was the creature, where fixing itself upon we should make our palpating life and our working love felt in her. And all the creation should be the circumference of this center, almost as solar rays that should surround, embellish, sustain this center, that fixing itself in us should give us (the) field to manifest always new love, in order to make the center more beautiful, more rich, more majestic where our love leaned itself, in order to make a worthy work of our creative hands.

"Now all creatures should form, united together, the place of center of our manifested love, but many scattered themselves from the center, and our love remained suspended, it didn't have anywhere to fix itself upon in order to center itself, in order to have its primary purpose, the reason it had gone forth. Hence the order of our wisdom, the working life of our manifested love, could not tolerate the failure of our purpose. Behold therefore that in all the centuries there has always been some soul that God has formed as center of all the creation, and in her our love leaned and our life beat, and obtained the purpose of the whole creation; it is through means of these centers that all the creation is maintained and that the world exists still, otherwise it wouldn't have any reason to exist, because it would lack the life and the cause of everything.

"Hence there has been no century nor will there be, in which we won't choose souls dear to us, more or less portentous, that will form the center of the creation, in which we will have our palpating life and our working love; and according to the epochs, the times, the needs, the circumstances, they have been offered to (the) good of everyone, are given to everyone, have defended everyone, they alone have been the ones that have sustained my sacrosanct rights and have given me field to maintain the order of my infinite wisdom. Now you should know that these souls have been chosen by our Divine Being in every century, as center of all the creation, according to what we wanted, the good that we wanted to do, and that which we wanted to make known and also according to the needs of the scattered centers, and behold the cause of the diversity of their ways, of speaking and of the good that they have done; but all the substance of these souls was my palpating life and my manifested love leaned upon and working in them.

"Now in this century we have chosen you as center of all the creation, in order to make the great good known with more clarity of what it means to do our Will, so that everyone might long for and might call him to reign in the midst of them, thus the scattered centers might unite themselves to the sole center, and form one alone. The creation is (a) birth gone forth by the power of my Divine Will, and it is just and necessary that everyone recognize who is this Mother that with so much love has given birth to them and put them forth to the light of day, so that all his children might live-united together with the Will of the Mother of them; and having one Will alone it would prove easy to form a single center, where this celestial Mother would palpate our divine life and our working love, much more so that the predominant vice of this century, the idol of many is the human volition, and even in the good itself that they do, and therefore one sees that from within the good goes forth many defects and sins; this says that the fount by which it was animated was not pure, but vicious, because true good knows how to produce good fruits, and from this one knows if the good that one does is true or false.

"Hence there is an extreme necessity to make my Divine Will known, bond of union, powerful weapon of peace, beneficent restorer of human society."

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October 26, 1931

The good acts done in the Divine Will change into light. Admirable effects of the abandonment in the arms of Jesus. One who lets herself be dominated by the Divine Will becomes people of his kingdom.

I am always in the arms of the Divine Will, who forms his day of light in my little soul, and although some cloud shows itself in this day, the power of his light fixes upon it, and the cloud seeing itself fixed upon escapes, vanishes and it seems that it says: "One sees that there is no post for me in this day that the Divine Will forms in the creature."

And it seems that he responds to her:

"Where I am there is no post for anyone, because I want to do one act alone of my Will with the creature, which doesn't admit any other than that which belongs to me."

Oh, Divine Will, how very admirable, powerful and amiable you are, and (there is) highest jealousy

where you reign! Oh, always put in flight my miseries, weaknesses, the clouds of my will, so that my day may be always perennial and the sky of my little soul may be always serene! But while I thought this, my amiable Jesus said to me:

"My daughter, good is light, and if this good is done in my Divine Will, so many rays form for how many good acts are done, and my Fiat fixes upon these rays of light in the circumference of his eternal light. So that these acts take post in our acts and they do (a) double office: of praise, of adorations, of perennial love toward our adorable Majesty; (and) of defense, of mercy, of help, of light toward the human generation, according to the circumstances in which found. Instead if the good acts are not done in my Will and with his power, for how much they are light they don't have the strength to enlarge themselves in order to fix upon in the circumference of our light, and they remain without supports and as broken rays and hence they don't have perennial life, and lacking the fount of light there is peril that little by little they become extinguished."

After this, following my abandonment in the Divine Volition I felt all afflicted for the privation of my sweet Jesus; his privation is like a hammer that always beats in order to aggravate the sorrow all the more, and then it ceases to beat, when the divine guest goes out from his hideaway in order to make his little visit with his beloved creature: his sweet presence, his All amiableness makes joy re-arise from the sorrow itself, and the hammer stops its cruel constant labor. But no sooner than the celestial visitor retires, then it commences its beating again, and my poor soul feels itself all eyes, all ears, for who knows he might be able to be seen and heard again, and anxious I await and re-await he who having wounded me, (for) only he holds the power to heal the wound that he has made me, alas, too sorrowful! But while I vented my sorrow, my sweet Jesus returned and embracing my poor soul said to me:

"Daughter, I am here, abandon yourself in my arms and rest in me; your abandonment in me calls my abandonment in you and forms my sweet rest in your soul. Abandonment in me forms the sweet and powerful chain that ties me so much to the soul, that I can not release myself from her, even to make myself her dear and sweet prisoner. Abandonment in me gives birth to true trust, and she has trust with me and I have trust with her; I have trust in her love that will never come to less, I have trust in her sacrifices, that will never refuse me anything of that which I want, and I have all trust that I can complete my designs. Abandonment in me says that she gives me liberty and I am free to do that which I want, and entrusting myself to her I manifest my most intimate secrets to her. Therefore, my daughter, I want you all abandoned in my arms, and how much more abandoned in me (you are), (so much) more you will feel my abandonment in you."

And I: "My love, how can I abandon myself in you if you escape me?"

And Jesus added:

"Abandonment is perfect, when seeing myself escape, abandon yourself more; this doesn't give me field to let me escape, rather it ties me more."

Then he added:

"My daughter, life, sanctity consists in two acts: God gives his Will and the creature receives him,

and afterwards the life has been formed in herself with that act of Divine Will that she has received, to re-give it as act of her will, in order to receive it again; and to give and to receive, and to receive and to give, in this is everything. God could not give more of his continuous act of his Will to the creature; the creature could not give more to God, for as much as it is possible for (the) creature for his Divine Will to be received in her as formation of divine life. In this way, to give and to receive, to receive and to give, my Divine Fiat takes dominion and forms his kingdom there, and all the interior of the creature forms as the people of the Kingdom of the Divine Will: the intelligence, faithful people that glories with being directed by the Sovereign Commander of the Divine Fiat and the crowd of thoughts that press around and aspire to know always more and to love the great King, who takes a seat as enthroned in the center of the intelligence of the creature; the desires, the affections, the heartbeats that issue forth from the heart, augment the number of the people of my kingdom, and oh, how they crowd around his throne! They are all at attention in order to receive the divine orders and even to put forth life in order to execute them. What an obedient, ordered people, are the people of the Kingdom of my Fiat! There are no contentions, no dissensions, but this entire crowd of people of the interior of this fortunate creature want one thing alone, and as a trained army they put themselves in the fortress of the Kingdom of my Divine Volition.

"Whence when the interior of the creature becomes all my people, he emerges outside from the interior and augments the people of words, the people of works, of steps; it can be said that every act that this celestial people forms contains the word, the written order in gold characters: 'Will of God.' And when this crowd of people move in order to exercise each their office, they put forth the flag with the motto 'Fiat', followed by the words written with living light: 'We belong to the great King of the Supreme Fiat.' You see therefore, every creature that lets herself be dominated by my Volition forms a people for the kingdom of God."

[Semper Deo gratias e benedetta la Divina Volonta.]
Thanks be to God always and the Divine Will blessed.