

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



The Servant of God

**Luisa
Piccarreta**

*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 31

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Volume 31

Fiat!!!

In the Will of God/[*In Voluntate Dei!*]

July 24, 1932

How Jesus with his word generates his sanctity, goodness etc. in the creature. Follies of love in order to make her equal and in competition with Him.

My sweetest life Jesus, my Celestial Teacher, take my little soul in your hands, and if you want continue your divine lessons on your Will. I feel the extreme need to be fed by your word, after all you yourself have thus accustomed me, you yourself have given me this form of life, you have made me live for you and for your sweet word. Certainly I have not formed this way of living, but you, oh Jesus, so much so that I feel more you than me, and as you keep silent, I feel this life break and although it is the hardest of my martyrdoms, yet I am ready if you want to discontinue your speaking, (I'll) say: Fiat!... Fiat!... Fiat!... But have pity on me and do not leave me alone and abandoned.

Whence I felt all abandoned in the arms of the Divine Will, and I didn't long for other than Heaven, it seems to me that there doesn't remain anything more to do, if not but to end my life in the Divine Will in earth, in order to recommence it in Heaven. And my Celestial Jesus, visiting my little soul said to me:

“My little daughter of my Volition, you oppresses yourself too much and I don't want it. To see you oppressed in the midst of my goods, it makes seen that you have (your) eye more on yourself than on the goods that your Jesus has given you, and from this is seen, that you have not yet understood well the gifts and the goods that your Jesus has given you. You should know that every word of mine is (a) gift, and hence it encloses a great good because my word holds (the) creative, communicative, strengthening virtue, and as it becomes pronounced by (us), thus it forms the new good to give to the creature. You see how many words I have said to you, and how many truths I have made you know, so many gifts have I given you, and such gifts enclose divine goods, distinct, the one from the other, and everything is in that the word went forth from us, in which becomes formed the good that we want to bring forth from us, when this good has gone forth, with certainty it will have its life in the midst of creatures. Because these gifts are animated and formed by our creative and conservative power inside of our same word in order to assure the good that we want to give, and our word will move Heaven and earth in order to give the fruit of the good that it possesses.

“Now my daughter, you should know another surprise of our speaking, suppose that I speak to you on my sanctity, this word of mine contains the gift of divine sanctity to give to the creature, always for how much it is possible to a creature. If I speak of divine goodness my word contains the gift of goodness, if I speak of the Divine Will, it contains the gift of our Will, in short what our word says, of beauty, of goodness, of greatness, of sanctity, that gift contains. Now hear a line of our loving stratagems, it is as if we are never content with forming new inventions of love as to give to the creature. Hence if our word says sanctity, it is because we want to give the gift of our divine sanctity, so that she makes herself equal with our sanctity and can be in competition with us. And oh! our contentment when we see our divine sanctity working in the creature, and if we feel that she says:

'I feel impressed in myself the sanctity of my Creator, oh! how happy I feel, to be able to love with his same sanctity.' Oh! then our love goes into follies, and re-pours itself over her in a way so exuberant that we arrive to excesses, and thus if our word says goodness, Divine Will, it is because we want to give the gift of our goodness and Divine Will, so that she can be equal with our goodness, and Will, and she can sustain the competition with her Supreme Being. You can not understand what is our contentment, to see the creature gifted with these Divine qualities of ours of which our word is bearer. And since it is our usual way to address our word to one creature, but so much is his fecundity, power and fullness of light that he does as the Sun, formed by one of our words, that with one blow of light he illuminates everyone and gives the good that the light possesses. Now why do you oppress yourself if you see that your Jesus often makes use of his word in order to add on gifts upon gifts and these gifts will not only have life in you, but in so many other creatures, because they possess the generative strength, they give and generate, in order to give and generate anew. Our word is (a) birth of our bosom, hence he is our child, and as child they carry the good that they have generated in their Father. Whence instead of oppressing yourself think rather than your Jesus wants to make new surprises for you with his divine words, so that he disposes you to receive such a good."

After this I continued to think of the Divine Will, and my sweetest Jesus added:

"My daughter, when the soul lets herself be dominated, invested, subjugated by my Divine Will in a way that not one particle of her being, as much in the soul, as in the body, all possess my working Will. So that the mind, possesses him animated by his science, the voice, possesses him speaking, the hands possess him working, the feet possess his divine steps, the heart possesses him loving, and how my Will knows how to love. Now all this united together, forms the Divine sanctity in the creature, and then we find all our rights in the creature, rights of Creation, because everything is ours, we find the rights of our sanctity, of our works, rights of our Divine Fiat of our goodness, of our love. In short there is nothing of ours that we don't find in her, as our right, and the creature finds in exchange her rights in her Creator, because being one the will on both parts, the rights of the one are rights of the other. Behold therefore what it means to live in our Volition, to receive our sanctity, the love, the science, our goodness with right, because less can not be done than to give to her, because they are her properties, as they are of our Fiat, because her life lives already in Him. More so that one who lives in my Will, she always grows in the sanctity, in the love, in the beauty of ours and so on. This continuous growth forms in the creature a new act to give to her Creator, we give to her the new act, that we possess in nature and she gives it to us in virtue of our Will. And oh! the contentment on both parts, the happiness that is felt, to be able to receive from the creature and we to be able to give, to give and to receive, it maintains the food of correspondence, conserves the always growing union and is as the puff that always maintains to enflame the fire and the flame of love lives, without peril of being able to extinguish itself. Therefore always ahead in my Will and everything will go well."

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August 7, 1932

How the light of the Divine Will makes one lose life to all the other things, it gives the divine freshness. And one who lives in Him is confirmed in the good and acquires the right of Citizen of Heaven.

I am between the arms of the Divine Will, although under the press of the privations of my sweetest Jesus. Without Him the hours are centuries, the days are interminable, and oh! how I lament his sweet and amiable presence and I feel all the hardness of my long exile. But while I groan and sigh, the Divine Fiat makes his light flow over my sorrow, and reducing it, makes me flow in the eternal waves of his acts in order to unite mine with his and to make of it one alone. Ah! It seems to me that he doesn't even give me the time to grieve over being deprived of He who so very loves me, and (whom) I love. His light imposes itself over everything, it eclipses and absorbs everything, he wants everything for himself, nor does he permit any lost time even over holy things, that is the privation of Jesus. But while I swam in the sea of sorrow, the dear of my Life hardly as lightning that flees, visiting my little soul, said to me:

“My good daughter, courage. Allow yourself to be guided by the light of my Divine Will, which will know how to convert sorrows, sufferings, my privations themselves into perennial peace, and into divine conquests. The nature of his light is eclipsed, strengthened, fortified; and where his light arrives, sorrow loses strength; he is life, and changes it into conquests and into joys, because the strength of his light excels, and where he takes his post all other things lose life. And if before the light of my Divine Will are felt other effects and desires, it means that the fullness of his light is not full in the soul, nor does he reign in an absolute way. His kingdom is absolute kingdom, not conditional, therefore he holds the supreme right to absorb everything, to make the life lost of all other things and of converting all into Divine Will. You should know that every time the creature does her acts in my Will, a beneficent dew rains on her, which conserves the divine freshness and gives the opium to all that which doesn't belong to Him. And oh, how beautiful it is to always see her fresh in her acts, fresh in her love, in her sorrow, in (the) act of expectation of receiving his dew, in order to receive the opium in order to convert it into sweet conquest of Divine Volition. Freshness renders amiable, attractive as much a person, as an object; old things don't please anyone. And therefore I love so much one who lives in my Divine Will, because I feel in her our Divine freshness, our suave perfumes, in short she gives forth of our stuff, and your Jesus encloses in my Divine Heart this beloved creature, and I go forming her, raising all with my Will. So that this noble team of the children of my Volition will be formed in my Most Holy Heart as so many little queens, as daughters of the great King.”

Whence continuing my state of oppression for the privations of my sweet Jesus, I thought to myself: and yet, in spite that I am deprived of He who is more than my life itself for me, yet I feel a profound peace, nor do I fear anything, nor do I have any fear if it is through my fault that the Celestial Jesus deprived me of Himself, nor have I any fear that he might be able lose me, I don't feel other in my little soul, than a placid sea, that although it murmurs, but its murmur is none other than “I love you“, and this my little “I love you” doesn't ask for other than that the kingdom of your Will comes upon the earth, and without ever ceasing to murmur, I make my little waves very often in order to free me from my exile and take Heaven by assault in order to enclose myself in my Celestial Country, but what, in vain my waves fall in my sea, and I continue placidly to murmur “I love you! love you!” and I pledge Heaven and earth to ask of you your Fiat!

But while my mind blundered, my Highest Good Jesus squeezing me between his arms, all tenderness said to me:

“My newborn of my Will it seems that you go searching how to upset yourself, but I don’t want it. I don’t want the tempests in the sea of your soul, but perennial peace. The tempests, that is the dreads, the fears, the doubts, they are the tempests, and these would impede your continuous murmur of you placid ‘I love you’, that must always race and murmur in order to conquer your Creator, so that he sends his Volition to descend upon the earth in order to make him reign.

“Now you should know that one who lets herself be dominated by my Will and lives in Him, the evils loose life, the dreads offend me, the fears, the disturbances lose the seed in order to be reborn, the soul and the body remain confirmed in good. She finds herself in the conditions of the Blessed, in which evil doesn’t have life anymore for them, because in those Celestial Regions, in my Will, evil absolutely can not enter. So that one who lives in Him can be called and acquires the right of Citizen of Heaven, and if she finds herself upon the earth it is as a Citizen mislaid from the Celestial Country, in which my Divine Will holds her for his great designs and for (the) good of miserable humanity. But in spite that she remains upon the earth, she doesn’t lose the rights of being a Citizen of Heaven, nor of living with the same properties of the Celestial Country, and although she feels as mislaid, but by right she must possess Heaven in her soul in order to live not of earth, but of Heaven.

“Ah! the living in my Will calls Heaven in earth, and his light writes upon her forehead with indelible characters, perennial love, imperturbable peace, confirmation of all goods, daughter of the Supreme Being. Therefore I want you always in my Will so that you enjoy the properties of your Celestial Country that are, continuous love, highest peace and Divine Will as life of all the blessed.”

* * *

August 14, 1932

For one who doesn’t live in the Divine Will she finds herself in the conditions of the idle before the light of the sun. One who lives Him possesses the Most Holy Trinity in act.

I was thinking of the Divine Will and how one who lets herself be dominated by Him, giving him full dominion, all rights are hers and all that which the others obtain through piety, through mercy, through goodness of God, she obtains through right. Through right she obtains sanctity, because that which dominates her is holy and holds the virtue to transform soul and body in sanctity, in goodness, in love. So that all the victories, the conquests, the rights are hers and as mistress she takes Heaven by assault. What great difference between one who lives in the Divine Will and between one who lives of human will; but while I thought this my adorable Jesus repeating his brief little visit, said to me:

“Blessed daughter, the difference between the one and the other is great and incalculable for one who doesn’t live in my Will. He is as the Sun for the idle, for how much he invests them with his light and darts them with his heat, they do nothing, learn nothing, and earn nothing, and they make the light of the Sun sterile for themselves. And since they are without doing anything, they get tired, they are annoyed with the light itself, and they seek obscurity as rest for their unhappy idleness. Instead for one who works, the light is working, it is light to the eye in order to let her look at that which she does, because for how much light she has on the outside, if she doesn’t have the life of the light (in) her eye, the light that surrounds her will serve to nothing, and if she doesn’t have the external light it will serve her for nothing to have the life of the light in her eye.

“My Paternal goodness has put such union of accord between external light that the creature can have and that of her eye, that the one can not work without the other. Light to the hands if she wants to work, if she wants to write, if she wants to read and so on. So that the first part works in the creature, she takes the light, without it it would prove almost difficult to be able to do some good and to be able to earn a piece of bread in order to live. Now such is the light of my Will for one who doesn't live in Him, He invests and exists for everyone, but does not work nor dominate in the act of the creature, this one, with all his light remains idle, she doesn't learn anything of the Divine, nor does she make any conquest and the most beautiful things tire her and annoy her. The will that wants to live in mine is like the eye full of light, that becomes capable of uniting herself with the light of my Will, that putting themselves in accord between themselves, they do and form prodigious labors and works as to make the Heavens and earth astounded. You see therefore what it means to live in my Will, to not be idle, the little light of the soul to agree with the light of the eternal Fiat, in order to make it working in her acts, and thus form the inseparability between the one and the other.”

Whence a crowd of thoughts followed in my mind on the Divine Will and my Celestial Jesus added:

“My blessed daughter, my Will produces the light in the soul, the light generates the knowledge, light and knowledge love each other and generate love. So that where my Supreme Will reigns the Sacrosanct Trinity reigns in act. Our adorable Divinity is carried in nature, in an irresistible way, without ever interrupting to generate continually, and the first generating act we do (is) in ourselves. The Father generates me continually, and I his Son, feel myself generated in Him continually, the Celestial Father generates me and loves me, I am generated and I love him, and from the one and the other proceeds the love. In this generative act without ever ceasing it encloses all our admirable knowledges, our secrets, our beatitudes, the times, our dispositions, our Power and wisdom all as much the Eternity, enclosed in one single generating act, which forms all the whole of our Divine Being. Hence this reciprocal Love of ours that forms the third Person of our inseparable Supreme Being from us, it seems that he is not content with our generating act in ourselves, but he wants to generate outside of ourselves, in souls, and behold we entrust the assignment to our Will animated by our Love, that descends in souls and goes to form with his light our divine generation, indeed he can do this in one who lives in our Volition, outside of Him, there is no post in order to form our Divine Life, our word would not find the hearing in order to make himself listened to and lacking our knowledges, the love would not find the substance in order to generate, and behold our Most Holy Trinity disarranged in the creature. Therefore only our Will is that which can form this divine generation of ours. Hence be attentive to listen to that which this light wants to say to you, in order to give him the field to his generating act.”

* * *

August 21, 1932

Desire and need of Jesus that he feel the “I love you” of the creature. How his love remains failed, love blood of the soul. Anemia that exists in the world.

I was turning in the acts of the Divine Will and oh! how I would like to put the exchange of my acts with his acts, and being too little and incapable to be able to do equivalent acts in order to exchange his, I go forth with my little “I love you“, but in spite that it is little, Jesus wants it, he awaits it in order to say to me: “the newborn of my Will has put forth of hers in our acts, so that they are alone

no more, but they have the company of she for who's cause, they were created", and this was, and is our Will, in order to give the field of action to the creature in our same acts, in order to be able to say her: "we love and work inside of one single field", but I thought to myself: what great thing (is) my little "I love you" that Jesus wants and loves it so much? And my beloved Jesus, all goodness said to me:

"Little daughter of my Volition, you should know that I love your 'I love you' and I always remain in the act of awaiting it. I always love you, nor do I ever cease loving you, and if you make standstills in loving me, I feel that I give you my continuous love and you do not give it to me, and my love feels as stolen by you. Instead when my 'I love you' races, and yours makes itself found ready in order to give to me and to receive my 'I love you', mine feels repaid, and it happens that your 'I love you' does not give time to mine, and mine does not give time to yours, a race happens, a competition of love between Creator and creature. More so when I see that you are about to tell me 'I love you', my Will invests your 'I love you' in order to make it from little (to) great, and I find my love in yours, as mine, should I love it and want it? Daughter, they are my usual stratagems, my industries, because I give in order to receive, this is my commerce: I love, I give love in order to receive love, and when I am not loved my commerce remains failed, and since my passion is love, I don't get tired, nor do I (draw) back: I commence afresh, I repeat, I repeat the industries, I abound with stratagems and with tenderness in order to re-do my failed love in the creature. Oh! if you might know how my Heart remains wounded and sorrowful when I say 'I love you' and she doesn't feel the call that mine makes her in order to have hers.

"Beyond this, you should know that love is the blood of the soul. As my Will is the life, and as in the natural order life can not function without blood, and blood can not circulate if it doesn't have a life, and according to the abundance of the Blood, thus one enjoys health, thus in the supernatural order, the soul, my Divine Will can not function without the blood of love, how much more love so much more will one feel strong, robust, active in working. Otherwise she will suffer from anemia and could finish in consumption, so that when there is not the sufficient blood of the love of my Will himself for how much (there) is life, she becomes sick in the soul, and inoperative, because she lacks the blood of love in order to function. All the virtues are made anemic, and instead of patience, of fortitude, of sanctity, all these virtues will be seen to fade, changing into defects. Therefore there is much anemia in the world, because there lacks the pure blood of my love, and accordingly they go toward a terrible consumption, that brings them to ruin in the soul and in the body. Behold therefore I so very love your 'I love you' and I want it in all my acts, in all created things, in every act of (the) creature, in order to be able to form much blood as antidote and remedy to the anemia that exists, and this will be (the) preparation to the kingdom of my Will. Therefore I feel the need of your love, it is true that it is little, but I don't look at whether it is little or great, rather I look at whether it has been done in the power of my Will, that the littlest acts are done for me it makes them great and it invests her with such beauty as to feel myself enraptured. Hence it is enough for you to know that I want it, it pleases me, it makes me content in order to do it, whether I see it is little or great, and this 'I love you' of yours I want it in the heartbeat of your heart, in the air that you breath, in the Sky, in the sun, in short in everything. Oh! how I would like to see that your 'I love you' invests Heaven and earth, creatures and Creator."

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August 28, 1932

Divine Alternations, work and rest. How God always takes the creature by way of love. Universal Love and special love.

My little mind continues to disperse itself in the Divine Volition. It seems to me that I don't know how to be if I don't plunge myself in his waves in order to find in act that which he has done for our love, but in the midst of so much immensity of love my heart made sorrowful groans for the privations of my sweet Jesus. I feel his profound silence in my soul that although there is a pure air, a clear Sky bombarded with sparkling stars of all colors, a most brilliant Sun that with its light continually beats upon my littleness in order to make that all in me might be Divine Will. Everything is peace and serenity, there is not even a light puff of wind that can make a rumor, this however is all and effect and property of the eternal Fiat, and yet I said to myself: it seems to me that I lack the King, I lack He who with a love that I don't know how to say, has worked and ordered everything in me, and I lacking Him, I feel alone; but tell me why you have left me? Why don't you speak? And my dear Jesus, being wounded by my groans and sustaining me in his arms, said to me:

“My daughter, do not marvel. It is my usual way, after labor I want to find rest, in my same labor in the midst of my same works, that more than soft bed they lend themselves in the act of profound adoration and in mute silence to give me rest. The rest after the labor is the exchange of the labor, it is the gusto and contentment that sacrifice knows how to give. Didn't I do the same in the Creation? First I created it with my Fiat, because our word is work, it is step, it is everything, and after all ordered and worked, I found the most beautiful and sweet rest. These are the alternations of our Supreme Being, labor and rest. The labor calls us to rest, and the rest calls us to labor. Hence don't you want that I rest in your soul? All that which you see in yourself is none other than work of your Jesus. Every word that I said to you, was a work that I did, and from inside of my word I formed the new Creation in you, more beautiful than the Creation itself, because that should serve to the bodies, this should serve to the souls in order to give the life of my Will to her. If I might not make the alternations of labor and rest, it would be a sign that you would not have given me liberty to work with my creative strength my labor in your soul, so that I would have continued my labor even to such that (I) might have the intent in order to then rest. If I don't finish, I don't rest, and if after the rest I resume the labor, it is because I resume new labors. Don't you want that I rest beneath this Sky so serene, these stars and sun that rain on me as sweet refreshments, that making for me the most beautiful songs they invite me to rest, and in mute silence they say to me: 'how beautiful are your works, your working Will, your creative power that, has given us life. We are your works, rest in us, and we will form your glory, your perennial adoration.' To a saying so sweet I take rest and at the same time, I keep vigil and conserve my labor, and I prepare other labors to do. And might you (want) to know what is the first labor that I do after resting? I open my labor with saying to the creature one of my sweet 'I love you's, I want to begin my labor with my love, so that the creature feeling wounded and enraptured by the irresistible force of my love, allows me to do and gives me the field of action in her soul. I always start there beginning my works, I ask for the sacrifice by way and by force of love. My love felicitates her, invests her, absorbs her, inebriates her, and before my love inebriated as she is, she lets me do that which I want and arrives to sacrifice her own life to me, because one 'I love you' of mine going forth from the depth of my Divinity, that contains the immensity, that finds itself as through everything, the infinity that never finishes, the power that can do all, the wisdom that disposes everything, so that all that which exists feels the

strength of my 'I love you', and everyone says it together with me. Heaven with the whole celestial court says it to her, the stars say it and their twinkling changes into 'I love you'. The Sun, the wind, the air, water say 'I love you', because I having said it, my 'I love you' has resounded in everything and as through everything, and everyone says it together with me. And the creature feels under the rain of an immense 'I love you', and feeling drown by my love, she allows me to do, she does not breathe a word and she lends herself to let me complete my most beautiful works. And although she also feels the need to tell me 'I love you', but she sees that hers is too little before mine, because she doesn't hold the weapons of immensity, power and infinity, yet she doesn't want to remain behind, and she uses the industry of saying it in the power of my Will. And Oh! how much I enjoy it, and it not only pushes me to labor, but to repeat my 'I love you' direct, and special. Because it is true that I love everyone, my love never ceases for anyone, but when I want to (do) special labors, new works, designs more distinct I am not content with my general love; but I add on there a special and distinct love, that while it serves to fascinate the creature, it serves as material as ground where to form my labor and to extend my works. Therefore leave me to do, I know when the work, the word, the silence, and the rest is necessary."

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September 4, 1932

The exchange, the need of Divine love. The Divine Will working (the) continuation of Creation.

I am always in the sea of the Divine Volition, which makes present to me all the Creation. That immense theater, in which there are scenes so moving, that in clear notes they reveal the great love of God toward creatures, and that enrapture the heart to love him, and I thought of the great human ingratitude, which does not let itself be enraptured to love him. And my sweet Jesus, surprising me with his Heart swollen with love said to me:

"My good daughter, the Creation was made by our Supreme Being in order give love and in order to receive the exchange of the love of creatures. There is nothing created by us in which this was not our purpose, to make it in order receive the exchange of it, otherwise our works would not have been communicative, fruit bearing, nourishing works and full of life in order to felicitate man. They would have been as painted works that at most entice the sight, but that would not do good to anyone. Instead with wanting the exchange, we put as *en route* the communication of the light in order to give her the life of light, the air in order to give her the life of respiration, water, food, fire in order to give her life and the good that they possess, and thus with all the rest. How many acts of life did we put around the creature in order to raise, feed and sustain her life?

"Now with wanting their exchange it was a need of our love. Works without exchange are works without cortege, without appreciation, and for how much one makes use of them, they remain isolated works, as if they might not be appreciated. The exchange doesn't take the work only in order to make use of it; but it enters inside of it in order to recognize He who for her love creates it. The exchange give life to gratitude, to thanksgiving; one can say that the exchange maintains the conversation, the friendship, the correspondence between the giver and between one who receives the gift.

"Now hear my daughter another line of our intense love toward man. In order to have this exchange,

in creating her we put in her our working Will, united with his, so that as our Will in the work of the Creation made so many works for her love, thus in her soul, possessing our Divine Will in virtue of Him, she can hold equal strength and power to give us the exchange wanted by us. Our Fiat agent in the Creation and agent in the creature, should put in play the human volition in order to make use of all her acts, little and great, in order to form the just exchange of all his works that he had done in the Creation. More so that he knew the number, the variety, the beauty, the weight of all his works. Working in the creature he shouldn't do less than work with the same multiplicity, sumptuousness and beauty with which he had worked in the universe, and thus exchange his external works, and his internal works done in the depth of the soul. The Divine Will should make use of the human will as material in his hands, to continue his Creation. Behold therefore that man, with rejecting our Will made his working life cease in her acts, in which he could make use of them to create and transform them into Heavens, into stars, into Suns, into seas et cetera. She impeded our work, stopped it, threw into confusion our sweet harmonies, the dear exchanges that only in virtue of our Volition could all exist (that) we could do in her if our Will might have his working life in Her. Behold therefore our solitudes, our sighs, insistences, our sorrows that the human earth might be able to become our field of action, in which our Volition might have full liberty to do that which he wants. And do you believe that only the Supreme Being wants the exchange in his works, also the creature, the first purpose in her works is the exchange. If there is this, or at least the hope for it, she has hands and feet in order to move, mouth in order to speak, strength in order to sacrifice herself, time in order to work, but if there is not the exchange, it seems that she doesn't have hands, nor feet, nor mouth, nor strength, nor time, she feels that life dies for that work, it seems that the exchange is nothing, but it is not true, rather it is the beginning and the life of every work. Therefore the exchange is a need of my love and it makes me continue the work of the Creation."

After this I continued my abandonment in the Divine Fiat and a crowd of thoughts, doubts, difficulties rose in my mind. And my Celestial Teacher added:

"My daughter, my Will holds the virtue to make the centralization of all the human being into one single act. If she works with his unitive virtue, he centralizes in her the thoughts, the heart, the steps and everything in a way that the creature feels that it is not the work alone but all her being invested by his working strength, that feels the empire of my working Will, and everything does one thing alone. This unitive strength makes the creature dominant and ordered, because the first dowry that my Fiat knows how to give is the dominion of oneself and the order, and then taking his divine dominion she becomes practicable material in his hands, that lends herself to his marvelous works. Instead without my Will, the creature doesn't even possess the unitive strength in her acts, and hence she sees herself all scattered and without order and hard material that doesn't surrender to the forms that our Volition wants to give."

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September 8, 1932

Prodigy of the birth of the Queen of Heaven, ways of communication between Creator and creature. Who forms the nobility.

My little mind always does (as) the swift inside and outside of the Divine Volition and for how much I turn around I am never tired. I feel a mysterious strength that enticing me never says enough to me;

but it says: “race, search out his acts, love them, adore them, kiss them and transform yours to his, and form all your life of Divine Will” and if I don’t know how to say anything, in my courses and rounds I say my little tale, “I love you“, “I love you”, “I adore you“, “I bless you“ oh adorable Will, in all your works. And today being the Nativity of the Queen of Heaven, I stopped to think of the great portent of her birth, in which it seemed that Heavens and earth put themselves at attention in order to adore this Divine prodigy. And my Highest Good Jesus, with love and indescribable tenderness said to me:

“Blessed daughter of my Will, the birth of my Celestial Mama encloses all wonders, all prodigies united together, but do you know why She was not born alone, the pure one, the holy one, the beautiful one, the Immaculate one, no, but together with the Celestial little child was born in Her my Divine Will already conceived, and enclosed in Her, in order to form his working and growing life in the gracious child. My Will enclosed himself in order to be born together, to make use of the organ of the celestial creature in order to work and form his Divine Life. This was a prodigy that only the Eternal Love, the divine Wisdom and Power could work, it was not the life alone that he gave or the gift alone of freeing her from the stain of original sin. This would have been nothing to our Power, that which stupefied and called the attention of everyone, was (that) my Will was born together with Her in the world. So much so that the Heavens and earth, remained shaken by it, they put themselves at attention, they felt a mysterious force that same force that dominated them and conserved all the Creation. It was our same Will that moved everything and put himself and all the Creation at the service and disposition of this little newborn child. Hence this being born by my Will together with Her was the origin that called all the other prodigies to center themselves in Her. Where my Fiat reigns, there is no good that isn’t enclosed, no prodigy that isn’t completed, he wants to make a display of his Love and Power with forming his working Life and putting forth his for how much it is possible for a creature to contain. Therefore admire and thank our Supreme Being that arrives to so much love toward this newborn child as to make our unborn Will be reborn in Her, which has neither beginning, nor end, nor limits in his confinements.”

Whence I followed the work of the Divine Will in all the created things, and my amiable Jesus added:

“My daughter, created things were made by us in order to form so many ways (so that) man might be able to make use of them in order to come to us, because we left them all open, so that when he wanted to come he might not have need of knocking to open them in order to come to us. He was our child, it was just and reasonable that he might hold all the ways open in order to go to his Celestial Father and stay together in order to love him and to be loved, and as child to ask graces and favors. But do you know what the ungrateful child did? He himself closed the ways, formed the bars, and with sin formed the doors, closing the correspondences with whom had given him life. Now do you want to know who returns to open the doors, to burn the bars? One who loves me and lives in my Divine Will, love and my Fiat are powerful forces that burn and empty everything, and they open all the ways in order to put the distant child again in the arms of his Celestial Father.

“Now you should know that all the virtues, the good works, the love, the doing my Divine Will it forms the nobility of man, but the substance of this nobility is the riches of my grace. All the good becomes leaned upon Him, of which he makes himself font and conservator of all the good that one can work. Otherwise one can say noble of origin, that is man; but since he lacks the riches, he finds

himself almost by necessity doing acts not worthy of his nobility. In fact if one is noble and is not rich, he can not dress as noble, nor live in palaces, so that his nobility is reduced only to the memory that he was noble. Thus one who doesn't possess the riches of my grace, all the good is reduced to squalid virtue that very often make seen that he is not rich with patience, with prayer, with charity and so on. Now the good forms the nobility, the riches of my grace, the conservation, my Will forms the King that dominates and with Divine mastery rules and orders all."

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September 18, 1932

The page written in the Divine Will, story of the creature. How God doesn't want us servants, but princeling of his kingdom. The Divine love in search of all creatures in order to love them.

My abandonment continues in the Divine Volition I feel hidden by his eternal waves, in which he hides everything, nothing escapes from his immensity, so that one who wants to find everything, embrace everything, hearing the story of each one, must enter in this sea of the Supreme Fiat. But while my mind was lost in Him, my sweet Jesus, visiting my little soul said to me:

"Blessed daughter, my Will encloses everything, rather for every creature he holds there his written page, of how her story should develop and form her life, and this written page was '*ab eterno*' written in the light of our Will. So that the life of every creature in time had its beginning, but in our Supreme Being she didn't have beginning and she was loved by us with love without beginning and without end. Now all the Creation, didn't yet exist and we loved her, because she was already within us: we held the great birth of all creatures enclosed within the Sanctuary of our Divinity, we looked in each one of them (at) our written page, her circumstances, her little tale, and according to this, what was more or less written, what should be completed and glorified our Most Holy Will thus we loved her more intensely. You didn't exist, but our Will enclosed you and loving you we gave you the place, the rest on our Paternal knees, we gave you the various lessons on our Fiat, and oh! how much pleasure we took in seeing you listen and write in your soul as copying, that which was written in our eternal page. Because you should know, that which we want that the creature does of our Will, first becomes done by us, formed by us in our same Volition, and then overflowing from us, he wants to do it and form it in the creature making his field of divine action with her. So much is our love that we don't want other than that she does that which we have done, giving her the model of our act, so that she makes the copy of it, and how much help, assistance don't we give, while she makes the copy, giving her our same Will as her act, as prime material, so that the copy succeeds according to our design.

"Now every act of one who does her will does none other than spoil our design, forming some erasures on our written page. Our every written word, contained a special and eternal love, it contained the development of her life according to our likeness in which it should enclose his story of love and the completion of his Divine Will toward her Creator. The human volition doesn't do other than counterfeit this page, throw into confusion our likeness. And instead of forming the copy of our page, written with so much love for her, she has formed her page written with notes of sorrow, of confusion and with a story so vile and base that the centuries won't make a memory of it, and the Eternal One will not find in her the echo of the written story in her page in which his divine story should be praised in the creature.

“My daughter, there is a mistaken knowledge in the base world, and they believe that the creature can live as removed from us: what mistake! What mistake! All the creation is none other than an inheritance gone forth, gone forth from us, hence it is ours; she belongs to us, so much so that although she went forth, but we have brought her forth inseparable from us, and we want the honor, the glory of our inheritance, and that creatures be not our vile servants, but children and as so many princelings of our kingdom. And this principality is given by the inseparability of our Will, so much so that the creature can not do less of it than with Him, nor can she live, nor separate herself, not even in hell itself. At the most, some hold him working and some hold him conservative of her being, without giving him the ease to let him work good. To live without my Will would be like the body living without the soul, that which would be impossible, and one sees that when a member is truncated from the body it doesn't have motion, it loses the heat and rots because there lacks the soul. Thus would it be if she might lack my Will, everything would be changed into nothing.

“Now living in my Will is really this, to feel flow in (one's) whole being, in all the acts, the light, the divine strength, the life of my Will; because where there is not his working life, that act remains without life, without heat, without strength and divine light. It is as dead for good, and when there is no good inside, it forms evil and finishes with putrefying. Oh! if the creature might be able to see herself without the working life of my Volition, she would see herself so counterfeit, that she herself would be horrified to look at herself. Therefore allow yourself to be always overwhelmed by the eternal waves of my Volition in which you will find your written page, your story woven with so much love on you, and thus you will not make an appearance anymore (of) that which we have disposed for you. You will find everything as things that belong to you and that of absolute necessity must form your life, to fill your story, and to satisfy our need of love, that '*ab eterno*' we wanted to make our Will known. Be faithful and do not impede our love, and leave us free to develop our admirable designs formed over you.”

After this I followed my abandonment in the Divine Fiat and my sweet Jesus added:

“Good daughter, one who does and lives in my Volition, rises in the unity of my Will, and there she descends in Him in all things in order to give me her love in all things, in all creatures and (the) acts of them.”

And I: “My love, for how much I go to love you in all creatures, and in all the acts of them, wanting to cover them all with my love, so that you, not (receiving) might receive that love from everyone, yet I see that not all love you. This is a sorrow for me, because I think that my love doesn't have vital strength, and therefore I don't know how to make you loved by everyone.”

And Jesus: “My daughter it is the strength of the unity of my Volition that throws you over everyone and over everything in order to love in everything and to give me the exchange of love of everyone. And if they don't love me, I can not say that I don't receive yours, rather in your love I feel the notes of the love that everyone should give me. And oh, how content I am from it! You should know that this is our divine office: from the heights of our unique and single act that we never interrupt, our light, love, power and goodness descends and goes retracing all the acts, the heartbeats, the steps, the words, the thoughts in order to mold them, invest them, to seal them with our love. We feel the irresistible need of love to go in search of everything and everyone, and we don't let anything escape

us, not even a heartbeat, if we don't give her our 'I love you', and yet they don't love us, rather there are some who escape from under the rain of our love. But with all this we continue, we don't stop, because our divine nature is love and must love. And we feel the contentment, the happiness that our love gives us to love her, that it holds the virtue to love everyone, to extend itself to everyone and everywhere; nor would it be full happiness in us if our love could suffer with the impotence of not being able to love everything or else stop if it wasn't seen (to be) repaid. Thus you, continue to love us for everyone, and to overwhelm everyone in our love, and in spite that all your intent isn't obtained, you will feel the notes of our felicitating love that you want to love us for everyone."

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September 25, 1932

The Divine Will calls the life of Our Lord in the soul, the abandonment calls his works. Right that the Divine Will gives to one who lives in him.

I am always in the arms of the Divine Volition like a little baby that wants to be cradled in the arms of the Mama in order to take her sweet sleep. And if the mama does not cradle her, the poor tiny one does not feel secure, she is overwhelmed and cries, and implores the arms of the mother for bed and rest, and then she calms down when she obtains the intent. Such am I, I am the little baby hardly newborn, and I feel the great need in order to be secure with the arms of the Fiat in order to be cradled and defended. And being inexperienced in his Divine sea, because I am hardly newborn, I feel the need to be guided and of that which I must do in his same Will. And since I felt oppressed for the privations of my sweet Jesus and for other incidental happenings, my Highest Good Jesus, all goodness said to me:

"My little newborn of my Volition, come between my arms. You have reason that only in my arms can you be secure, nor are there perils in my Will who more than Mama holds you to his bosom, feeds you with his light and with his love. There are no oppressions, nor sadness, nor fear, these are stuffs outside of my Will, not inside of Him, where there is none other than peace, joy, continuous aptitude. There is so much to do that the soul doesn't find neither time, nor place in order to oppress herself, and then oppression is (the) lack of total abandonment in my arms. The abandonment produces the sweet sleep, and in the same sleep she dreams (of) He whom she loves, and who loves her so much that he holds her pressed to his bosom. Instead the oppression, the fear produces the vigil and she becomes all eyes in order to look at herself, not He who loves her and is all eyes for her. You should know that the doing and the living in my Will, calls my Life to form himself in you, and the total abandonment calls my works, and one who doesn't live abandoned impedes in herself my life and my works, and I would feel badly if I might not be able to develop that which I want to do in the creature. Therefore abandon yourself totally in me and I will think of everything."

After this I was doing my round in the Creation in order to put there my exchange of love for all that which he has created and conserves for singular and pure love. And my beloved Jesus added:

"My daughter, the great massive structure of the world, attached to the great massive Divine structure turns continually, animated by our incessant motion, it turns around us in order to re-give us the glory, the honor, the love which went forth from us. So that we are in the midst of our works that while they turn (around) us, they praise our Supreme Being with secret and arcane voices.

Whence we feel in created things our scattered life in them, and we feel re-given to us the heartbeat of our love, the profundity of our adoration, the cortege of our glory, the areola of our brilliant beauty, the life of our light. Now one who turns in our works unites herself to give us all that which the Creation gives us. My Divine Will gives her the place in all created things in order to do that which they do, also done (for) her. And it happens that as she turns, thus she takes more love, more light of knowledge, embellishes herself more. It is an enchantment to see her that as she turns, thus she takes in herself the life of her Creator and copies it, and my Divine Fiat gives her the right to hold her post of honor in his works. One who lives in our Will is inseparable from us, and from the greatest to the littlest work created by us, his creative and unitive strength unites her with all, with (an) indissoluble and perennial bond.”

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October 9, 1932

God created man in an ecstasy of love. The Creation outfit of man. The sweet sound of the bell, each other's ecstasy of the Creator and of the creature. Prodigy of the Conception of the Virgin.

My abandonment in the Fiat continues, and how much more I abandon myself, so much more I feel his strength that strengthens me, his life that animates mine, his light that comforts me, illuminates me and making himself revealer he reveals to me He in whose arms I am all abandoned. And with powerful attraction he makes me turn in his works, he loves and wants that his little daughter is spectator of that which he has done for love of creatures. Whence while I turned, my Divine and Sovereign Jesus, detaining me in the act of the Creation of man, said to me:

“My daughter, what sweet memory (is) the Creation of man. He was created in an ecstasy of our love; so much was our love that we remained enraptured before our own work that we put forth to the light. The beauty enraptured us with which we had invested him, the sanctity enraptured us with which we had filled him, the form, the harmony enraptured us with which we had formed him. His prerogatives, every quality of his was an ecstasy of love that we felt and it enraptured us to love him. So that our love remained shaken, subjugated and putting us in ecstasy, it made arise in us the working, and imperishable love toward man. And in this ecstasy of love, enraptured as we were, (we) didn't mind to anything, no limits were put forth, (we) showed off so much in loving him and in enriching him with all the goods that there didn't remain any void, so that his love might be full for us and thus be able to enrapture us to love him continually. Whence only the memory of how man was created repeats for us our loving ecstasy toward him. Now one who turns in our Will, as she finds our works that were as prepared in order to then create man, it sounds the bell in order to call all creatures to recognize this love of God toward man. And its sweet sound calls our attention, reawakens our love, and makes arise in us our ecstasy of love toward him. Ecstasy signifies total re-pouring toward whom one loves, and one who comes into our Will, holds (the) strength to make us undergo our ecstasy of love so that we flow in her, and with our power we put the creature in ecstasy for us, so that nothing remains for her and all flows into our Supreme Being. A re-pouring of oneself into each other happens, the one into the other. Therefore there is nothing that pleases us more than to see the creature in that same Will in which she was created. To contemplate our works, to know them, to feel the pulsations of our love that every created thing possesses it was the outfit, that we prepared and gave to man in creating so many things and all the Creation. Now who receives the life of the good that created things contain? Who makes use of this outfit so splendid and with right?

One who knows them, knowing them she finds our palpating love, our working Will, and she loves them and loves in them that Supreme Being who so very loves her. Therefore be attentive and constant in turning in our works, so that we give each other the hand in loving each other. We put one another in ecstasy, and with utility you will make use of the great outfit that with so much love your Creator has given you.”

After this, my little mind wandered in the acts done by the Divine Will, and passing from one act to the other I arrived at the Conception of the Most Holy Virgin. Oh God! the Heavens remain mute before this act completed by the Divine Will; the Angels seem to stutter and for how much they say, it seems that they don't know everything of this prodigy so great. Ah! only God can speak of it, because (he is the) Author of the prodigy of that which he worked in this Conception. And while I remained stupefied, my amiable Jesus surprising me said to me:

“My daughter, the Conception of the Immaculate Virgin was a new act of our Will, that is in time, new in the way, new in the time, new in the grace; in Her was renewed all the Creation. In our omniscience and immensity, we called all creatures, all their good acts present, past and future as if they might be one alone, so that over everyone and over everything this Conception might be formed in order to give the right to everyone and not give the right to them with words, but with deeds over everything. When our Will does an act that must serve the universal good of everyone, no one is put aside, and making use of his omnipotence he gathers creatures and the acts of them all together, outside of sin, because evil doesn't enter into our acts, and he completes the act that he wants to do. You see your acts also contributed, you put forth your part; therefore with right you are her daughter and the Queen Virgin with right is your Mama.

“But do you know why we held this way in bringing forth to the light this Holy Creature? In order to renew all the Creation, in order to love her with new love and in order to put to security everyone and everything beneath the wings of this creature and Celestial Mother. We don't ever do our works isolated; but we always start from our unique and single act and while it is unique, it unites everything and does everything as if they might be one alone. It is this our omnipotence, our creative strength to do everything in one single act, to find everything and to do good to everyone.”

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October 16, 1932

The Divine Will forms of all the centuries one alone. He simplifies, forms the void and forms the divine nature and his walk in the human will.

The Divine Volition always goes weaving in my soul his divine life with his sweet enchantment. He makes it grow, molds it, feeds it and with his wings of light covers it, hides it, so that not one breath of wind can harm it and might be able to impede the growth of his life in my soul. Oh! if it were not for the Divine Will that more than a tender and loving Mother holds me in his arms covered with his light in the circumstances of my life, alas! too sorrowful, I don't know what I would do, but his light calms me, strengthens me and draws me ahead. Oh! Adorable Will, how much I should thank you for such a good and I offer you the infinity of your same Volition in order to thank you as you merit. Whence while my mind felt all of his light, my beloved Jesus repeating his brief little visit to my soul, said to me:

“My blessed daughter, how beautiful it is to see the creature grow under the wings of the light of my Will. Enveloped in this light she doesn’t see, doesn’t feel, doesn’t touch (anything) but her Mother’s light, that holds her enveloped, and if creatures wound her, beat her, embitter her, she feels herself penetrated and squeezed more by his arms of light, and she responds with the smile of light to whomever wants to embitter and wound and tease her with them, she confounds the human perfidy of them. Oh! power of my working Will, He slips away from all, triumphs over all, and with his light forms his throne of imperishable glory in the soul that gives him the liberty to work.

“You should know that such is his power that he forms of all the centuries one alone, and his empire extends itself everywhere and of all the acts he forms one act alone of them. The centuries disappear before his power, and all the good acts of creatures are none other than so many atoms that unite together they form one act alone, in which they recognize his power and prostrate at his feet they form the glory, the adoration of the human generations to this Supreme Will. Symbol (is) the Sun, that is none other than so many atoms of light, that united together form the Sun that gives light to all the earth; but those atoms are armed with a divine power, and each one contains a marvelous power, so much so that with only touching the earth, the plants, they communicate marvelous goods and effects as to form a distinct life in every single plant and flower. Thus the acts of creatures, although they are atoms, they contain the marvelous power of my Will, hence they are pregnant with admirable effects. You should know that when the creature disposes herself to do an act in my Will, he arms his power and simplifies, he forms the void and forms the divine nature in the human will, and as victorious he forms his way in the will of the creature, and walks, always walks, and then he stops and his step is impeded, when the human volition puts forth the bars with not doing mine but her will. What a crime to impede the walk, the step of my Volition in the will of the creature. Therefore I created creatures in order to form so many ways in human wills, in order to be able to have my continuous walk, and hence my operative act in them and one who impedes my walk would like to impede in me the continuation of my Creation, to impede my steps, and tie my hands, so that I might not work. Oh! not to do my Will it seems that it is nothing yet it is the greatest of crimes that cries out vengeance before the Divine Majesty for poor creatures. Especially when my Will is known that he does a work, that he wants a sacrifice, and not doing it it is as if one might want to seize the truth and this is the sin against the Holy Spirit and cries vengeance before God. To know my Will and not do it closes Heaven, breaks the divine relations, and not recognizing the Divine Mastery that every creature is obliged to know and to submit themselves to that which my Volition wants, although it might cost (her) life. Therefore be attentive, adore my Will and that which I have disposed for you, if you want to content your Jesus.”

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October 21, 1932

The creature, Sky bombarded with stars. The Creation enclosed in her. How the practice of good forms the life of good in the creature. Sign if Jesus resides in the soul.

I am always prey of the Divine Fiat. He awaits me in all created things in order to double the love that he had in creating so many things for me. It seems that the Divine Volition longs for the love of his beloved creature in order to be able to find the little support of love, where to lean his great love. Whence skies, suns, winds, are none other than wheedling and continuous calls in order to say to us: “I have preceded you with my love, and you do not leave me without yours.” But while I felt

that everyone called me to love my Creator, my beloved Jesus, surprising me said to me:

“My daughter, as I created a Sky that extended itself over your head bombarded with stars, thus I created a sky inside of you. And this sky is your soul that extends itself everywhere, from the summit of the head, even to the extremity of the feet; there is no part of you where this sky does not extend itself. So that you have a Sky on the outside, and a sky on the inside more beautiful still. And all that which this sky does, through means of your nature, that is if you think, if you speak, if you work, if you suffer, they are none other than most brilliant stars with which he goes adorning this sky of the soul. The sun that shines inside of her is my Will; the sea that flows is my grace; the wind, my sublime truths that form the blooming meadows with the most beautiful virtues; the Creation is all enclosed in the creature. It was neither of our wisdom, nor of our powerful love to create the Creation only on the outside of the creature, and of the inside(,) the vital and substantial part of her (to be) without sky, stars and suns. No, no, when we do a work, we fill it inside and outside with our works and with our life itself but so much so, that there should not be a particle of her being that should not feel our life and the strength of our creative works. Therefore we love the creature so much, because (of) our work and we leave our life in her in order to conserve that which we have done.

“Behold therefore, that one who doesn’t feel in herself the life of my Divine Will, it means that she knows it theoretically, but not in practice because when one knows a good and practices it, she holds the virtue to form the substance of the life of the good that she knows. Otherwise she would remain without practice like a painted picture, that not having life, doesn’t hold the virtue to form her life in one who looks at her. My Will is life, our works are alive works not dead, and yet for one who doesn’t know them, or doesn’t seek to know them, or doesn’t put them into practice, they can be for her (as) dead works and without life. Hence it is to the practice that I await the creature in order to realize, to form and to raise the life of my Volition, and to make our works alive for her.”

After this I felt a fear, a doubt in my soul if my sweet Jesus remained or else withdrew himself leaving me alone and abandoned. Alas what a cruel thorn that stings and makes the most merciless death felt, but my always amiable Jesus surprising me said to me:

“My daughter, do not fear, and in order to reassure you I want to tell you the sign when I reside and when I depart. Hence if the soul submits herself to my Will, loves him, gives him the first post, it is a sign that I reside there, because my presence holds the virtue to hold the human will submitted to mine. Instead if she feels rebellious to my Will, then it is a certain sign that I have withdrawn. Therefore quiet yourself and do not fear.”

* * *

October 30, 1932

One who lives in our Divine Will emits three acts: concurrent, assistant and receiving. All the Divine qualities continually call one who lives in his Will in order to form her and to raise her similar to them.

The sea of the Divine Volition continues to murmur in my soul. Oh! how sweet, penetrating and overwhelming is his murmur. He overwhelms me so much that I murmur together with him as if this

divine sea might be mine, and fused together I don't know how to do other than that which the Supreme Will himself does. But while I murmured love, adoration, joys, happiness, beauty, which entered in me as so many veins, my sweet Jesus visiting his little daughter, said to me:

“My blessed daughter, your littleness in the interminable sea of our Volition is our greatest joy. You should know that one who lives in Him emits concurrent, assistant and receiving acts. In the first (place) she concurs with the same acts of her Creator, being the one the will of the other. There is no thing that this Divine Will does in which he doesn't put the creature to concur together in his work. And here my Volition is alone no more, he feels the inseparability of one who lives in Him; in her acts I feel a finite will, in the infinite, that loves together and concurs to the multiplicity and incessant work of our works. So that one who lives in our Will breaks our solitude and, as connatural, we feel her concurrent in our Divine sea; and with a continuous re-pouring of her littleness in us, she acquires the rights of our Volition in order to do that which He does. Ah! you can not understand what our contentment is, our joy in feeling the creature concurring together in order to not do other, but only that which we do. The concurrent act (makes) arise the assistant act, it concurs and assists. There is nothing that we do that she doesn't know (of) and assist (in). How to hide ourselves from one who is already with us, concurs and holds her post in our Volition? But will she concur and assist only? Ah no! another act arises and it receives the infinity of our love and of our works as hers and ours, so much so that her littleness doesn't have anywhere to put a love and work so great, and therefore she leaves it in our Volition with all the deposit of the goods that she has received, and this with right because she holds of his. You should know that all that which one does in our Will is so very great that the creature is incapable of being able to possess it and to restrict it in herself, therefore she feels the need to make use of the same Will in which she has worked in order keep the deposit. More so that all that which the creature does in our Volition, even the little 'I love you', the little offering of her actions, her littleness in the power of our Will, they are none other than posts that she takes in our Will. And how many more posts she takes, so many more rights she acquires and she feels in herself the divine strength that continually enraptures her, gives her flight in order to let her life become formed all in the Divine Will. And since this way of living should be for all creatures, this was the purpose of our Creation, but with our highest bitterness we see that almost everyone lives in the depths of their human will. Now one who lives in the height of our Volition, she sees the great evil of one who lives in the depths, and having at her disposition our receiving act, that is the infinity of our love and the multiplicity of our works, she puts them at our and the creatures disposition so that we remain reciprocated with the love of everyone, and they receive graces, light, love for how much it lies within the competence (of) their littleness. So that between Heaven and earth we hold the intermediary near us and near creatures, that with the power of our Divine Fiat she wants to bind Heaven and earth, and how not to content one who lives in our Will? It would be as if we might want to displease ourselves.”

Whence I continued my abandonment in the Supreme Volition, and oh! how happy I felt in thinking that in the Fiat, I concurred with all that which the Supreme Being did. My will fused in Theirs was the great secret, and the portentous prodigy that my littleness was taken as in the snare of doing and concurring in all that which the Divine Majesty does. Nor can I put myself apart, nor can they undo me, because it was their same Will that had taken me in (their) midst, which was so very immense that I didn't find the way in order to go out from him, and anywhere I might be able to go, I found the Divine Will working, that enclosed me in his same work to concur, nor was I an intruder. He himself

had extended his arms to me in order to hold me as his conquest, more so that on both sides there was highest happiness, I to remain and the Divine Volition to hold my littleness bound to himself. Hence I don't know how to say with clarity how I wandered in this interminable light, and while I remained all surprised, my dear Life, my Sovereign Jesus, added:

“My little daughter of my Volition, living in my Will is a continuous recall that we make the creature in our divine qualities. Our Being is always in motion, but since our Volition is that which forms the work and the motion inside of our Being, hence one who lives in Him feels that our Volition now calls her in (our) power, now in our wisdom, now in our love, now in mercy, now in justice, goodness and divine beauty. In short all our attributes with powerful voices call the creature inside of them, so that it forms and raises her according to their qualities. They would feel dishonored if they might not be able to give (to) one who lives with that same Volition, with which they are animated, she would not conform to them, nor would she enjoy their prerogatives. That they tolerate the littleness, this doesn't bother them, because one knows that the finite can never reach the infinite, but that the littleness, indeed the littleness makes them more honor, because all the beauty and the good that they see in her is all their work, but that she is dissimilar from them, this not ever. Behold therefore the whispering and the continuous shout that one feels who lives in our Will, they are the continuous calls that our Supreme Being makes to his beloved creature through his qualities. Firstly he doesn't want and doesn't know how to be and can not be, because our Will being one holds such virtue of union and inseparability that all that which freely enters in Him loses the separative virtue, and our highest goodness feels the need of love to hold with himself that which is his and that (which) forms a particle of his same Will. Behold therefore our divine qualities demand she who is animated by their same Will in the motion and work of them in order to make life together. They would feel a tear and a broken will if they might not have her with them. Was it not a tear that the first man made from within our Will with removing himself from Him? And this tear was so very grave that it turned the whole order of the Creation upside-down for him and he arrived to reject his Creator with the whole tide of his divine graces. Therefore one who lives in our Volition is the repairer of this tear so sorrowful that it cost us so much and our Divine Being armed all our attributes around (us), around her, so that the same trick is not repeated. And living together with us, she and we remain happy, and if you might want to doubt that which I say, it is sign that you have not understood well how much I love the creature and in order to have her with me and all mine, my love makes me arrive to excesses, to delirium, and to follies. After all I have all the rights to love her, because she is mine and made by me. And if you are mine, I am yours, and therefore you also hold the rights to love me, and if you might not love me you would lack a most holy sacred duty toward whom has given you being and loves you so much. Hence both sides, love each other always and a great deal, and love won't remain quiet it will make arise new contrivances of love.”

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November 6, 1932

How God does deeds and not words. One who works in the Divine Will works in eternity, one who works outside of Him works in time. The words of Jesus are works.

My little mind felt filled with the sweet lessons of my amiable Jesus. And worried I wanted to arouse doubts and fears in me and although I know that when Jesus wants to, he makes the soul arrive where he wants and how he wants. Nor are there laws for Him, nor does anyone dictate law to him, nor

does he give charge to human views, rather he always does new (ways) in order to confound them, nor does one put the step ahead of the power of his love whoever it may be, for how many doubts and difficulties they can say and do, rather if one makes a joke of them, he makes them remain in their chatters and he does the deeds with the soul that he has elected. But with all this my frailty remembered my sorrowful circumstances and I felt myself shake and I said: “who knows how many doubts they will make on this way of saying by Jesus”, and I felt all afflicted and oppressed. But Jesus who watches over my poor soul, repeating his little visit all goodness said to me:

“Blessed daughter, do not give thought to anything. My Will holds the virtue to make all that which doesn’t belong to Him die and to change into life of light the same weaknesses and miseries of the creature. All that which I say to you is not (in) virtue of her, but is virtue and power of my Will that can do all. My Will symbolizes the sun, that as it rises it puts the darkness into flight, it makes it disappear and die, and as it invests the earth, thus it gives its life of light to all things. Thus my Volition as the creature lets herself be invested by the power of his light, thus the darkness leaves her, her evils die and become exchanged into life of light. And who doesn’t understand what this means that one is illiterate, and therefore doesn’t understand neither what my Will is, nor what he can do, nor where one can arrive who lives in Him and lets themselves be invested by his light. Hence leave them to say. I will do the deeds and they will remain with words. If they have not made a profound study of it, why do you want that they understand? Perhaps they will be learned, doctors of other things, but of my Will they will always be ignorant. Therefore put them aside and we (will) think of doing not words but true deeds.

“You should know that one who works in my Divine Will, her works, her acts, her adorations, her love toward God they become deeds and formed in the ambient of eternity. Because my Divine Will is eternal, and all that which one can do in Him doesn’t go out from within eternity and they remain confirmed always in works, adorations, divine and perennial love. One can call them works of the creature transfused in God, in which God himself has worked, the human doesn’t enter neither in the Divine Volition nor in eternity, and if she enters she must lose (her) life in order to reacquire the life and the works of God himself. Therefore one who lives in our Volition becomes looked at by us not in time, but in eternity, and for our decorum and honor, her acts must be our acts, her love, our love. We feel that the creature comes into our Volition in order to give us the occasion to let us work and to give our love to her in order to let her love with our same love. Everything must be ours and all that which she does must be coined with the image of her Creator. Instead one who works outside of my Divine Will works in time, loves, adores in time, becomes looked at in time. And all that which one does in time, are works without confirmation, rather they must await the judgment in order to be confirmed or condemned, or else purified by the fire of purgatory, and they are looked at as works of creatures in which there can lack (the) fullness of sanctity, fullness of love and fullness of infinite value. All to the contrary (for) one who lives and works in our Will being our acts all is fullness of sanctity, of love, of beauty, of grace, of light and of infinite value. There is such distance between the one and the other that if everyone might be able to understand it, oh! how attentive they would be to live in our Volition, so that they might remain emptied of the human act and filled with the working act of a Divine Will. Hence be attentive and do not do anything that is not drawn and emptied by the light of my Will, and you will give me the highest contentment of putting me to work and to let me work as that God that I am. Therefore in Him I always await you, in order to move the step in order to come to meet you, in order to extend to you (my) arms, so that he may work in you,

in order to open the mouth and to keep me with you in sweet conversation in order to manifest the arcane secrets of my Supreme Fiat.”

After this I was thinking of all that which my Highest Jesus had said to me, as if (there) might want to arise in me doubts and difficulties and He with an indescribable mastery said to me:

“My good daughter, do not wonder of that which I say to you, everything is possible to my Will, the impossible doesn't exist provided that the creature lets herself be conducted by Him everything is done. You should know that all that which I tell you serves in order to form, to order to harmonize the kingdom of my Divine Will. I am repeating the way that I held in the Creation, I pronounced the Fiat and I kept silent, and although they say days, in that time days didn't exist. Hence they can also be (called) epochs in which I formed the great machine of the universe. I spoke and I worked, and so much was my satisfaction with the work that my word produced, that with one “Fiat” of mine I disposed myself and enraptured myself with another Fiat of mine, and then another still, even to such that my “Fiat” then stopped when I saw that nothing lacked to his work, rather everything was sumptuousness, beauty, order and harmony, and in order to enjoy my works I remained as life and at watch my Fiat himself. The same Fiat of mine with his power tied me in my works and made me seen inseparable from them. Everything is (in) pronouncing my first “Fiat”, to give first my lessons, to deposit in the soul the power and the work of my “Fiat”, and when I have commenced I can say I won't quit anymore, until (it's) a completed work. What would you have said if the Creation might be done at half? It would not have been a worthy work of me, nor an exuberant love of mine. Therefore one “Fiat” pulls me and the other enraptures me, he forms the void in the creature where to put the order, the harmony of my working “Fiat”, he disposes her and imposes himself on me to make me give other lessons to be able to form so many acts together which united between themselves, they form the new more beautiful creation, more artful than the machine of the universe, which must serve for the kingdom of my same Will. Hence my every word is a work, it is one more outlet of love, it is to put an end to my first Fiat commenced. Which giving each other the hand, the first and last that will be pronounced, they will form the interlacement of the new creation of my kingdom in the depth of the soul, which transmitted to the descendents will be bearer of more than the universe itself, of goods, of sanctity, of graces to the human generations. You see therefore what one word more, one word less, one lesson more, one lesson less means. They are works, which if they do not become received, nor met with hunger, my “Fiat” isn't pulled and enraptured to pronounce other “Fiats”, and hence won't be complete. And I will wait and will repeat my lessons, and if he repeats them it is a sign that you have not kept track of that which I have told you, and I don't want that anything lack, because it is established all that which I should say to you of my Will. Therefore be attentive and leave me to do that which I want.”

After this, I was thinking of that which is written in the beginning of this chapter, that is that one who works in the Divine Will works in Eternity, one who works outside of Him works in time, and I thought to myself, and why this great difference? And my Highest Love Jesus added:

“My daughter, it is easy to understand. Suppose that you might be given a metal of gold in which working it you would form so many beautiful gold objects, but if instead of the gold you might be given a metal of copper, of iron, you could not change the copper and the iron into gold metal, hence you would make copper objects or else of iron. Now comparing the iron objects with those of gold,

what is the difference of the value? And yet you have employed the same time in working them, you have made similar objects, but for the diversity of metal, those of gold, exceed in a surprising way in value, in beauty, in finesse those of iron. Now one who works even good with her human will, since she finds herself in time to cross over her way, one can say that all that which she does are temporary works subject to a thousand miseries, they will always be human works of minimum value, because she lacks the gold thread, of light of my Will. Instead one who works in Him will have the gold thread in her power, not only, but she will have her Creator working in her act, she will not have time but eternity in her power. Hence only the difference alone between Divine and human Will, there is no comparison that holds up, between the one and the other. It is really this the living in my Will, He holds the first and working act in the creature, he does as a teacher that wants to develop the theme that he has given to his pupil. He himself gives her paper, he puts the pen in her hand, he puts his hand over the same hand of the disciple, and writing he develops the theme, the hand of the teacher and that of the disciple together. Now should one not say that the teacher has been working and has put in that theme his science, his beautiful calligraphy in a way that no one can find a shadow of defect? But however the pupil has not moved, she has undergone the work of the teacher, she has let him conduct her hand, without any resistance, rather happy in seeing the beautiful ideas, the precious concepts in which she felt herself enraptured. Now shouldn't that fortunate disciple possess the value, the merit of the work of her teacher? Thus it happens to one who lives in my Will, the creature must undergo the act that my Volition wants to do, he must not be put aside, and He must put forth the material that is worthwhile to his divine act. And so much is our goodness that we make her possessor of ours same acts.

“Instead (for) one who doesn't live in our Volition it happens as when the teacher gives the theme to his disciple, but doesn't make himself actor of the theme of the disciple, he leaves her to her liberty, in a way that she can make some errors, and she does it according to her little capacity, because she doesn't feel him over and inside of her, nor the capacity, nor the working act of her teacher. And the theme is none other than our grace. He doesn't ever leave the creature even in the little good that she does, and according to the dispositions of the creature, he lends himself now as working act, now as (an) assistant act, because there is no good that one does in which she is not helped and sustained by Divine grace.”

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November 13, 1932

Industries and traffics of Jesus in (the) Sacrament. Who forms his Paradise and who forms his purgatory.

I felt all sunk in my nothing(ness), and feeling deprived of my sweetest Jesus I felt my nothing emptied of his life, without support and without strength; and having made Holy Communion, I felt that I didn't have anything to offer Jesus and I felt oppressed and embittered. And He compassionating me said to me:

“My daughter courage, your nothingness with your Jesus is everything and you can give me everything, because you should know that I don't descend only when you receive me in (the) Sacrament, but I descend with all my works, and as I make you mistress of my Sacramental Life thus I make you mistress of all my works. Hence, if you want, you hold much to give me, because you

hold my works in your power. More so that my Sacramental Life that you receive in the holy Host is surrounded by all the acts that my Humanity did when I received myself in instituting the Most Holy Sacrament, and surrounded by the all the acts that my Celestial Mama did for me when she received me Sacramentally and surrounded by all the acts of those that live of my Will, because these acts are inseparable from me and they remain incorporated with me as part of my same life. Hence you can give me everything, because they serve in order cover your misery, to make up for your love, almost in order to not make you ashamed, that coming in you, you would not have anything to give me, rather as you make use of them in order to give me them, and to be able to delight and love me through means of these acts, they bilocate and become your acts and my acts, acts of the Sovereign Queen and of the souls that live of my Will, in a way that I instead of having one, have two, and my Sacramental Life remains surrounded by double acts, as double love, as greater glory. These are my traffics that I do when I communicate myself to souls. I give of mine in order to have double from them, and thus my industry puts in traffic my same Sacramental Life in order to have the exchange of it. But alas! how many don't make use of it, and they remain not having, nor do they know what to give me, and I remain without new cortege, fasting of their acts, and with the sorrow of not even be able to put my loving traffics to industry. You will not do this to me, because if I come, it is not only in order to come, but it is also because I want to give. And to receive for how much the creature can, she forms my satisfaction, my contentment and my Paradise in the Most Holy Sacrament; (for) me to give and to receive nothing from them, forms my purgatory in my little prison of the Sacramental host, purgatory that human ingratitude forms for me. Therefore be attentive and with courage and without any reserve give me mine and all yourself to me, so that I can say: 'I have given her all, and she has given me all. Thus you will form my contentment and my traffic of love.'

After this I was doing my round in the acts of the Divine Will, and it seemed to me that all created things invited me one after the other to make known how the omnipotent Fiat works, in which awaited my little exchange of love and for how very little (it was) he wanted it, claimed it in order to obtain his purpose, for having put forth all the Creation. And while I sought to follow the Divine Will, my amiable Jesus repeating his brief little visit, said to me:

"My blessed daughter, all that which our Paternal goodness has worked in the Creation and Redemption has not yet received the exchange from creatures. And the reason is because our purpose for which the Creation was created was that man might complete our Will in everything, that same Will working in the Creation had to obtain his continuous working act in the creature, in a way that the echo of the one should form the same echo in the other, in a way as to form one alone. But my working virtue of my Will remains alone with all his magnificence, power, wisdom and beauty, he remains in the Celestial spheres. But in man he is repressed and since he/(man) doesn't hold my working Will in himself, he doesn't hold hearing in order to listen to the echo of his/(Divine Will) operative virtue in the Creation. Therefore not having obtained the purpose, our works are without exchange, the purpose forms the exchange of any little or great work that he does. And you should be convinced that no one, as much in the Divine order, as in the human one, works without purpose and in order to obtain his exchange. One can call the purpose the beginning and the life of a work, the exchange, the completion. Oh! how many works would not have beginning if there might not be the purpose and they would leave it at half if there might not be the certainty of the exchange. The exchange makes one sustain unheard of sacrifices and gives the excessive heroism to God and creatures. Now if my Divine Will doesn't form his kingdom in souls, and they don't give him the

liberty to make himself dominate with his creative and operative virtue, true exchange won't be given to us, and hence we will always remain in expectation and we will see our most beautiful works as at half and without the completion of our purpose. So that there lacks the most beautiful thing, the most important act, lacking the purpose for which all things were created. You see therefore how necessary it is that the kingdom of my Divine Will comes. More so that not having had the true exchange, our creative work has remained as suspended, and has not been able to go ahead in the work of the Creation. Because it is established that from the externalized Creation that they possess he should continue the interior Creation in the depth of souls. And this my Will could do if he might have the first post, the liberty to work in the human will, and not having it he can not go ahead in his creative work. He remains impeded, not being able to create the new heavens, stars, suns and so on in order to exchange himself with those that he gave them in the Creation of all things, and not only in being able to go ahead in our works, but in being able to continue that which we have established to do in creatures in virtue of our Will. How can we exchange ourselves if we have still not finished doing that which we want, and have not completed the work of the Creation begun so many centuries (ago)? Because the work of the Creation goes including all together that which my 'Fiat' must do in all creatures in order to be able to say our work is completed. And if our Volition has not yet done all that which he wants to do, how can he say that I have completed my work, much less exchanged himself of all that which he has done? Whence when we will obtain the purpose that the creature does our Will in everything and live in Him, and she will have for purpose to live of our Will and to let him reign in order to give him the field to the magnificence of his works, then when the purpose of the one will be that of the other, then we can receive the true exchange of all that which we have done for love of creatures. Therefore be attentive and always ahead in my Will."

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November 20, 1932

God in his works put there the happiness in order to make the creature happy. Every act done in the Divine Will is a work, a step, a love that God surrenders to the creature.

I am always afresh in turning in the acts of the Divine Will, and while it seems I have turned in his works and understood all the beauty, the sanctity, the infinite goods that they contain, in turning anew, I feel illiterate, the little ignorant one and I see that there is still much to understand and to take and learn from the works of the Supreme Will. But while my little intelligence remained as enraptured in looking at the magnificence of his works, my Celestial King Jesus, visiting my poor soul, said to me:

"My blessed daughter, all my works contain value and infinite goods. Therefore while it seems to you that you have understood everything, returning anew in the midst of our works, you find that there remains much and much to understand, and this now occurs because the infinite can not be enclosed in the finite, at most it can be filled, but enclosing all the infinite will be impossible for her. And being (that) your intelligence is finite, it exhausts itself before the infinite, it fills itself and it seems that it has understood everything; but it is not true. It is rather that being filled, it doesn't have any place to put the other divine knowledges; but then chewing them and reconsidering them she forms the new little post in her intelligence and finding herself again in the midst of our works she finds new things to take and to learn. Behold therefore, you always feel illiterate every time you turn you find yourself before the magnificence of our divine works.

“You should know that as much the works of the Creation as those of the Redemption, we put there in each one the fullness of happiness, of light, of grace, of goodness and so on with all the divine qualities and all these prerogatives in the act of pouring themselves out on the creature in order to make her happy. The happiness of our works, as celestial air, carry the perfume, the divine embalming to whoever approaches in order to understand them and overflowing from them, they communicate the infinite goods that they possess. We put the creature under the rain of our happiness, through means of our works, in order to make them happy, but since they don't drawn near in order to understand them, they are unhappy and they feel the poisonous air of their human will. No one works with the purpose of becoming unhappy or of being bearers of unhappiness and of not taking the profit, the good of his work. More so that the Supreme Being has made everything in order to form the staircase of happiness to the creature. Now, it is our unique contentment to see the creature in the midst of our works in order to unite herself, to enjoy them and to understand them and to form the standard, how one should work in his works. And since our Will doesn't know to do dissimilar works, he repeats in the creature the similar (act) of our works.”

After this I continued to feel all immersed in the Divine Will, and my amiable Jesus added:

“My daughter, do not wonder. Everything is possible in my Will; with Him, the creature holds the All in her power, and can do all. Rather she feels his empire over all of her being and not one act escapes from her, if not invested by a divine act, power and strength. The human dies in our Will, but a happy and glorious death, it dies in order to re-arise with the life of the acts of a divine power, and of a Will that is not hers. And so much is the empire that she feels over herself, that if it might be given her to do other things of her own volition, even holy and good, she would never do them. She would be content to remain even centuries without doing anything, rather than do one single act in which she doesn't feel over her act, the empire of the working act of my Will. Because in Him the creature understands with clarity what one single act of my Will working in her act means, that compared to a thousand of her acts, without the Divine act, they would be almost nothing.

“You should know that as the creature enters in our Volition our goodness is so much and we enjoy so much to hold her with us, that we surrender to her our works, our steps, our love for how much it is possible to a creature. So that every time that she does an act in the Divine Will, thus she acquires now a step of ours, now a work, now she takes our love, our goodness in her power, and all happy she says to us: ‘In your Volition I have your love in my power, hence I can love you a great deal, my love is not dissimilar from yours hence I can love you how much you love yourselves. I have your works in my power in order to glorify you and your steps in mine in order to beat the same way that you beat looking for all creatures, in order to conduct them all before your adorable Majesty.’ And since our Supreme Being with his immensity finds himself through everything, hence he is life of every work and step of every foot and heartbeat of every heart, the creature that lives in our Will having surrendered hers to ours, we feel her walk together with us in the steps of everyone, in the works of each one, and she loves us in the heartbeat of every heart. And when she sees that creatures offend us, ah! she as our faithful one would like to hide us in her littleness and to put forth her life for ours, for our defense. Oh! how not to love this creature? In our Will there are unheard of prodigies, and since (they are) not known, it is no wonder that they don't believe that which I say to you, but do not stop, follow his light and let yourself be his happy prey.”

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November 27, 1932

The human will is as paper in which the divine image is coined, and God puts there the value of the number that he wants. Example, God enclosed in the act of the creature.

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

“Blessed daughter, one act then has more value when one knows the good that there is within, and how much more one knows, so much more one acquires. Because the creature does that act, on the basis of the value that she knows, and our Paternal goodness doesn't know how to deceive, nor tease any one if we make known that there is that value in that act and because we want to give the value manifested by us, and the certain sign is the knowledge itself that it already possesses that value by itself. We do as a king that takes a paper that has no value and put there one hundred, there one thousand, there one million. The paper is the same quality, the same form, but according to the number thus it possesses its value. Hence one gives the value to the paper, the number and the image of the king, which serves for that money of the kingdom. Now thus do we: the paper is the act of the creature, the knowledge is our divine Image, the value is the number that we put (there). Therefore what wonder if we say that one act alone in our Will exceeds in value all the acts of all the other creatures together done outside of Him? It is our image that coins itself as upon paper in the human act, and the value of our knowledge that puts there the number. Are we not proprietors to put the number that we want on the paper of the human volition? If the king is proprietor to put the number that he wants upon a most vile paper, more so we in order to form the money that must race in our azure Country. Beyond this, our Will was a gratuitous gift that we gave to man, he paid us nothing in order to have it, nor did He have money or sufficient means in order to pay us, if not but the most vile paper of his human will, that for his misfortune, he didn't even want to lend in order to hold our great gift. And then we were his most tender and most loving Father and between Father and children accounts are not made, because one knows that the Father must give to the children, and they are obligated with the duty of justice, to love and hold with esteem that which the Father gives them. Behold therefore the necessity of the knowledges on the Divine Will, and we make them degree by degree, so that the creature appreciates this gift so great, that we want to gratuitously give them. The knowledge generates the appetite, the desire to know more, and the human volition is disposed little by little to undergo the transformation, the unification of the Divine Will and we without making accounts, neither mind if she can pay us or not, we will put there our image and the incalculable number of a divine value, and we will be content to see our children rich and happy with our same divine happiness and riches.”

Beyond this, my sweetest added:

“My daughter, you should know that as the creature works in our Will in her act it undergoes the divine fecundity, which forms the divine germ/seed in all her acts, that circulating in all (her) soul, it forms the divine germ in the thought, in the word in everything, in a way that one sees in her little act the sweet enchantment of her Creator, happy to give (his) life with his amiable presence to the act of the creature. Oh, if everyone might be able to see, the sweet surprise, the unheard of prodigy, the Supreme Being enclosed in the brief round of the human act, they would remain so stupefied that the whole prodigy of the universe would be a beautiful nothing in comparison to this.

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

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December 6, 1932

Value of an act done in the Divine Will. How it becomes powerful over everyone and is the only busybody that moves everything in order to make her Creator loved.

My abandonment in the Fiat continues, his enrapturing strength, sweetly enraptures, invests and absorbs, and my little soul feels little, little, hardly an atom, yet it feels also his immensity that is not given to enclose it in its little circle. But in spite of my littleness it doesn’t want to remain idle, it wants to love, to bless, to glorify, to thank He who loves so much, that he has given his own Divine Will to her at her disposition. But while my mind was lost in Him, my Celestial Sovereign Jesus, visiting my little soul said to me:

“My daughter, you can not understand the whole value that an act done in my Divine Will contains. So much is its value, its greatness that the same creature that has done it, can not enclose it all inside of herself. It fills her and not being able to contain it it overflows outside, and races in the same immensity of the eternal Fiat. And all that which He involves and that he encloses in his immensity, the same act of the creature repeats. So that if you love, adore, bless me, thank me, you give the wide field to all created things to repeat your act, in a way that Heavens and earth, Sun and wind, seas and rivers, plants and outside, all in chorus say: ‘we love you, we adore you, we pray you’ and so on. It is as an echo, that resounds in everything and in everyone, and with his investing strength, that my Will possesses, he absorbs and makes all things undergo the same act that the creature has done in my Will. And oh, what sweet surprise, what marvelous enchantment, that an act reigns over everything and makes its act repeated by everyone. This little atom that enters in our Volition makes itself powerful over everyone and sweetly feeds its same act to everyone in order to make its Creator loved. Therefore our Supreme Being feels that the creature that enters in our Volition, moves everything, she makes her voice flow in all things, and not wanting to be alone, invests, reigns and

makes all things that are invested by the Fiat say, that which she wants. Does she want love? And she makes all things say love. Does she want to adore, to bless? And all lend themselves to adore and to bless. In short, she is the commander over all the Creation, and we make her do it. It is our same Volition that wants that which she does and his same power, his empire with which she has been invested. And we delight so much in seeing the littleness of the creature flow in our immensity, and we feel the company of the creature. Because holding each other company means to recognize each other, that we are already together with her, to recognize the act that she does, its value so that she can tell us when she loves us, because when she knows more that her act is great, she gives us more, and we feel more loved, and we love her more. So that it is she alone that comes from the earth to break our solitude, and she alone the busybody that wants to move all things in order to make us loved, blessed, thanked. It is true that the other creatures are in our Divine Will, but not knowing that we are with them and for whom they work, and the value of their works, they live as strangers and as distant from us. And this is a great sorrow for us, to have children to hold them in our house, that is in our Will as if we might not have them, and not recognizing He who gives them life and loves them so much. This doesn't happen for one who already knows that she lives in our Will. We know each other, we live as between children and Father, rather she lives in us, and we in her, and we form one Will alone."

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December 16, 1932

How the good makes the glory arise in nature and makes itself the narrator of He who has done it. How in every 'I love You' it is a Triumph of Jesus, and how in order to be loved he puts there his hidden love.

My abandonment in the Divine Volition continues, although under the nightmare of the repeated privations of my beloved Jesus, in spite that the light of the eternal Fiat never leaves me, his waves of light invest me inside and outside and they make themselves heartbeat, breath, motion, food of my little soul. Ah! if it weren't for the Divine Will, that as life substitutes for everything, and also Jesus himself inside of a blow finishes the life and that same light would bring me to Heaven. But alas! I said to myself, how long my exile is. What is the good that I do, and although I might do something great what is the good that I could do? But while I thought this, the dear one of my Life, sweet Jesus, repeating his brief little visit said to me:

"My daughter, courage, my Will is consuming you in his light in order to form in you his divine copy. And so much is his jealousy, that he doesn't cease one instant to send you light, in order not to give you the time to do your will, but always mine. And then what great thing (is) that good? And yet everything is in working the good, it is the substance of the sanctity and the Sun that shines through means of his holy words, works and steps in the midst of creatures, that while it gives light to oneself and warms oneself, it gives light and warms one who is around her. The good produces the imperishable glory in earth and in Heaven. Who can ever take away the glory of a good that one has done? No one, neither God, nor creatures, rather in the good act the glory arises from inside of itself, as in nature that the act itself contains. So much so that many times creatures are forgotten but the good work, remains as life in the midst of them and is not easily forgotten. Therefore every good done sings the glory and makes itself narrator of whom has done it. Hence if one might do even one good act alone, while being in life, all Eternity would sing for the great glory."

Whence I continued my round in the Divine Volition according to my usual way; I animated all created things with my little “I love You”, and I wanted to leave it impressed in all things so that it might voice and ask for the kingdom of the Divine Will upon the earth. And blessed Jesus, surprising me again, added:

“My little daughter of my Volition, you should know that so much is the yearning, the delirium that I want to love, and to be loved by creatures that hidden without making me noticed, I put in the depth of their souls a dose of my love. According to their dispositions, thus I augment the dose, and they feel in themselves my love, they say with the heart ‘I love You, I love You’. I, in feeling myself loved, triumph in the love of the creature. So that in her every ‘I love You’ it is a triumph that I make, and although I have put it as hidden, I don’t mind that it has been one artifice of mine in order to make me loved, rather I mind that it has passed from the channel of them that is from her will, from her voice, and feeling myself wounded, I look at it as love that comes to me from the creature. Whence your every ‘I love You’ is one triumph more that you make your Jesus, and since you seek to cover Heaven and earth, animate and inanimate things with your ‘I love You’, I see everything dusted by the beauty of the love of the creature and remaining enraptured I say with all the emphasis of my love: ‘Ah yes! How content I am already I am loved’, and while I triumph in her love, she triumphs in my love.”

He said this, (and) became silent, and so much was the vent of his love that he swooned (and) sought rest in my arms. And afterwards as reassured, he repeated with a stronger emphasis:

“My dearest daughter, you should know that which I want, and that more interests me is that I want to make known that I love the creature. I want to say to the ear of every heart, ‘child I love you’, and I would be content if I might hear answered with my same little refrain: ‘Jesus I love You’. I feel the irresistible need to love and to be loved. Oh! how many times I remain suffocated in my love, because while I love, not feeling that they love me, my love doesn’t find its vent, and I remain drowned in my own love. Behold therefore I love so much your ‘I love You’. As you say it, it takes the form of a refreshing tongue of flame, which coming into the great fire of my love, it brings me refreshment. And scattering it as beneficent dew on the flames that burn me, it carries the quiet to my love, to my deliriums, to my loving yearnings, because if I have been loved, I can give mine and being able to give mine, my love is vented. My daughter, Heavens and earth are full and swollen with my love, there is no point where my love doesn’t feel the need to overflow, in order to go down and to race, and race in search of hearts in order to tell them his little word: ‘My daughter I love you, I love you so much, and do you tell me that you love me?’ And he is all ears in order to hear if the creature says to him that she loves him, if this becomes affirmed he feels his love reassured in her, and he takes his sweet rest. Instead if he does not become affirmed, he races, tours Heaven and earth nor does he stop, if he doesn’t find one who says that she loves him. Now, every ‘I love you’ of the creature is an outlet to my love, which entering into mine, incorporates itself in my same love, and it holds the virtue to defend it while it remains all entire that which it is, and forming as the cracks, it forms the ways in order to let my love vent. But this love then is pure, when it is animated by my Will. Do you see therefore what is your long sing-song of your ‘I love You’? They are so many vents that you give to your Jesus, and they call me to rest in your soul. Therefore I want that you always tell me your ‘I love You’, I want to see it in all the things that I have done for you, I love to hear it always, always and when you don’t say it to me, I longing for it say: ‘alas! Not even the little

daughter of my Volition gives me the continuous outlet in order to be able to vent in her little love', and I remain all afflicted and I wait for your dear little refrain 'I love You, I love You'. Love my daughter, love me, have pity on my wounded heart that is racked with spasms. Restless, delirious and lover I ask love of you, and eagerly I embrace you, I clasp you strongly, strongly to my heart in order to make you feel how I burn with love, so that feeling my flames, it moves you to pity me and you love me. Oh! Make me content, love me, when I am not loved, I feel unfortunate in my love, and therefore I arrive to deliriums, and when a compassionate heart is moved to pity me, and she loves me, I feel the misfortune change into happiness. And then your every 'I love You' is none other than a little piece of wood that cast in the immense ocean of my love, converts itself into a tongue of flame, increasing love one degree more for your lover Jesus."

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December 21, 1932

Exchange of gifts of will between God and the soul, continuous rebirth in the Divine life, bond of wedding, feast of everyone. How the Divine Will holds the creature besieged.

I feel like a little baby in the arms of the Divine Will, oh, how true it seems to me that I am the little newborn that while I am about to be born, another act of his Divine Will pours itself on me, or else another knowledge of his is manifested to me, I am reborn anew in that act and in that knowledge, as to a new life in his Divine Will that I didn't have in my power before, I didn't even know it and in the act of receiving it, I feel I have been reborn anew. But while I am about to be reborn, he gives me another of his acts, he invests me with another knowledge of his, and I am always in the act of being reborn. Oh! Power of the Supreme Fiat, you don't know how to ever leave the creature, rather it seems to me that you put me in the labyrinth of your immense light, in the act of always giving me new life, and I feel the need to receive from You your continuous life, hence to remain lost in you but a happy loss because it is not loss, but conquest of new Divine life that he makes the creature.

But while my mind was lost in the Divine Fiat, my Celestial Teacher, visiting his little newborn, all goodness said to me:

"My little daughter, my love is so much that I always remain in the act of making a gift of my Will, in all the acts that the creature does, in order to receive the gift of hers, I am the first one to surrender my gift to her. I spy to see when the creature is about to do an act, in order to give her the gift of my Will in her act, so that in sight of the great gift that I make her, she gives Me the little gift of her volition. Now with this gift of my Volition that I go giving in all the acts of the creature, she receives a new act of Divine life, and I make her be reborn in that new act that I give her, and she feels the new Divine life that she acquires and while she is about to form herself in that Divine life, I don't wait for it, but I immediately make anew for her the gift of my Volition and thus I go alternating (with) the life of the creature, with giving my gift and with wanting to receive hers, so that she feels the growth and the continuous rebirth of her life in the Divine. Now this gift that I make is so great, that while I am about to do it the Heavens stupefied and reverent abase themselves in order to adore a gift so great, and they magnify their Creator with so much liberality and all put themselves at attention, in order to be spectators of how he develops this gift in the act of the creature, and when they see the new rebirth that he does in the Divine Life they tremble, in seeing the great portent that she is reborn

to new Divine life. How many times this gift of my Will becomes given to her, and oh, how they thank Me for so much of my goodness, because everyone feels happier in seeing this gift of my working Volition in the act of the creature. One can say that in this exchange of will, in these reciprocal gifts on both parts, a wedding happens between the soul and God, an always repeated new wedding, and when there is a wedding everyone makes feast to the newly espoused and they extol their Creator. Because with this gift of my Fiat, it is not only a gift that I make, but together with the gift I give my life, that forms the bond of inseparability in which consists the substance of the true wedding between the human and the Divine. And I (receive) the highest ingratitude from one who doesn't receive the gift of my Volition in her act, especially in seeing my solitudes that I want to give her, I pray and I beg that they receive him and many times My industry procures new accidents, circumstances not expected, in order to have new occasions in order to be able to give my gift of the Fiat more often to them, and when I see that they don't accept him, I feel my industries of love change into sorrow and I could say that the Heavens cry together with Me, because when this gift of my Will acts in the act of the creature, the Heavens are compromised together with Him and all feel now the feast if he becomes accepted, or the sorrow if he is rejected. Therefore be attentive, don't want other than that the exchange be continuous, that you take the gift of my Will and give Me yours in your little acts, in all that which you do, if you pray, if you suffer, if you work, in everything. Oh! How happy you will make Me, I will be all eyes over your act, so that everyone has the requisite of a act worthy of my Divine Will."

Whence I felt all invested with Divine Volition, I felt him palpating in my little soul, his Celestial and balsamic air formed Heaven in me and I experienced the happiness of up there, indeed I felt more happy than the celestial citizens, because they don't have a gift of act of Divine Will as conquest, as a new rebirth in God, but they have the gift of Him, only as to felicitate and to beatify themselves, but as conquest no, I instead can make new conquests and I can enclose in my act a working Divine Will. But while my mind blundered sweet Jesus surprising me added:

"My blessed daughter, I want to tell you the reason why the creature receives the gift of my Will in all her acts, and gives Me hers time after time, because if to an act there is this exchange and to another no, in the act where there is not the exchange it forms the void in the soul and this void becomes filled with miseries, with weaknesses, with passions, with this the Divine life remains broken and as detached in her, hence the true rebirths can not happen because he would lack the food, the prime material of the continuous act of my Fiat, that forms these new rebirths in God, more so that only He possess and forms the continuous act, hence without his continuous act it is impossible to receive such great gifts and goods as to make Heavens and earth stupefied."

Whence in hearing this I said: "tell me my Love, why do you take such interest, that you want the will of the creature, and you want to give yours? And Jesus:

"Do you want to know the reason? Because with taking her will I put the creature in security, and with giving her mine I take her from all sides and I put my life in security in her, and since (in) my Divine Will, there is no thing or person (in) which he doesn't have his bonds of dominion and conservation, I feel the fortunate creature together with Me in everything and in everyone, and then I can say with facts, not with words that which is mine is yours and I have done everything for you. With this my purpose is realized, my work created with so much love, that is the creature, she doesn't

worry Me anymore, there is no peril because my Divine Will holds her besieged in his infinite confines, so that (there) doesn't remain other than for me to enjoy her and to make each other happy, with a happiness not ever interrupted on both parts. Behold therefore that even to such (that) I don't see the creature gifted with the gift of my Fiat, it doesn't give Me peace, I am at continuous watch, because I know that her volition can betray her and Me, hence I must use stratagems, loving industries, I must always work, for Me there is no rest. Instead when her volition is in my power and mine in her power, I rest over her fate, there is no more peril and if I want I exchange it continuously between Me and her, it is in order to have occasion for us to do, to say and to stop in tender conversation and since I want to always give her of mine, I use the pretext of wanting the exchange of hers, in order to give my Will anew to her, but already mine was hers and hers was already mine, only that with giving her anew, I increase new Divine life and surprising graces. Therefore I want you always in my Volition and thus we can be secure, you to always be with Me and I with you."

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December 25, 1932

The birth of the Baby Jesus was universal, he was born in all and in each one. How in order to hold us secure, he came to cover us with the attire of his Humanity. Example of the sun.

My abandonment of the Fiat continues, and being today the day of the Holy Birth, I have passed the whole night without seeing my Celestial Child, and I felt a breaking in my heart without He who forms my life and my all. Oh! To live without Him is to live as if one might not have life, tortured, without strength, without supports, that forms the most terrible of deaths for my poor and little soul, and between the anxieties and the fear, I prayed the Supreme Volition that he might reveal to me He who loved me and formed my hard martyrdom. Whence in the meanwhile, my mind remained as enraptured by an immense light that filled Heavens and earth and oh, wonder, I saw the little Divine Child reborn in every created thing, in every heart, in everything, the little Baby Jesus multiplied, bilocated, was reborn in an infinite way, in all and in each one, so that everyone had the good to feel the Celestial Child be born in them. Oh! How beautiful it was to see him tiny, tiny in the sun, in the stars, in all the elements, in all creatures, that all extolled and had the great honor, the immense good to have be reborn in each and to possess as one's own the sweet pledge of the little Child Jesus. Whence between the wonder and the stupor I saw that also in me Jesus had been born, that with so many sighs and anxieties I searched and I squeezed Him very strongly between my arms and He left me to do it, rather he enjoyed that I might do this, and all tenderness he said to me:

"My daughter, love me, love me, I am born in order to love and to be loved, and in order to do it as God my birth is universal, I would not have done as God if I might not had been reborn in a universal way, in a way that everyone can say with facts the Celestial Infant was born for me, he is mine and it is so very true that I already possess Him. My love would remain impeded if I might not had been able to be reborn in everyone, my Power limited, my immensity restricted if my rebirth might not be universal and it is no wonder, as my Divinity filled Heavens and earth, thus incorporating himself in my little Humanity, he multiplied it and bilocated it in a way to make me be reborn in everyone and in each one. The ways of ours are Divine and infinite that we hold, that everyone should take the good that we do and be pregnant with our works. More so that I descended from Heaven in earth I wanted to take human flesh in order to completely glorify the Celestial Father's glory to supply for all that which man had not done, behold therefore my little Humanity wanted to be reborn also in

created things, because man had not given Us the glory, the exchange of love (with) which we had created a Sky, a sun and so many other things, and my Humanity being reborn in them, glorified my Celestial Father completely for the whole work of the Creation. Man with rejecting my Divine Will had become impotent to everything and I came in order to be his Savior, repairer, glorifier, defender and I covered him within the attire of my Humanity, in order to hold him secure and to answer for him in every thing to my Celestial Father. So much was my love that my Divinity in order to give an outlet to my love, he brought Me to be born in every heart and in all things, so very true that, the first ones to recognize me and to extol me were created things, because feeling my birth in them they exulted with joy and made a feast for Me. But do you know who are those people who make a feast for Me in being born in their hearts? Those people that possess my Divine Will, these immediately notice that the I have been born in their hearts and they make for Me a perennial feast, instead the others make Me cry, they give me sorrow and with sin they prepare for Me the knife in order to wound me or in order to kill me.”

After this I remained all immersed in his love, the moving scene of the birth of the Celestial Child so universal and in each one it made me understand who knows how many things, but I believe that I am better to pass on in silence because not knowing how to say them well I would blunder. Whence in order to make the Celestial Infant a feast I all abandoned myself in the Divine Will and He returning again, was so very attractive, with a rare beauty, that one doesn't find another one similar, and enclosing him in my heart, all love, as a place of his birth and he repeated in me his infantile weepings, his loving groans, his repeated hiccups. Oh! How moving it was to see him now crying, now hiccupping, now wailing, he made the first entry of rebirth in each one and in all, with the weapons of his tears, with the stratagems of his hiccups, with the prayers of his whimpers, with this he made himself enrapturer and by way of enrapturing with the strength possessed by a God, he entered into hearts in order to form his rebirth anew. Oh! Heavens bow down and together with me, love and adore the Celestial infant. But while my mind lost itself in a mystery so great, the sweet Little Child between the tears and the hiccups, mixed with a celestial attitude of appeal added:

“Blessed daughter, not only was my birth universal, because as God I can not do otherwise, I found myself in the condition of the sun, that whether they want, or don't want, all created things, all the Creation and all creatures must receive its light, its heat, from the heights where it descends with my empire of light and with my supremacy that it possesses over everyone and over everything it seems that the sun says with his muteness but stronger than if he might speak: ‘whether you receive me with love or I invest you with the rights that I possess to give you light and if you don't want to receive me I will surround you from all sides in a way that you can not escape from my light and I will have the great glory that I have given my light to everyone.’ The sun is symbol of my birth that also is reborn in all days for everything and for each and I am not only reborn in a universal way but I make an invasion while I am reborn, I am not only reborn in the heart but I invade the mind with my thoughts, the eyes with my tears, the voice with my whimpers, in a way that I make the universal invasion of all creatures, I take her from all sides so that she can not escape Me, if they receive Me with love, my life is not only born in them, but it grows in a surprising way, if then they don't receive Me with love, I am reborn in them with the rights of mine of God that I possess, but I don't grow in them, I remain tiny and I remain only to reserve waiting that who knows with my whimpers and tears they are induced to love me and if I don't succeed with this my life changes for them into justice. And oh, how it tears my little heart to pieces, to see my birth all love, changed into justice for poor

creatures. Hence since I am already born in you give me the good to make me grow thus you will change my tears and my whimpers into joys.”

* * *

January 6, 1933

He hides himself in the creature who works in the Divine Will with all his acts, thankfulness that one feels for one who lets him produce his life. Rights on both parts, the little craft.

I was making my round in the Creation in order to follow the acts the Divine Will had done in It, and it seemed to me that every created thing gave me entrance in order to receive my act and put it in cortege and (gave) the exchange to the Divine Will that created things possessed as actress and conservator. Now while I did this the Celestial little Child made me his brief little visit and said to me:

“My daughter, one who does the Divine Will in doing her acts re-pours herself into Him there is no particle of her being that doesn’t take post in the Supreme Volition. And then all that which God has created, all that which he has done and will do being all enclosed in my Volition, as one act alone re-pours everything in the act of the creature in a way that her act remains filled, embellished, surrounded with all that which my Will has done and will do, so much so that one sees impressed, fused, surrounded in the act of creatures, all the Divine acts. When my Will works, as much in our Divinity, as in the human act, he doesn’t know if he wants to detach one act of his from the other act, but unites them all together and forms the new act that he wants to do, one can say that all our Divine Being with all our acts, We pour them over the creature, we hide ourselves in her, we wall ourselves up, while we leave in our immensity and interminable power that which we are. However our happiness is doubled by the creature, because she has given Us the occasion to bilocate our Life together with our acts and we receive the glory, the honor, the love of our own life and of all our acts on the part of one who lets themselves be possessed by our Will. It happens to Us as to the sun that when from the heights of its sphere it gives itself to the earth, it seems that it gives only its light, but it is not true, together with its light it gives all that which it possesses, so very true that one sees the earth in bloom with so many varieties of colors, varieties of sweetness, of flavors that the light has given so much beauty, so many substances, so many colors. Ah no! It is because the light has given the substances, the properties that the light possesses. One can say that the earth is rich, embellished by the properties that the sun possesses, but while the sun gives, it loses nothing of that which it possesses. Oh! If the sun might have reason, how happier it would feel, more glorified for the great good that it does to the earth. To reproduce our life, our acts in our beloved creature for Us is happiness and we feel as thankful toward she who has given Us the field to make use of our communicative powers, to reproduce ourselves in her.”

Whence I in this hearing this thought to myself: and if there might be sin, passions, how can the creature receive this great good? And Jesus added:

“Blessed daughter, when the soul gives herself into the authority of my Will she holds the virtue to make the life of evil be lost, there is no sin or passion that she not feeling, gives it death more than by deadly force, rather by themselves they die as my Will reigns in the soul, thus they feel themselves lose life. He is as the frost to the plants that withers them for evil, dries them and makes them die.

He is as the light to the darkness, which as the light appears, the darkness disappears and dies, rather one does not even know where it has gone. My Will is as the heat to the cold, the cold dies under the virtue of the heat. If the frost, the light, the heat hold the virtue to make plants, darkness, cold die. More so my Divine Will holds the virtue to make all the evils die together, at the most if the soul does not let herself be always dominated by my Will where He doesn't always reign he can not always communicate all the goods and convert into Divine life the whole of the creature and where the Divine life is lacking evil arises and it can happen as to the plants, if the force of the frost retires, the plants(,) although with difficulty(,) commence to be renewed, if the light retires the darkness arises again and if the heat retires the cold acquires its life again. Behold therefore the great necessity to always do my Will and live in Him, if you want to scatter all the evils and also eradicate the roots of the passions. More so that my Divine Volition wants to always give to the creature, but in order to give he is on the look-out in order to see how much she works in his will, because every act that she does in Him, acquires a Divine right, so that how many acts she does, so many rights she acquires in the sea of my Fiat. And he acquires so many rights over the creature, these rights on both parts make God and the poor creature Proprietor. And my Will bilocates and encloses (himself) in the soul for how much she is capable to enclose, since he wants to always carry her to navigate in the immense sea of his volition that reigns in God himself and making her more capable she takes from his sea and enlarges the little sea of his Volition in the depth of (her) soul. One can say that he makes of her his little craft, in order to go vacationing in his immense sea of his Volition and according that she disposes herself and works, thus he encloses new doses of Divine Will. Therefore I want you always in Him, thus you will give Me the right to always be able to give to you and you to receive always.”

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January 14, 1933

The page of life. The creation, Celestial page, the ‘I love you’ punctuation of these pages, the craftsman and the Divine writer.

I was continuing my usual turning for all the Creation, in order to meet with the Divine Will dominant in It and to reciprocate him with my love for so much love for me, in creating so many things for my love and it seemed to me that every single created thing was in the expectation of receiving the seal of my ‘I love you’, this was a right, a tribute, a little sign that they demanded from the earth, to that Will that had given so much to all creatures, that formed their actor and conservator; but while I did this, it seemed that my sweet Jesus with his own hands took my ‘I love you’ and put it as a seal to those created things, to which I directed it and putting them aside I awaited that it might follow the work of the ‘I love you’, to all the other created things, and I was amazed in seeing the interest of Jesus, his waiting, I thought to myself: “but what great thing is my little ‘I love you’, that arrives to form the occupation and the interest of Jesus?” And He stopping himself in order to speak to me said to me:

“My blessed daughter, do you know what thing is your ‘I love you’? It is as the punctuation to the character, a character without punctuation is seen as confusion without just ideas, without expressions formed in a way that one who reads them does not find the true sense, it can have those ideas that she wants, beautiful and ugly as it pleases her. Hence lacking the punctuation, one can call it a writing without true value and in clear notes it speaks of the ignorance and the little value of whom has written it. And yet how great is a point, a comma, a question mark and all the rest of the

punctuation? One can say it is nothing in comparison to the work of the extension of a character. Such is her 'I love you' and the punctuation to the character of your life, of your words, works, steps and even of your heart, the punctuation of your 'I love you' casts the order in all your acts, it puts forth the just ideas, gives the most beautiful expressions and makes known to you He for who's love the page and the character of your life becomes formed. But this is nothing yet, this point, this little comma of your 'I love you', rises on high and punctuates our Divine pages, our Celestial characters of all the Creation. What is all the Creation? If not but our Divine page put forth by Us and our Celestial characters impressed in the whole page of the Creation punctuated with such order and harmony, with most just ideas, with the most beautiful and moving expressions, made with such value of art that no other craftsman can imitate. Now your 'I love you' unites itself to the Divine punctuation and punctuating it it knows the value of our characters, it learns to read our page, understands with just ideas how much we have done for her love and she receives the most beautiful and moving expression of her Creator and she gives Us the little tribute, she pays Us the little wealth that We with love of justice await from creatures. Not only, since the 'I love you' holds the virtue by nature to convert itself into good. I with all love take these points and commas of your 'I love you' and I put your little light on our Divine punctuation and looking at all the Creation, I feel such straightness of love that I see the punctuation of the little daughter of my Volition in our Celestial punctuation. But tell me my daughter, why do you say to Me 'I love you' and want to invest all created things, my own acts, with your 'I love you'?"

And I: "because I love you and want to be loved by You."

And He: "Therefore because you love Me, you say to Me 'I love you' and is this not the greatest of my contentments, my sighs, my anxieties, my deliriums, to be loved by the creature? Now know that your 'I love you', to your every 'I love you', I whisper to the ear of your heart 'I love you' and I put my Celestial punctuation to the page and characters of your life, are you not content with it?"

And I: "My love, it is not enough for me, no, your punctuation alone, I am not content with it, my punctuations alone can be enough for You because being little and good for nothing I don't know how to do other, but You who know how to do everything, in order to make me content I want that You yourself form for me the page and the characters of my life."

And Jesus: "Yes, yes, I will content you and I could say to you that I am doing it. Now know that in order to have a page written there is needed the paper, the ink, the pen, all things of material beforehand in order to form a written page, if (there) lacked one of them the writing could not have life. Now the paper is my Divine Will, which as foundation of everything must form the page of life. You see, I can say that my Will extended himself as foundations of all the Creation, more than paper in order to receive the distinct characters of ours, of our incessant love, in which we re-pour more than indelible characters our qualities and Divine works, our characters become formed with works and incessant love. Thus the soul must possess as base of everything, my Divine Will but it is not enough(,) there is needed the incessant love in order to form the ink, in order to write on this paper of light, but paper and ink are not sufficient in order to form the characters, therefore there is needed the pen of holy works, the diversity of sacrifices, the circumstances of life, in order to form the pen and thus write the ordered characters, the most beautiful and moving expressions that now makes one cry, and now fills the heart with joy, in a way that one who can read them, will feel transformed and

re-given the life of good that that page possesses and I, Craftsman and Divine Writer, when I find paper, ink and pen, as I formed and I wrote the page of the Creation, thus I occupy myself with my highest delight to form and write the page of this creature, perhaps more beautiful than the same page of the Creation. Therefore always have ready paper, ink and pen, and I promise you to write the page of your life in which one will see that I alone have been He who have formed and written it and thus you will be content and I (will be) content.”

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January 18, 1933

Solitude in which Jesus becomes put by those who receive Him Sacramentally, his tears, his sorrows. The mute species and the living species, continuation of the life of Jesus in the creature.

Having made Holy Communion I was making my usual thanksgivings and my Highest Good Jesus made himself seen afflicted and taciturn, as if he might feel the need of company, and squeezing myself to Him I sought to console him with showing myself to always remain united with Him, in order to not leave him alone, and Jesus seemed all content and in order to vent his sorrow he said to me:

“My daughter, be faithful to me do not leave me ever alone, because the suffering of solitude is the most oppressive, because company is the food of relief for one who suffers, instead without company one suffers sorrow and is constrained to feel hunger, because he lacks one who gives the relief of food, he lacks everything, and perhaps he lacks one who can offer him relief, might it yet be a bitter medicine. My daughter, how many souls receive Me Sacramentally in their hearts and they put Me in solitude, I feel in them as within a desert, as if I might not pertain to them, they deal with Me as extraneous, but do you know why they don’t take part in my life, in my virtues, in my sanctity, in my joys and in my sorrows, company means to take part in all that which the person does and suffers that remains near, hence to receive me and not take part in my life, it is for Me the most bitter solitude, and remaining alone I can not say to them how much I burn with love for them, and therefore my love, my sanctity, my virtue, my life remains isolated, in short everything is solitude inside of Me and outside of Me. Oh! How many times I descend into hearts and cry, because I see Myself alone, and when I descend, seeing myself alone I feel not cared for, nor appreciated, nor loved, so much so that I am constrained by their carelessness, to reduce myself to silence and melancholy, and since they don’t take part in my Sacramental Life, I feel set apart in their hearts, and seeing that I don’t have anything to do, with Divine and unconquered patience, I await the consummation of the Sacramental species, inside of which my eternal Fiat had imprisoned Me, leaving hardly the traces of my descent, because I could leave nothing of my Sacramental Life, perhaps only my tears, because not having taken part in my life, (there) lacked the void where to be able to leave the things that belong to Me, and that I wanted to put in common with them. Therefore one sees so many souls that receive Me Sacramentally and they don’t give forth of Me, they are sterile of virtue, sterile of love, of sacrifice, poor little ones, they feed themselves with Me, but since they don’t keep Me company they remain fasting. Ah! To what straights of sorrow and cruel martyrdom my Sacramental Life is put. Many times I feel drowned with love, I would like to free myself and I long to descend into hearts, but alas! I am constrained to go forth from it more drowned than before, how can I vent if they have not even made attention to the flames that burned Me? Other times the flood of sorrow inundates Me, I long for a heart in order to have a relief to my sufferings, not a bit! They would like that I might take their

part, not them to mine, and I do it, I hide my sorrows, my tears, in order to console them and the I remain without the longed for relief. But who can tell you the so many sorrows of my Sacramental Life and how there are more of those that receive Me and put Me in solitude in their hearts, but bitter solitude, than those that keep Me company? And when I find a heart that keeps Me company, I put my Life in communication with her, leaving her the deposit of my virtues, the fruit of my sacrifices, the participation of my Life, and I choose her for my abode, for (the) hideaway of my sufferings and as (a) place of my refuge, and I feel as repaid for the sacrifice of my Eucharistic Life, because I found one who breaks my solitude for Me, who dries my tears, who gives Me liberty to let me vent my love and my sorrows, it is they who serve Me as living species, not like the Sacramental species that gives Me nothing, only that they hide Me, the rest I do by myself all alone, they don't tell Me a word that breaks my solitude, they are mute species. Instead in the souls that serve Me as living species, we develop life together, we beat with one heartbeat alone, and if I see her disposed, I communicate my sufferings to her and my continuous passion, I can say that from the Sacramental species I pass into the living species in order to continue my Life upon the earth, not alone but together with her. You should know that the sufferings are not in my power anymore, and I go asking for love from these living species of souls, that make up for Me that which I lack. Therefore my daughter, when I find a heart that loves Me and keeps Me company, giving me liberty to do that which I want, I arrive to excesses, I don't mind to anything I give so much that the poor creature feels drown by my love and by my graces, and then my Sacramental Life doesn't remain sterile anymore when I descend into hearts, no, but it reproduces itself, bilocating and continuing my Life in her, and these are my conquerors that administer their life to this needy poor man of sufferings and they say to Me: 'My love, you had your turn of sufferings and it ended, it is now my turn, therefore leave it to me that I might make up for You and that I suffer in your place.' And oh, how content I remain from it! My Sacramental Life remains at its post of honor because it reproduces other of its lives in creatures. Therefore I want you always together with Me, so that we have life together, and you take to breast/heart my life and I take up yours."

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January 22, 1933

How Jesus doesn't want to keep accounts with the creature. The Celestial Gardener, the human will field of Jesus, dowry and outfit that God gives to the creature.

I was thinking of the Divine Volition and a thousand thoughts crowded in my mind and I said to myself: "but why does Jesus so very love to want my Will? If he loves to give his to me I gain the profit, to have a Divine Will in my power, I possess everything, enclose everything, even God himself, but He to want mine, nothing less than in order to exchange his, there is more to astonish one, what can it serve him, a will so weak and insignificant to be of profit to him, that it knows how to produce more evil than good? One sees that Jesus does not understand accounts, nor does he know how to give, nor better (still) does he want to give the just value to that which he gives, to the exchange that he receives, provided that he obtains his intent he doesn't mind if he obtains little or nothing, to the comparison of the much that he has given, however here one sees that his love is true love because he is disinterested." But while my mind blundered, my sweetest Jesus, made himself seen that he was all attentive to listen to my blunders, and all delighted he said:

"My blessed daughter, if I might want to make accounts, to the creature I would never have anything

to give, because before that which she can give Me, everything has been from me, hence not giving Me other than mine, and therefore my love makes Me always put aside the accounts; to keep accounts with creatures would impede my love and make him lose the liberty of letting him give that which he wants to give to the creature, and it would be awkward. Other than this in order to give you my Divine Will it is necessary that you give yours, because two wills can not reign inside of one heart, they would cause war with each other, and yours would be an obstacle to mine, and hence he would not be free to do that which he wants, and I in order to make mine free, with so many insinences I ask yours of you. But this is not everything yet, you should know that your will being in you is weak, insignificant, but as it arrives in my creative hands and transforming it it changes aspect, I make it powerful, I revive it and enclose in it the productive value of good, and I make use of it not in order to remain in idleness, and making myself Celestial Gardener, I work in this field of your will and I make of it a beautiful meadow in bloom and a garden of my delights. So that which in your hands is insignificant and perhaps also harmful, in mine changes nature and serves Me in order to entertain me and hold a little earth at my disposition, in order to form the most beautiful flowerings. And then to be able to give, I want the little, the insignificant, even as a pretext to be able to give the great and thus to say she has given Me and I have given (her), it is true that she has given Me little, but that held and stripping herself even of the little for Me it is the greatest gift, and I entrust to her to the exuberance of my love, I make up for that which the creature lacks.”

After this I continued to think of the Divine Will and while I sought to follow his acts, my beloved Jesus said to me:

“My blessed daughter, you should know that as you seek to follow the acts of my Divine Will, you put yourself *en route* with Him, and my Fiat comes to meet you in order to receive you, in order to offer you his acts so that you make them one with yours, and I receive the sweet surprises of your attentions, the enchantment of your love. And I never lose sight of you and I assist in the most moving scenes of yours in the All, of your little being in the great one, of the finite in the infinite, for an alteration with each other between God and the creature, and in this alteration the one dotes the other with pure love. Now you should know that when we put forth the creature to the light of day, We gave her the dowry, the outfit of our Divine particles. The dowry is our Will, nor did we put forth a limit, rather we gave her the liberty to augment her dowry. Now the acts that you do in our Will, they are new properties that she acquires, besides those that your Creator has given you, and we in the emphasis of love tell her: ‘how many more acts you will do in our Volition, so much more Divine field we will give you, in order to give you the post where to put your acts’, thus you will work in our Celestial field, and We will give you how much more field you want, enough that you don’t hold it empty, and be attentive to put it in traffic, rather we will have the great contentment to see your properties more extensive. We do as a father when he gives his dowry to the child, this child works, sacrifices herself so much, in a way that augments her dowry, extends her properties, and the father enjoys it more than if they might be his properties and the fortune of the child. Thus do We, indeed more so, when we see her all attention, ready to whatever sacrifice, We don’t leave her, but we work together, we lend her all that which she needs, will, sanctity, our acts, everything, in order to have the contentment to see our daughter possessor of many properties.”

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January 29, 1933

Power of the truth, steps on both parts God and the creature. Unusual aspect of the Supreme Being.

I was thinking of the so many truths that my adorable Jesus has manifested to me on the Divine Will, and oh, how many thoughts crowded in my mind of surprise, of joys, of emotion, on these truths, it seemed to me that they descended from Heaven all ordered, in order to fill the earth, and their work was to form the way in themselves, in order to make us reenter in these truths, and they walled themselves up around creatures, in order to not let them go out. And my Celestial Jesus, visiting my little soul said to me:

“My little daughter of my Volition, you should know that every truth that I have manifested on my Divine Will, is none other than one approach more toward creatures, our Supreme Being, as he spoke thus he made one step more toward them, he put one Divine particle more at their disposition for them and cast new bonds of union and of love. Our word is always our birth, it is our Word that we put *en route* from Heaven in order to search for our longed for creature, and our Sacrosanct Trinity pulled by the power of the Word, because inseparable from Us, we make our steps afterwards, and step by step we approach where our word arrives. Now you should know that when we decide to manifest a truth through means of our Word, since it is a part of ourselves that we brought forth, our Supreme Being takes an unusual aspect, one new joy invests Us, a communicative force goes forth from Us of new beatitudes, all of Heaven in seeing our unusual aspect, already realizes that we are about to bring forth one of our words of truth, because the first ones to celebrate truths that go forth are the Three Divine Persons, and then all of Heaven together with Us. They are the gifts of the great King, that knows how to move everything, invest everything and our word that holds the creative, vivifying, transforming virtue, and knocks down, grinds the times, he puts everything into splinters, and over the ruins he makes the life of our word arise and forms there the most beautiful things, the new creation, the works of magnificence as to make Heaven and earth stupefied, what can't one Fiat of ours do, everything, and what won't the chains of so many of our Fiats do! Our Fiat transformed into word of truth possesses invincible virtue, inarrivable power, immovable firmness of good that he wants to form in the power of my speaking Fiat. You don't want to understand the great gift and the great good that one single word of mine of Divine truth encloses, but you will understand with time, when you will see the deeds, the works, that my truth has produced, because my truths not only have the power to pull our Divine Being afterwards, to make us take steps, and many times also it makes Us race in order to approach creatures, but they give graces to them to make them take steps, and make them race to meet He who is already coming in order to meet them and give them the great good that our Fiat pronounced. So that our truths act powerfully when we bring them forth over our Divine Being, because if they go forth they want to give the life and the good that they possess, and at the same time they want to dispose creatures to draw near to the font from where they have departed, in order to transform them in the good of same truth. Everything is if a new truth goes forth from us, at the most times, centuries can pass, this says nothing, since they are armed not only with power, but with unconquered and Divine patience and they don't become tired in waiting, they are tireless, they are inflexible, first they must give that which they have of the good, the life that they possess, and then triumphant and victorious, they re-send the fruits that have conquered to Heaven. Therefore my daughter, be attentive to listen to my truths, first you must think from where they come, who hands them to you, the good that they want to do, the steps on both parts drawing near, nor want to put (them) in doubt, because you don't see in the world the effects, the good, the life, that

my truths possess, the time will make and will say everything, for now (do) your part, to the rest your Jesus will think to it.

“Other than this, you should know that first we form the knoll, the place, the soul where our truths should descend, and then We decide to bring them forth from within our Paternal bosom, because our Supreme Being in bringing forth the truths from Us, that change themselves into works for creatures, in bringing them forth they don’t remain in (the) air and idle, no, our wisdom never does useless things, if we bring them forth they must be bearers of the good that they enclose. Behold therefore the necessity of the knoll where our goodness directs them, in order to immediately commence their work of participation and of transformation of the goods that they possess, it might yet be beginning (with) one single soul, and then they diffuse themselves so much, as to form armies of creatures of the good that our truths possess, and when they have formed these noble armies, our truths bring them in their womb into our Celestial Country. They are the conquerors that populate Heaven, they do as messengers, they flow (over) the earth, they cast the seed, work it, gather it, and triumphant in order to put it in security, they bring it into the Celestial regions, they are untiring, nor do they ever stop if they do not obtain their intent. Therefore be attentive and do not disobey anything of that which your Jesus has taught you.”

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February 12, 1933

God possesses in nature the creative strength, necessity of love. God voluntary prisoner of the creature, the Divine Fisherman, daily fishing.

I was following my acts in the Divine Volition and I felt a powerful strength that swept me away, unified me, identified me in the same Divine works. I could say that my being was so very diminished that it dispersed itself in the immense sea, that I felt his eternal waves regurgitate inside and outside of me, which raised me and sunk me and I felt the Divine life more than mine. And my always amiable Jesus who knocks down and raises up, who gives death and in the same instant re-arises to new life, visiting his little daughter, he said to me:

“Blessed daughter, our love is exuberant, and how much more we give more we want to give to creatures, indeed in giving our love overflows from Us from every part and would like to drown her with love, with sanctity, with beauty, with light, with our goodness, how much more we give, more the passion grows in Us to love her and to make her love us.

“You should know that our Supreme Being possesses in nature creative strength, the redeeming virtue and the life that revives and sanctifies all. Now in creating the Creation we did it as alone, without the creature, but after created, our love is so much toward her that we wanted to continue and to develop the creative strength together with her, and while with the conservation the creation is as if in the act (in which) we were creating it, this creative strength unifies and invests souls and it continues the Creation in the interior of each one. And what do we create? New Heavens of love, new suns of knowledge, new seas of grace, new air of sanctity, new winds of refreshment that embalm the creature, new life always growing with our Divine Will, new flowers of beauty, of holy desires. In short, our creative virtue makes echo in souls the echo of the Creation of all things, and with a Wisdom and goodness all ours, we always create, without ever stopping. If we might ever

stop, that which can not be, we should restrict this creative nature of ours, that holds the virtue of always creating. But with all this, our Divine Heights abased ourselves so much, we descended into the depth of creatures, and we develop there together our creative virtue, as we don't want to do it alone, solitude would break Our arms, and it would put a limit to our creative strength and virtue. We, in order to be able to love more, We form ourselves with laws of love and we have created in Us the need to love. So that to love in Us is necessity, but a wanted necessity not forced by anyone, and it is this necessity to love that makes Us do so many unheard of things, it makes Us give into excesses and into follies toward creatures. It would have been absurd and not ways of a perfect Being that is ours, to create things and beings to live and not to love them, rather first we love them, we make our love as first act race and then we bring them forth to the light as birth, outlet and triumph of our love, if this might not be the creation would have been an unbearable weight and not of glory and of honor, things that don't love each other flee each other. Instead We love them so much that we enclose Ourselves in them, making ourselves voluntary Prisoners, in order to form our Divine Life in the creature and fill her with Us, for how capable they are. And in order to make that we might love her more and in order to be more loved, we want that she know it and we want her in our company, in order to make that she herself sees and touches with (her) hand that which we are working, and how we want our Divine life in her soul. Our love does not give itself pause, and according to the dispositions and cooperation of the creature, now we develop the creative strength, now the redemptive, and now the sanctifying, according to her needs and the correspondence that she lends Us. But all this always together with her, never alone, we want to use the creative virtue, but we want that she knows and receives it, we want to use the redeeming virtue, if sin tyrannizes her, but we want that she feels the good that we want to make her, and she receive it with love and gratitude. We want to use the sanctifying virtue, but we want that she lends herself to receive the transformation of our holy acts in hers, in order to receive our sanctifying virtue. If the soul doesn't remain together with us and doesn't unite her little work, to our great work, for Us it would be as if we might want to develop our work of love over inanimate things, that don't feel and don't know anything of the good that they receive and for them it would be as the distant God that they neither know, nor love. You should know that our love is so much, that all creatures swim and are inside of this immense sea of our love, it is as if we might not be content with so much immensity of this love of ours, our Supreme Being makes himself Fisherman and goes fishing the little drops of love of creatures, their little acts, their little sacrifices, the sufferings suffered for our love, an 'I love you' with heart that she has said to Us. We fish all from within our same sea in order to take the contentment, the happiness of the exchange of the love of the creature and we crave it so much that we make our daily fishing and prepare our Celestial table. True love has the virtue of transforming things, it puts forth the sweet enchantment to our Divine pupils and makes the little loving acts of creatures beautiful, attractive, likable to Us, in a way that enraptures Us, wounds Us, felicitates Us. In (that) We make ourselves enrapturers, making of her our most pleasant conquest. Therefore if you want to make us happy and be (the) bearer to your God of joys and happiness, love, love always, don't ever stop loving us and in order to be more secure enclose all yourself in the Divine Fiat, which will let nothing escape of you that is not love for your Creator."

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February 24, 1933

The truth seed, the Celestial Farmer and human Sower. Immobility of the Divine ways, to what the sufferings and contradictions serve.

My little mind was all occupied by the so many truths that blessed Jesus had manifested to me on the Divine Will and each one of them presented themselves to me as a distinct portent the one from the other; but Divine portent not human, not of earth, but of Heaven and they remained as all in act of wanting to assail the creature in order to communicate to her and transform her in their portentous virtue all Celestial and Divine. But while my mind was thus occupied, I thought to myself: “and yet before truth so Celestial and Divine of which the shadow of the human doesn’t exist, so amiable, so penetrating, holy, full of lights. Each one of which encloses the life, the love, the sanctity of He who has manifested them. There is still some (who) reading something of these truths put themselves in doubt, they have difficulty and You know it O Jesus, to You everything is known”; I felt all oppressed and I longed (for) my sweet Jesus in order to tell him my suffering and He surprising me said to me:

“My good daughter do not afflict yourself for this, you should know that a truth in order to know it it is necessary to love it. Love makes the appetite arise, the appetite forms the taste, the taste makes arise the hunger to eat of it to satiate, and chewing very well the substance of a food, or rather my truths. The chewing produces the easy digestion in a way that one feels the possession of the great good that my truth possesses and produces. Then the doubts quit, difficulties melt as snow before the rays of a scorching sun. Now if hardly they have grazed them without eating them, with a profound study, with a love that generates the appetite what wonder! What makes doubts and difficulty? Oh, how they would have done better to say: ‘it is not food for us, we don’t have (the) will to eat it’, rather than to give judgments. But one knows, that my truths find post more in the simple hearts than in the learned hearts. This happened in my Redemption, with my sorrow not one learned one followed Me; but all the poor, ignorant and simple ones. You should know that my truths are seeds that I the Celestial Farmer continue to sow in souls, and if I make my seeding(.) with certainty I must gather the fruit. Many times it happens to Me as to the poor sower that casts his seed in the earth, which for lack of moisture the earth doesn’t hold the strength to eat the seed in order to digest it and to convert it in earth and give the substance that it has absorbed from the seed and give the ten, the twenty, the one hundred of the seed that it has eaten. Other times while he casts the seed, for lack of rain the earth is made hard over the seed and the substance of the seed that it encloses doesn’t find the way in order to make life go forth, and the poor farmer must have patience to receive the harvest of his seeds. However with having sowed the seed he has already done a thing and can have hope of who knows that a rain might give moisture to the earth, which possessing the substance of his seeds, it will put forth that which he has sowed, or else taking away the hardness and shifting it forms the ways in order to let his seed reproduce. So that the sower in spite that the earth doesn’t produce immediately, the multiplicity of the seed that it received, the time, the circumstances, the rain, can produce a most abundant harvest that he didn’t expect. Now if the farmer in spite of all the difficulties of the earth, can hope to receive an abundant harvest, more so I, Celestial Farmer, having put forth from my Divine bosom, so many seeds of Celestial truths, in order to sow them in the depth of your soul, and from the harvest I will fill the whole world. Do you want to believe that for doubts and difficulties of some, that as earth without moisture, and as hard and inveterate earth, I should not make my superabundant harvest? My daughter is wrong! The time, the persons, the circumstances change, and that which today can be seen black, tomorrow can be seen white, because many times one sees according to the predispositions that they have, and according to the long or short sightedness that the intellect possesses. Poor little ones one needs to be sorry for them. But everything is in that I have already made the seeding to her, the most necessary thing, most

substantial, most interesting, that (is) to manifest my truths. If I have done my work, the principal part has been put forth in work I have found your earth in order to cast my seed the rest will come from itself. The doubts, the difficulties, the sufferings, will serve as if to the poor farmer he might be able to use wood, the fire, in order to cook the gathered seed and make his food of it. Thus they can serve Me and you as suns in order to make them mature in the seas, as firewood and fire in order to give them not with words alone, but with the practice, the sacrifice of the fire of one's own life, in order to cook it and in order to convert it into (the) sweetest food and feed creatures. My daughter, if I might have wanted to listen to that which was said of Me and to the contradictions to my truths that I manifested when I came upon the earth, I would not have formed neither the Redemption, nor manifested my Gospel. And yet they were the most learned, the noblest part, those people that had studied the scriptures and that taught the people the religion, I left them to speak and I supported their continuous contradictions with love and unconquered patience and of the sufferings that they gave me I made use of them as firewood in order to burn me and consume me on the cross for their love and of everyone. Thus today, if I might want to listen to that which they say on the truths of my Divine Will I would have had to put an end to the manifestations on Him, and to the designs that I want to complete with manifesting them; but no, we don't suffer mutability, the Divine work is immutable, human work holds this weakness that acts according to the appreciation that the others make her but Us no. When we decide there is not (one) who moves us, nor all creatures, nor all hell, however our inextinguishable love awaits, the times, the circumstances, the persons, that should serve us to that which we have established. Therefore do not want to worry yourself and making yours our Divine ways, if needs be, put forth the sacrifice of your life in order to obtain that my Divine Will be known and reign in all the world."

My sweet Jesus became silent and I continued to think of the impossibility (of) how the Divine Will could reign as in Heaven so in earth. Jesus sighing added:

"My blessed daughter, that which is impossible to men, everything is possible to God. And if it might be impossible that my Will could reign as in Heaven so in earth, my goodness all paternal would not have taught the prayer of the Our Father, because to have (one) pray for impossible things first I would have neither recited it with so much love, putting myself at the head of everyone, nor would I have taught it to the Apostles so that they might teach it to all the world as the most beautiful prayer and the most substantial of my Church. I don't want impossible things, nor do I demand them from the creature, nor do I myself do impossible things. Hence if it might have been impossible that my Divine Will could reign as in Heaven so in earth I would have taught a useless prayer and without effect, and I don't know how to do useless things, at the most I wait more even centuries but I must have the fruit of my taught prayer arise, more so that gratuitously, without anyone having told Me(.) I gave this great good that my Will might be done as in Heaven so in earth. I myself as according to Creation, without anyone having prayed Me, I extended the Heavens, I created the sun and all the rest. Thus with my Will all spontaneous I said: 'pray, that my Will be done as in Heaven so in earth.' And when spontaneously it says pray that this happens, without anyone having troubled Me it means that first I looked (at) all in my omniscience, I pondered things very well and when I saw that this was possible then I decided to teach the Our Father, wanting the will united to ours that it might yearn and that he might come to reign as in Heaven so in earth. So that all that which I have manifested on my Will is enclosed in those words alone: 'be done your Will as in Heaven so in earth.' In these few words are enclosed abysses of graces, of sanctity, of light and abysses of

communications and Divine transformations between the Creator and creatures. My daughter, it was the regal gift that your Jesus made to the human generations, as completion of my Redemption. My love was not yet content, my sufferings had not brought Me full satisfaction. I wanted, I wanted to give still, I wanted to see my Heaven in earth in the midst of my children, therefore a few days before departing for Heaven, first I decided to give my Will as in Heaven so in earth and afterwards I taught the Our Father in which I remained promised to give this gift. Your Jesus when he promises it never comes to less, therefore do not put forth doubts, and if the others doubt leave them to do it, that they know as I should develop things, I have power and volition in my hands and this is enough for Me. And you remain in peace and always follow my flight, trust your Jesus and you will see.”

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March 5, 1933

How the human will reduces the soul to shreds and forms the little citadels without king and without defense. Cries of Jesus.

My poor mind while it crossed over the sea of the Divine Fiat, according to my little capacity I understood his value, his sanctity, and the great prodigy that the creature living in Him can enclose in herself a Will so holy and interminable, making herself bearer and possessor of this Volition so holy, that involves and encloses all. That the great encloses the little, there is nothing to wonder over, but that the little encloses the great, it gives of the incredible, and only God can do these prodigies. Divine goodness how very admirable you are and more than (a) tender and loving mother who wants to enclose herself in the child in order to put him in security and make herself repeater of the life of her same birth, in order to have the glory to be able to say: the child is all similar to his mother. But while my mind felicitated in the pure joys of the Divine Fiat, a whirlwind sadness devastated my joys, and I understood the great evil and the terrible affront that one makes to God when arbitrating ourselves we do our will. And beloved Jesus repeating his brief little visit all embittered said to me:

“My good daughter, aye, the human will wages war on God and war on herself, the weapons that she moves against her Creator wounds herself and her soul remains as a tattered body before God, every act of human will divides her from her Creator, from his sanctity, from his fortitude and power, from his love and immutability. Without my Divine Will the creature becomes as a besieged city, in which the enemies constrain her to die of hunger, and torture her in all (her) members, with this difference, that the executioners that tear (her) members are her own will, they are not enemies that torment her, but she herself makes herself enemy of herself. If you might know the sorrow that I feel when I see souls torn to shreds, every act of her will is a division that she forms between God and her, it is a move away from the beauty of her Creation, it is chilling herself from the true and pure love, it is losing herself from her origin, it is preparing herself, if the will precipitates into grave evil, or an anticipated hell, or a purgatory if the evil is slight. The human will is as gangrene to the body that holds (the) virtue of making the flesh fall in shreds and of deforming the beauty of the creature. Poor souls without my Divine Will, because He alone holds the unitive virtue that uniting everything together, the thought, the desire, the affection, the love, the human will, he gives the beautiful form united to the soul of the creature. Instead without my Will the thought wants one thing, the will another, the desire wants another, the affection another, in a way that they struggle among themselves, they become entangled, they are divided. Ah! There is no peace, nor union without my Will, she lacks one who puts the cement there, in order to reunite the divided parts and render her

strong against all the evils, that can rise up. Therefore your Jesus does none other than cry over the ruins of these, more than Jerusalem thrown into confusion, that instead of knowing their Messiah they refused to acknowledge Him and they gave Him death. Thus my Will, they refused to acknowledged him, while he is in the midst of them and in them, and they form of their souls little cities thrown into confusion that constrain Me to make me repeat the threat that there won't remain stone upon stone for them. Because without my Will they are citadels without king, hence they don't have neither one who protects them, nor one who defends them, nor one who administers the necessary foods in order to do good and to not let them entangle themselves in the evil. And I cry over their fate, and I pray that they recognize my Will, love him and let him reign and you pray together with Me.”

After this I followed the acts that my sweet Jesus did being on this earth, and I prayed Him with heart that in virtue of his acts he might make his Will known to everyone, and following in the ways that he crossed, my mind stopped in the act when my Eternal Love Jesus crossed the fields and He delighted in looking at the flowers and gathering them with his creative hands, and I wanted to put my “I love you“ over every flower, so that they might change into voices and speaking flowers that might ask that his Volition be known and loved. And Jesus making himself felt, all goodness added:

“Blessed daughter, I want to tell you my sorrows and the secret of my Heart, you should know that the human will was the most transfixing nail of my Heart, I in crossing the ways, the fields, I looked at the fields in bloom, the trees loaded with fruits and I felt the joys of my Creation and those fields in bloom, they symbolized to Me more than flowers, the beauties, the vivacities, the freshness and the beautiful complexion of the creature, and I rejoiced, but immediately the nail of the human volition made Me see them transformed into faded flowers, bleached, dried, declining on itself in the act of dying, that instead of perfume it changed into bad odor, and the fruits of the trees, bitter and rotten, symbol of the evil in which the human will reduces the creature, the most beautiful work of our creative hands. I had a sorrow and those flowers tore the tears from my eyes, because I felt the nail of the human volition penetrate more strongly. And my sorrow is very strong that I await your ‘I love you‘, that asks Me that the good of my Will, and the evil of the human will be known, so that one does mine and abhors theirs. Many times, I looked at the azure Sky bombarded with stars, and the sun with its majesty glaring light, that dominated all the earth, symbol of the Sky of the soul, and the sun of my Will that should glare within this Sky, so enchanting, that it should dominate with his light the Sky of the soul and the beautiful blooming earth of their bodies, and my Heart had some wincings of joy, but they were brief instances, immediately the nail of the human volition, went out in field and forming black clouds, loaded with thunder, lightning, hail, obstructing the sun, it took away the beautiful sight of the serene Sky and unloading itself on the poor creature it devastated the Sky of the soul and the earth of their bodies throwing everywhere desolation and horror. I can say that I didn't make one step when I lived down here, in which the nail of the human volition didn't transfix Me, from when I was born until I died, it was really (this) that formed the hardest and my continuous martyrdom, because for Me it transformed from beautiful into ugly my most beautiful creative work, and I in all that which I did and suffered, I always had the goal to put the human volition in safety. And oh! How I love one who calls my acts, unites herself together with Me, and on the fire of my sacrifice itself and with my love she sacrifices herself, in order to obtain the great good that my Will might be known and dominate the human volition, font of all the evils of the poor creature. Therefore I want you always together with Me, do not leave Me ever alone in order to be able to repeat my Life in you.....”

Thanks be to God!/*[Deo gratias!]*