

LUISA and DIVINIZATION IN THE MOST HOLY DIVINE WILL

Blessed Pope John Paul II. *Man has a God-made hole in his being, a deep recess which can only be fulfilled in one Way and by one Person, Jesus Christ. In the Incarnation, God united himself to man, making possible the unthinkable: intimate communion between the creature and the Creator. "This union of Christ with man is in itself a mystery," the Holy Father states in his first encyclical, Redemptor Hominis, "From the mystery is born 'the new man,' called to become a partaker of God's life, and newly created in Christ for the fullness of grace and truth."* (RH 18.2).

This "partaking" of God's very life (see 2 Peter 1:4) is the reality of divinization, or deification. In the Eastern Churches it is often called *theosis*; it is a central focus of Eastern Christian theology and worship. It is also one of the consistent and unifying themes of John Paul II's thought, appearing often in his important trilogy of Trinitarian encyclicals – [Redemptor Hominis](#), [Dives in Misericordia](#) and [Dominum et Vivificantem](#) – respectively on the Son, the Father, and the Holy Spirit.

John Paul II writes with profundity and insight about the reality of divinization. In the Trinitarian trilogy (and elsewhere) he addresses four key features of this vital doctrine: **DIVINIZATION, THE ADOPTION OF MAN INTO GOD'S FAMILY, REVEALS THE INHERENT DIGNITY OF MAN; IT IS POSSIBLE ONLY THROUGH THE CENTRAL MYSTERY OF THE INCARNATION; THE REDEMPTION IS THE CONCRETE WAY IN WHICH THE INCARNATE ONE PAVED THE WAY FOR MAN'S DIVINIZATION; AND THE DIVINE GRACE, GIVEN TO MAN IS THE INNER LIFE AND LOVE OF THE TRIUNE GOD AND COMES TO MAN THROUGH THE MYSTICAL BODY OF CHRIST, THE CHURCH.**

God's Family is For The Person

In *Dominum et Vivificantem* John Paul II writes:

[God] has revealed to man that, as the "image and likeness" of his Creator, he is called to participate in truth and love. This participation means a life in union with God, who is "eternal life." (DeV 37.1)

The dignity and value of humanity is established in Creation, but is fully realized and expressed in the invitation to become a "new creature" in Christ (2 Cor. 5:17). In *Redemptor Hominis*, the Pope writes,

...we can and must immediately reach and display to the world our unity in proclaiming the mystery of Christ, in revealing the divine dimension and also the human dimension of the Redemption, and in struggling with unwearying perseverance for the dignity that each human being has reached and can continually reach in Christ, namely the dignity of both the grace of divine adoption and the inner truth of humanity... (RH 11.4).

The Holy Father returns to this understanding of dignity many times, using the word with a profound intent. Man's dignity is not rooted in his temporal existence, but in where he has come from and where he is called to go. This calling is found in the revelation of Christ. In his writings, the Pontiff refers often to a phrase in [Gaudium et spes](#): "Christ, the new Adam, in the very revelation of the mystery of the Father and his love, fully reveals man to himself and brings to light his most high calling" (GS 22, quoted in RH 8.2).

If man had no value in the eyes of God, Christ would not have come and taken on flesh and died. So man's dignity rests in the Redemption and within the salvific economy man becomes a "new creature": "In this dimension man finds again the greatness, dignity and value that belong to his humanity. In the mystery of the Redemption man becomes newly 'expressed' and, in a way, is newly created" (RH 10.1).

An error common to some theologians and (whether they realize it or not) secular humanists, is a fear the "new creation" brought by Christ involves a destructive or disrespectful attitude towards man's nature. This can be seen in the classical Protestant notion of "total depravity." But divine life and grace are not given to destroy man's nature, but to perfect it, heal it, and bring it to full completion. Sin is destroyed, yet sin is not physical, or even "natural."

"He who is the 'image of the invisible God' (Col 1:15), is himself the perfect man who has restored in the children of Adam that likeness to God which had been disfigured ever since the first sin. Human nature, by the very fact that it was assumed, not absorbed, in him, has been raised in us also to a dignity beyond compare. For, by his Incarnation, he, the Son of God, in a certain way united himself with each man" (GS 22, quotes in RH 8.2).

Yet while each man is united to Christ through the Incarnation, each must decide for himself what to do about the scandal of the Incarnation. God does not force his supernatural life upon man; such an act would obliterate man's free will, an essential feature of human dignity. **The dilemma for each person is this: "WILL I ENTER INTO THE LIFE OF CHRIST OR NOT?" If not, divine life is lost and there is an eternal separation from the Source of life. If man chooses divine life, he is indwelt by the Holy Spirit, and enters into communion with God:**

The hidden breath of the divine Spirit enables the human spirit to open in its turn before the saving and sanctifying self-opening of God. Through the gift of grace, which comes from the Holy Spirit, man enters a "new life," is brought into the supernatural reality of the divine life itself and becomes a "dwelling-place of the Holy Spirit," a living temple of God...Man lives in and by God... (DeV 58.3).

God became Man to Grant Divine Life

In *Redemptor Hominis*, John Paul II refers to Christ as the "one who penetrated in a unique, unrepeatable way into the mystery of man and entered his 'heart'" (RH 8.2). When the mystery of man is met by the mystery of the Incarnation, they become unified: "For, by his Incarnation, he, the Son of God, in a certain way united himself with each man." ***The Incarnation is the bridge spanning the gap between man and God. It is the ultimate expression – the final Word – of God's merciful love.***

In *Dominum et Vivificantem* the Holy Father writes of "God's salvific self-communication" and "giving" (see DeV 11, 12, 13,14). ***He states this self-communication gives mankind 'the capacity of having a personal relationship with God, as 'I' and 'you,' and therefore the capacity of having a covenant, which will take place in God's salvific communication with man...'*** (DeV 34, see all of 34). This culminates in the Word, whose Incarnate entrance into history "constitutes the climax of this giving, this divine self-communication" (DeV 50.1).

The Incarnation and man's divinization should be seen as part of a familial reality. Just as the Father sent his only begotten Son (Jn 3:16, Heb 1:5), the Son in turn sends forth adopted sons (Gal 4:4-7). Just as the Son came to do the will of the Father (Lk 22:42, Jn 4:34), adopted sons go forth to do the will of the Son (Jn 15:14-17). This spiritual procreation occurs by the power of the Holy Spirit, the giver of life (2 Cor 3:6, Gal 6:8). John Paul II writes:

For as Saint Paul teaches, "all who are led by the Spirit of God" are "children of God." The filiation of divine adoption is born in man on the basis of the mystery of the Incarnation, therefore through Christ the eternal Son. But the birth, or rebirth, happens when God the Father "sends the Spirit of his Son into our hearts." Then we receive a spirit of adopted sons by which we cry 'Abba, Father!'" Hence the divine filiation planted in the human soul through sanctifying grace is the work of the Holy Spirit. "It is the Spirit himself bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and fellow heirs with Christ." Sanctifying grace is the principle and source of man's new life: divine, supernatural life. (DeV 52.2).

By entering into human history and uniting Himself with mankind, God not only restored communion between the divine and the natural, He modeled divine sonship for us. By becoming united to humanity, he demonstrated that man can become one with God. Man can become by grace what the Son is by nature. Put another way, the Son of God became a Son of Man so that men might become sons of God (see **CCC 460**).

In *Dominum et Vivificantem*, the Holy Father meditates upon the unique relationship between the Incarnation, the Holy Spirit, and divinization. Christ told the apostles he must go in order for the Helper, the Paraclete, to be sent (Jn 16:7). Throughout his encyclical on the Holy Spirit, John Paul II reflects on the role of the Paraclete as the communicator of the divine life which comes through the Incarnation:

Thus there is a supernatural "adoption," of which the source is the Holy Spirit, love and gift. As such he is given to man. And in the superabundance of the uncreated gift there begins in the heart of all human beings that particular created gift whereby they "become partakers of the divine nature." Thus human life becomes permeated, through participation, by the divine life, and itself acquires a divine, supernatural dimension. There is granted the new life, in which as a sharer in the mystery of the Incarnation "man has access to the Father in the Holy Spirit." (DeV 52.3).

Redemption and the Divine Life

The opening sentence of *Redemptor Hominis* squarely places the Redeemer and Redemption at the center of history, reality, and salvation. The scandal of the Redemption, the death of God on a cross, is the climax of the greatest scandal, the birth of God in time and space. It is also the revelation of the greatest love known to man. "In the mystery of the Cross love is at work, that love which brings man back again to share in the life that is in God himself" (DeV 41.1), and "It is love which not only created the good but also grants participation in the very life of God: Father, Son, and Holy Spirit" (DM 7.4). In a beautiful passage in *Dives in Misericordia*, the Holy Father summarizes the relationship between the redemptive work of Christ and divinization:

The Cross of Christ on Calvary stands beside the path of that admirable commercium, of that wonderful self-communication of God to man, which also includes the call to man to share in the divine life by giving himself, and with himself the whole visible world, to God, and like an adopted son to become a sharer in the truth and love which is in God and proceeds from God. It is precisely besides the path of man's eternal election to the dignity of being an adopted child of God that there stands in history the Cross of Christ, the only-begotten Son... (DM 7.5)

The call to divine life is the call to die to self, and to take up the cross of Christ. One does not experience the divine life of Christ without also experiencing the death of Christ (Rom 6:5-11). Again, this death does not disparage the body or human nature, but is a just condemnation of sin and man's disordered appetites. The Redemption, and through it divinization, is oriented towards the whole man. Men are both physical and spiritual beings whose entire person yearns and groans for the eschaton (Rom 8:22), when all will be made right between God and his creation.

The Inner Life and Love of the Triune God

Another recurring element in the writings of John Paul II is the Trinitarian formula. Throughout his encyclicals there is a repeated use of the phrase *"to the Father, through the Son, in the Holy Spirit."* In writing about divinization, John Paul II highlights the particular actions of the three Persons, always balancing this with the unity of the Trinity. In *Redemptor Hominis*, regarding the Church as a "sign" and "sacrament, he writes:

This invocation addressed to the Spirit to obtain the Spirit is really a constant self-insertion into the full magnitude of the mystery of the Redemption, in which Christ, united with the Father and with each man, continually communicates to the Spirit who places within us the sentiments of the Son and directs us towards the Father (RH 18.4).

Here the perfect relationship of the Trinity is expressed in terms of action and interaction: united, communicates, places and directs. The harmony and order of the Trinity does not limit or hinder the individual Persons, nor does the work of the Persons conflict with the unity of their single nature. The Son's redemptive work unites us to himself, the Holy Spirit perfects our will and makes us more Christlike, and both guide us towards our heavenly Father. This is the path of divine growth and divine life, the joy of divinization Further on the Pope further elucidates the nuances of this path:

[T]he Father is the first source and the giver of life from the beginning. That new life, which involves the bodily glorification of the crucified Christ, became an efficacious sign of the new gift granted to the humanity, the gift of the Holy Spirit, through whom the divine life that the Father has in himself and gives to his Son is communicated to all men who are united with Christ. (RH 20.1)

The Beatific Vision, the eternal joy of those who enter heaven, is participation in the intimacy of the Trinitarian life. While still on earth the believer possesses not only the objective knowledge of the reality of divine life, but also the sacraments, through which the life of the Trinity is given. In baptism we enter into relationship with the Father through the mystery of the Incarnation, by the life of the Son, and in the power of the Holy Spirit. In confirmation we receive additional grace and power from the Triune God. In the Eucharist we partake of the Redeemer's flesh and blood and join with him in offering ourselves up to the Father, again in the Holy Spirit.

The Trinitarian formula, as John Paul II emphasizes in *Dominum et Vivificantem*, is not just words, but reality:

The [Triune] formula reflects the intimate mystery of God, of the divine life, which is the Father, the Son and the Holy Spirit, the divine unity of the Trinity. The farewell discourse can be read as a special preparation for this Trinitarian formula, in which is expressed the life-giving power of the sacrament which brings about sharing in the Triune God, for it gives sanctifying grace as a supernatural gift to man. Through grace, man is called and made "capable" of sharing in the inscrutable life of God. (DeV 9).

Divine Sonship in the Here and Now

According to John Paul II, the reality of divinization should be clearly seen and demonstrated in the Church, which is Christ's Mystical Body. Near the beginning of his pontificate he referred back to *Lumen Gentium* while writing of the union with God found in the Church.

'By her relationship with Christ, the Church is a kind of sacrament or sign and means of intimate union with God, and of the unity of all mankind [LG 1], ' and the source of this is he, he himself, he the Redeemer. (RH 7.3)

Within the Church there must be a growing understanding of the reality and the meaning of divine adoption. Without it there constantly exists the increased possibility of belief in "do-goodism" as a means of achieving heaven, as well as a distorted understanding of the Church, the liturgy and the sacraments. Each of these can only be understood and appreciated more fully when grasped in the context of divine sonship and the reality of God's true Fatherhood. Divine adoption is the source of our oneness in Christ, the heart of our familial bond. This is clear in the teaching of our Holy Father:

This treasure of humanity enriched by the inexpressible mystery of divine filiation and by the grace of "adoption as sons" in the only Son of God, through whom we call God "Abba, Father" is also a powerful force unifying the Church above all inwardly and giving meaning to all her activity. (RH 18.3)

V1 - After this, I (Luisa) remember that a few days passed and I received Communion. I lost consciousness, and I saw, present before me, the Most Holy Trinity whom I had seen in Heaven. I immediately prostrated myself at Their (Most Holy Trinity) presence, I adored Them, I confessed my nothingness. I remember that I felt so plunged within myself that I did not dare to utter a single word, when a Voice came from Their (Most Holy Trinity) midst and said: "Do

not fear, pluck up courage, We (Most Holy Trinity) have come to confirm you as Our (Most Holy Trinity) own, and to take possession of your heart." While this Voice was saying this, I saw that the Most Holy Trinity descended into my heart and took possession of it – and there, They (Most Holy Trinity) formed Their dwelling. Who can tell the change that occurred in me? I felt DIVINIZED; it was no longer I who lived, but They (Most Holy Trinity) were Living in me. It seemed to me that my body was like a residence, and that the Living God was residing in it, because I could feel, sensibly, Their (Most Holy Trinity) real presence in my interior. I could hear Their (Most Holy Trinity) Voice clearly, coming from within my interior and resounding at the ears of my body. It happened precisely as when there are people speaking inside a room, and their voices can be heard, clearly and distinctly, also outside.

V1 - "My Spouse (Luisa), virtues become weak if they are not strengthened and fortified by the grafting of the Cross. Before My coming upon earth, pains, confusions, disgraces, calumnies, sufferings, poverty, illnesses, and especially the cross, were considered dishonors; but from the moment they were borne by Me, they were all Sanctified and DIVINIZED by My contact. They all changed their appearance, becoming sweet, pleasant, and the soul (Luisa) who has the good of having some of them, receives honor - and this, because she (Luisa) has received the vestment of Me, Son of God. Only those who look and stop at the cortex of the Cross experience the contrary; finding it bitter, they are disgusted by it, they complain, as if someone had done wrong to them. But those who penetrate into it, finding it enjoyable, form their happiness in it. My beloved daughter (Luisa), I (Jesus) yearn for nothing else but to crucify you (Luisa), body and soul."

And while He would say this, I would feel such infusion of yearnings for being crucified with Jesus Christ, that I would often repeat: 'My Jesus, my Love, hurry – crucify me with You.' And when He would come back, the first things I would ask of Him, which seemed to be the most important to me, were these: sorrow for my sins, and the grace to be crucified with Him. It seemed to me that if I obtained this, I would obtain everything.

V2 – 5/16/99 - "My daughter (Luisa), what I (Jesus) look at in the soul is when she strips herself of her will. Only then does My Will invest her, DIVINIZE her, and make her all Mine. Take a look at these souls who call themselves devout... as long as things go their way. But then, one little thing – if their confessions are not long enough, if the confessor does not satisfy them – is enough for them to lose peace; and some reach the point of no longer wanting to do anything. This says that it is not my Will that predominates in them, but their own. Believe, O My daughter (Luisa), that they have taken the wrong way, because when I (Jesus) see that they really want to love Me, I (Jesus) have many ways to give My Grace."

V3 – 1/12/00 - "Only My Humanity was filled with opprobriums and humiliations, to the point that they overflowed outside. This is why Heaven and earth tremble before My Virtues, and the souls who love Me use My Humanity as a staircase in order to ascend and lap up a few little drops of My Virtues. Tell me now: before My Humility, where is yours? I (Jesus) alone can glory in possessing true Humility. My Divinity, united to My Humanity, could operate prodigies at each step, word and work; yet, I (Jesus) voluntarily constrained Myself within the circle of My Humanity, I (Jesus) showed Myself as the poorest, and I (Jesus) reached the point

of mingling with sinners themselves. I (Jesus) could have done the Work of Redemption in very little time, and even with one single word; yet, during the course of many years, with many hardships and sufferings, I (Jesus) wanted to make the miseries of man My own; I (Jesus) wanted to exercise Myself in many different actions, so that man might be completely renewed and DIVINIZED, even in the lowest works. In fact, once they had been exercised by Me, who was God and Man, they received New Splendor, and remained with the Mark of Divine Works. My Divinity, hidden within My Humanity, wanted to lower Itself to such baseness, subjecting Itself to the course of human actions - while with one single act of My Will I could have created infinite worlds - feeling the miseries and the weaknesses of others as if they were Its own, seeing Itself covered with all the sins of men before Divine Justice, having to pay their penalty at the price of unheard-of pains and with the shedding of all Its Blood.... Thus It exercised continuous acts of profound and heroic Humility.

Oh daughter (Luisa), here is the immense difference between My Humility and the humility of creatures, even that of all of My Saints, which is only a shadow in the face of Mine; because the creature is always a creature and does not know, as I (Jesus) know, how great is the weight of sin. Even though heroic souls, following My example, have offered themselves to suffer the pains of others, their pains are not different from those of the other creatures; they are not new things for them, because they are made of the same clay. Moreover, the mere thought that those pains are the cause of New Gains, and that they glorify God, is a great honor for them. Furthermore, the creature is restricted within the circle in which God placed her, and she cannot go out of those limits within which she has been circumscribed by God. Oh, if it were in their power to do or undo things, how many other things they would do - everyone would reach the stars! But My DIVINIZED Humanity had no limits, yet It voluntarily constrained Itself within Itself; and this was the braiding of all My Works with heroic Humility.

V3 – 2/26/00 – “My Will can never escape you (Luisa); you (Luisa) will always have It in your possession, and if you (Luisa) remain in the circle of My Will, there you (Luisa) will experience the joys most ineffable and the pleasures most pure. By never going out of the Circle of My Will, the soul becomes noble, DIVINIZED, and all of her operations reverberate in the center of the Divine Sun, just as the sun’s rays reverberate on the surface of the earth – not one of them goes out of their Center, which is God.”

V3 – 8/1/00 - “My daughter (Luisa), there is no one who can stand before My Majesty and purity; rather, all are forced to be terrified and struck by the thunderbolt of My Sanctity. Man would almost want to flee from Me, because his misery is such and so great, that he does not have the courage to stand before the Divine Being. And here is why, giving the field to My Mercy, I (Jesus) took on My Humanity which, tempering the Rays of the Divinity, is the means to infuse in man trust and courage to come to Me. Placing himself before My Humanity, which spreads temperate Rays of the Divinity, man has the Good of being able to Purify, Sanctify and even DIVINIZE himself in My very deified Humanity.

Therefore, you (Luisa) - remain always before My Humanity, keeping it as a mirror through which you (Luisa) will clean all of your stains; not only this, but as a mirror through which, by reflecting yourself in it, you (Luisa) will acquire beauty, and little by little you will

keep adorning yourself in My own Likeness. In fact, it is a property of a mirror to make an image appear within it, similar to that of the one who is reflecting himself in it. If such is the material mirror, much more so the Divine, because My Humanity serves man as mirror in order to reflect My Divinity. And here is how all goods come to man from My Humanity.”

V4 – 10/31/00 - We (Jesus and Luisa) went round the earth a little bit, and among the many encounters, we met a soul who was prey to despair. Having compassion for her, we (Jesus and Luisa) drew near her, and Jesus wanted me to speak to her, to make her comprehend the evil she was doing. Through a Light which Jesus Himself infused in me, I said to her: ‘The most salutary and efficacious medicine in the saddest encounters of life is resignation. By despairing, instead of taking the medicine, you are taking the poison with which to kill your soul. Don’t you know that the most appropriate remedy for all evils, the main thing that renders us noble, DIVINIZES us, makes us similar to Our Lord, and has the virtue of converting the very bitternesses into sweetness, is resignation? What was the Life of Jesus upon earth if not continuing the Will of the Father? And while He was on earth, He was united with the Father in Heaven. The same for a resigned soul: while living on earth, her heart and will are united with God in Heaven. Can there be anything more dear and desirable than this?’ As though stirred, that soul began to calm herself, and Jesus and I (Luisa), together, withdrew. May everything be for the Glory of God, and may He be always blessed.

V4 – 11/8/00 - "Obedience is so glorified because she has the virtue of unveiling the human passions from their very roots. She destroys in the soul everything which is earthly and material, and to her great honor She gives back to the soul her original state – that is, the way she was created by God in her original Justice, before being cast out of the terrestrial Eden. And in this sublime state, the soul feels strongly drawn to everything that is good; she feels all that is good, holy and perfect as inborn within herself, and greatest horror at even the shadow of evil. With this happy nature, received from the most experienced hand of Obedience, the soul no longer finds difficulty in executing the commands received; more so, since the One who commands must always command what is Good. And here is how Obedience knows how to imprint well the Divine Image; not only this, but She changes the human nature into Divine, because just as God is Good, Holy and most Perfect, and tends to all that is good and greatly hates evil, so does Obedience have the virtue of DIVINIZING the human nature, and of making it acquire the Divine Qualities. And the more the soul lets herself be handled by this most experienced hand, the more of the Divine she acquires, destroying her own being. This is why She is so glorified and honored; so much so, that I (Jesus) Myself submitted to Her and was honored and glorified by this; and through her I (Jesus) gave back honor and glory to all My children, which they had lost because of disobedience."

V4 – 4/19/01 - Now, while I was in this state, He made Himself seen for short instants, and He told me: "Since Grace is part of Me, as you (Luisa) possess It, with reason and by strict necessity everything that forms your being cannot be without Me. This is the reason why everything asks you (Luisa) for Me and you are tortured continuously. Since you (Luisa) are soaked with Me and filled with part of Me, only when they possess Me, not only in part, but

completely - then do they find peace and remain content." And as I lamented about my hard position, He added: "I (Jesus) too experienced extreme abandonment in the course of My Passion, even though My Will was always united with the Father and with the Holy Spirit. And I (Jesus) wanted to suffer this in order to DIVINIZE the Cross completely; so much so, that in looking at Me and in looking at the Cross, you (Luisa) will find the same splendor, the same lessons, and the same mirror in which you (Luisa) can reflect yourself continuously, with no difference between the two."

V5 – 10/3/03 - "My daughter (Luisa), in the Act of Blessing My Mother (Mary) I (Jesus) also intended to Bless each creature individually, and all in general, in such a way that everything is Blessed by Me: thoughts, words, heartbeats, steps and movements made for Me. Everything – everything has been given value by My Blessing. Even more, I (Jesus) tell you (Luisa) that everything good that creatures do, was all done by My Humanity, so that all the works of creatures might first be DIVINIZED by Me. Furthermore, My Life, real and true, still continues in the world, not only in the Most Holy Sacrament, but in the souls who are in My Grace; and since the capacity of the creature is very limited, and one of them alone is unable to grab everything I (Jesus) did, I (Jesus) Act in such a way as to continue My Reparation in one soul, Praise in another, Thanksgiving in another; in some others My Zeal for the salvation of souls, in another My Sufferings, and so with all the rest. According to how they correspond to Me, I (Jesus) carry out My Life within them. Therefore, think of what constraints and pains they put Me into – while I (Jesus) want to operate in them, they do not pay attention to Me." Having said this, He disappeared, and I found myself inside myself.

V6 – 12/22/03 - As I was in my usual state, my adorable Jesus came as crucified, and after He shared His Pains with me, while I was suffering, He told me: "My daughter (Luisa), in the Creation I (Jesus) gave My Image to the soul; in the Incarnation I (Jesus) gave My Divinity, DIVINIZING humanity. And since in the very act, in the very instant, in which the Divinity incarnated Itself in humanity, It incarnated Itself in the Cross, in such a way that from the moment I (Jesus) was conceived, I (Jesus) was conceived united with the Cross – it can be said that just as My Cross was united with Me in the Incarnation which I did in the Womb of My Mother (Mary), so does My Cross form as many other Incarnations of Mine in the wombs of souls. And just as the Cross forms My Incarnation in souls, the Cross is the incarnation of the soul in God, destroying in her everything that gives of nature, and filling her with the Divinity so much, as to form a sort of incarnation – God in the soul, and the soul in God." I remained as though enchanted on hearing that the cross is the incarnation of the soul in God, and He repeated: "I (Jesus) AM not saying union, but incarnation, because the Cross penetrates so much into her nature as to make her nature itself become suffering, and where there is suffering there is God, as God and suffering cannot be apart. And the Cross, forming this incarnation, renders this union more stable, and the separation of God from the soul almost as difficult as is separating suffering from nature. On the other hand, through union, the separation can easily occur. It is understood, always, that this is not the Incarnation, but a simile of the Incarnation."

V6 – 11/17/04 - Having received Communion, I was thinking about the benignity of Our Lord in giving Himself as Food to such a poor creature as I am, and about how I could correspond to such a great favor. While I was thinking of this, blessed Jesus told me: “My daughter (Luisa), just as I (Jesus) make Myself Food for the creature, so can the creature make herself My food, converting all of her interior into nourishment for Me, in such a way that her thoughts, affections, desires, inclinations, heartbeats, sighs, love – everything, everything should tend toward Me. And I (Jesus), on seeing the True Fruit of My Food, which is to DIVINIZE the soul and convert everything within Myself, would come to nourish Myself with the soul – that is, with her thoughts, with her love, and with all the rest. In this way, the soul could say to Me: ‘Just as You have reached the point of making Yourself my Food and of giving me everything, I too have made myself Your food; there is nothing left to give You, because everything I am is all Yours.’”

V6 – 11/29/04 - This morning I was offering all the actions of the Humanity of Our Lord to repair for so many of our human actions, either carelessly done, without a supernatural purpose, or sinful, in order to impetrate that all creatures might do their actions with the intentions of the actions of Blessed Jesus and in union with them, and to fill the void of Glory that the creature would give God if she did so. While I was doing this, my adorable Jesus told me: “My daughter (Luisa), My Divinity in My Humanity descended into the deepest abyss of all human humiliations; so much so, that there was no human act, as lowly and little as it might be, which I (Jesus) did not DIVINIZE and Sanctify. And this, in order to give back to man doubled sovereignty – the one he lost in Creation, and the one I (Jesus) acquired for him in Redemption. But man, always ungrateful and the enemy of himself, loves to be a slave rather than a sovereign. With a means so easy – that is, with the intentions of his actions [united] to Mine – he could render his actions deserving of Divine Merit, but he wastes them and loses the device of king and the sovereignty over himself.” Having said this, He disappeared, and I found myself inside myself.

V7 – 2/12/06 – “My daughter (Luisa), all other virtues in the creatures build a wall of a certain height, but the wall of the soul who Lives in the Will of God is a wall so high and deep, that neither its depth nor its height can be found. Also, it is all of pure and solid gold, not subject to any misfortune, because since this wall is in the Divine Volition – that is, in God – God Himself keeps it, and there is no power that can defy God. And the soul, while Living in this Divine Volition, is clothed with a Light all similar to the One in whom she Lives, so much so, that also in Heaven she will shine more than all the others, in such a way as to be an occasion of greater glory for the very saints. Ah, My daughter (Luisa), think a little bit of what an atmosphere of Peace and of Goods the mere words ‘*Will of God*’ contain. At the mere thought of wanting to Live in this atmosphere, the soul feels already changed; she feels a Divine Air investing her, she feels her human being being dissolved, she feels DIVINIZED – from impatient, patient; from proud - humble, docile, charitable, obedient; in sum, from poor, rich. All the other virtues arise to surround, like a crown, this high wall which has no boundaries; because, since God has no boundaries, the soul is dissolved within God, she loses her own boundaries, and acquires the boundaries of the Will of God.”

V7 – 11/28/06 – “My beloved daughter (Luisa), see in what a close union I (Jesus) AM with you (Luisa); this is how I (Jesus) want you (Luisa) to be – completely united and clasped to Me. And do not think that you (Luisa) must do this only when you (Luisa) suffer or pray, but rather, always – always. If you (Luisa) move, if you (Luisa) breathe, if you (Luisa) work, if you (Luisa) eat, if you (Luisa) sleep – everything, everything, as if you (Luisa) were doing it in My Humanity, and as if your working came from Me, in such a way that you should be nothing but the cortex, and once the cortex of your work is broken, one should find the Fruit of the Divine Work. And this you (Luisa) must do for the good of the whole of humanity, in such a way that My Humanity must be present, as though alive in the midst of people. In fact, as you (Luisa) do everything, even the most indifferent actions, with this intention of receiving Life from Me, your action acquires the merit of My Humanity, because since I (Jesus) was Man and God, in My breathing I (Jesus) contained the breathing of all; the movements, the actions, the thoughts... I (Jesus) contained everything within Myself; therefore I (Jesus) sanctified them, I (Jesus) DIVINIZED them, I (Jesus) repaired them. So, by doing everything in the act of receiving all of your working from Me, you (Luisa) too will come to embrace and contain all creatures within you (Luisa), and your working will diffuse for the good of all. Therefore, even if the others will give Me nothing, I (Jesus) will take everything from you (Luisa).”

V8 – 11/21/07 - Continuing in my usual state, I was uniting myself with Our Lord, making His thought, His heartbeat, His breath and all of His movements one with mine, and then adding the intention of going to all creatures, to give all this to all. And since I was united to Jesus in the Garden of Olives, I also gave to all and to each one, and also to the purging souls, the drops of His blood, His prayers, His pains and all the good He did, so that all the breaths, movements and heartbeats of creatures might be repaired, purified, DIVINIZED; and I gave the fount of all goods, which are His pains, as remedies for all. While I was doing this, blessed Jesus told me in my interior: "My daughter (Luisa), with these intentions of yours, you (Luisa) wound Me continuously; and since you (Luisa) do them often, one arrow does not wait for another, and I (Jesus) AM always wounded again."

V8 – 12/30/08 - "My daughter (Luisa), My Works are perfect. I (Jesus) wanted to come as a little infant in order to DIVINIZE all the sacrifices and all the little actions of infancy. So, until children begin to commit sins, everything remains absorbed in my childhood, and DIVINIZED by Me. When sin then begins, separation begins between Me and the creature - a separation which is sorrowful for Me, and mournful for them."

And I: ‘How can this be, if babies do not have reason, and are not capable of deserving?’ And He (Jesus): "First, because I (Jesus) give merit by My Grace; second, because it is not out of their will that they do not want to deserve, but because such is the state of infancy disposed by Me. Besides, a gardener who has planted a plant is not only honored, but he also picks the fruit of it, even though the plant does not have reason; the same for an artisan who makes a statue, and for many other things. Sin alone is that which destroys everything and separates the creature from Me; but everything else, even the most trivial action, comes to the creatures from Me, and to Me it returns, with the Mark of the honor of My Creation."

V11 – 8/14/12 - Now, one day I was working and I thought to myself: ‘How is it possible that Jesus works in me while I work? Does He really want to do this work?’ And Jesus: "Yes I (Jesus) do. My Fingers are in yours and they work. My daughter (Luisa), when I (Jesus) was on earth, didn't My Hands lower themselves to work the wood, hammer the nails, and help My foster Father Joseph in the smithing work? While I (Jesus) was doing that, with those very Hands and with those Fingers, I (Jesus) created souls and called other souls to the other life; I (Jesus) DIVINIZED all human actions; I (Jesus) Sanctified them, giving a Divine Merit to each one of them. In the movements of My Fingers I (Jesus) called in sequence all the movements of your fingers and those of others; and if I (Jesus) saw that they were doing them for Me, or because I (Jesus) wanted to act within them, I (Jesus) continued My Life of Nazareth in them, and I (Jesus) felt cheered by them for the sacrifices and the humiliations of My hidden Life, giving them the Merit of My own Life.

Daughter (Luisa), the hidden Life that I conducted in Nazareth is not taken into account by men, when in fact, after the Passion, nothing could benefit them more. By lowering Myself to all those little actions and those acts which men exercise during their daily life, such as eating, sleeping, drinking, working, starting the fire, sweeping, etc. - all acts which no one can do without - I (Jesus) made flow inside their souls a tiny divine coin of incalculable price. Therefore, if My Passion redeemed them, My hidden Life provided each human action, even the most insignificant one, with Divine Merit and with infinite Value.

Do you (Luisa) see? As you (Luisa) work - working because I (Jesus) want to work - My Fingers flow within yours, and as I (Jesus) work in you (Luisa) with My creative Hands, in this very instant, how many am I (Jesus) giving to the light of this world? How many others am I (Jesus) calling? How many others do I (Jesus) Sanctify, correct, chastise, etc.? Now, you (Luisa) are with Me creating, calling, correcting and so forth; therefore, just as you (Luisa) are not alone, neither am I (Jesus) alone in My Work. Could I (Jesus) ever give you (Luisa) greater honor?"

V11 – 11/13/15 - After I had received Holy Communion, I thought to myself: ‘How should I offer It in order to please Jesus?’ And He, always kind, told me: "My daughter (Luisa), if you (Luisa) want to please Me, offer It as My own Humanity did. Before giving Communion to the others, I (Jesus) gave Communion to Myself, and I (Jesus) wanted to do this in order to give to the Father the complete Glory of all the Communions of creatures, and to enclose within Me all the reparations for all the sacrileges, for all the offenses that My Humanity would receive in the Sacrament. Since I (Jesus) enclosed the Divine Will, I (Jesus) enclosed all the reparations of all times; and since I (Jesus) received Myself, I (Jesus) received Myself worthily. And since all the works of the creatures were DIVINIZED by My Humanity, I (Jesus) wanted to seal the communions of the creatures with My Communion. Otherwise, how could the creature receive a God? It was My Humanity that opened this door to the creatures, giving them merit to receive Me.

You - My daughter (Luisa), do it in My Will; unite it to My Humanity. In this way you (Luisa) will enclose everything, and I (Jesus) will find in you (Luisa) the reparations of all, the

reward for everything, and My satisfaction. Even more, I (Jesus) will find in you (Luisa) another Me."

V11 – 12/10/15 - "My daughter (Luisa), courage. I (Jesus) will not leave you (Luisa); I (Jesus) AM inside of you (Luisa), although you (Luisa) do not always see Me. And you (Luisa) - unite yourself always with Me. If you (Luisa) pray, may your prayer flow in Mine - make it your own. In this way, you (Luisa) too will do all that I (Jesus) did with My prayers - the Glory I (Jesus) gave to the Father, the good I (Jesus) pleaded for all - you (Luisa) will do it as well. If you (Luisa) work, make your work flow into Mine, and make it your own. So you (Luisa) will have in your power all the good that My Humanity did, which Sanctified and DIVINIZED everything. And if you (Luisa) suffer, may your suffering flow in Mine - make it your own; so you (Luisa) will have in your power all the good that I (Jesus) did in Redemption. With this, you (Luisa) will take the three essential points of My Life; and as you (Luisa) do so, immense Seas of Graces will come out from you (Luisa), and pour out for the good of all. And I (Jesus) will look at your life, not as your own, but as Mine."

V12 – 1/10/21 - "My daughter (Luisa), remember that years ago I (Jesus) asked you (Luisa) if you (Luisa) wanted to Live in My Will; and since I (Jesus) wanted you (Luisa) in My Will, I (Jesus) wanted you (Luisa) to pronounce your 'yes' in My own Volition. This 'yes' was bound to an Eternal Point, and to a Will which will never end. This 'yes' is in the Center of My Volition, surrounded by infinite Immensity; and if it tries to go out, it almost cannot find the way. Therefore, at your little oppositions, at some discontent of yours, I (Jesus) laugh and I (Jesus) amuse Myself, because I (Jesus) see you (Luisa) like those people who are bound, by their own will, in the depth of the sea, and wanting to go out, they find nothing but water. And since they are bound in the depth of the sea, they feel the bother of wanting to get out, and in order to remain tranquil and happy, they plunge themselves even more into the depth of the sea. In the same way, in seeing you (Luisa) perplexed, as though wanting to go out, and in seeing that, unable to do it, being bound by your own 'yes', you (Luisa) plunge yourself even more into the Depths of My Will – I (Jesus) laugh, and I (Jesus) amuse Myself. And then, do you (Luisa) think it is something trivial and easy to move from within My Will? You (Luisa) would move an Eternal Point; and if you (Luisa) knew what it means to move an Eternal Point, you (Luisa) would tremble with fright."

Then He added: "I (Jesus) asked the first 'yes' in My FIAT, of My dear Mama (Mary), and – oh, the Power of Her FIAT in My Will! As soon as the Divine FIAT met with the FIAT of My Mama (Mary), the two became one. My FIAT raised Her, DIVINIZED Her, overshadowed Her, and with no human intervention, conceived Me, the Son of God. Only in My FIAT could She conceive Me. My FIAT communicated to Her Immensity, Infinity, Fecundity, in a Divine Manner, and therefore the Immense Eternal Infinite One could be conceived in Her. As soon as She said, 'FIAT MIHI,' not only did She take possession of Me, but She overshadowed all creatures and all created things. She felt within Herself the life of all creatures, and from that moment She began to act as the Mother and Queen of all. How many portents does this 'yes' of My Mama (Mary) not contain – if I wanted to tell them all, you (Luisa) would never stop listening."

Now, I (Jesus) asked a second 'yes' in My Will, of you (Luisa); and you (Luisa), though trembling, pronounced it. This 'yes' in My Volition will accomplish its portents – it will have its Divine fulfillment. You (Luisa) – follow Me, plunge yourself more deeply into the Immense Sea of My Will, and I (Jesus) will take care of everything. My Mama (Mary) did not think about how I (Jesus) would manage to Incarnate Myself in Her; She just said, 'FIAT MIHI,' and I (Jesus) took care of how to be Incarnated. So you (Luisa) will do."

V14 – 10/30/22 - Continuing in my usual state, my always adorable Jesus came, and plunging me into the immense Light of His Most Holy Will, told me: "My daughter (Luisa), look at the prodigies of the creature operating in My Will. As she enters into My Will and thinks, prays, works..., she rises with Me. And since I (Jesus) AM Voice without word, My Voice is formed and reaches each heart according to its own needs, and in many different ways and languages which are in the creatures, in such a way that all can understand Me. I (Jesus) AM Work without hands, and therefore I (Jesus) AM Work of each one; I (Jesus) AM Step without feet, in such a way that wherever I (Jesus) go I (Jesus) find Myself in act. In the same way, the soul, by operating in My Will, becomes voice without word, work without hands, step without feet, and I (Jesus) feel her flowing in My Voice, in My Works and in My Steps - I (Jesus) feel her everywhere. And as I (Jesus) feel her always together with Me, I (Jesus) no longer feel lonely; and since I (Jesus) Love the company of the creature very much, taken by Love for her, I (Jesus) DIVINIZE her, I (Jesus) enrich her, and I (Jesus) give her such graces as to astonish Heaven and earth."

V15 – 1/24/23 - "My daughter (Luisa), in My Eternal Will you (Luisa) will find all My Acts, as well as those of My Mama (Mary), which enveloped all the acts of creatures, from the first to the last which will exist, as though within a mantle. This mantle is as though made as two, and one of them rose up to Heaven, in order to give to My Father, with a Divine Will, all that creatures owed Him - Love, Glory, Reparation and Satisfaction; while the other remained as defense and help of creatures. No one else has entered into My Divine Will to do all that My Humanity did. My Saints have done My Will, but have not entered into It, to do all that My Will does, taking all acts, as though in a twinkling of an eye, from the first to the last man, and becoming actors, spectators and DIVINIZERS. By doing My Will one does not arrive at doing all that My Eternal Volition contains; rather, It descends into the creature as limited, as much as the creature can contain of It. Only one (Luisa) who enters into It expands and diffuses himself like solar light in the Eternal Flights of My Volition, and finding My Acts and those of My Mama (Mary), he places his own. Look inside My Will: are there perhaps other acts of creature multiplied within Mine, reaching up to the last act which is to be performed on this earth? Look well - you (Luisa) will find none. This means that no one has entered. It had been reserved that the Doors of My Eternal Volition would only be opened to My little daughter (Luisa), so as to unify her acts with Mine and with those of My Mama (Mary), and render all our (Jesus, Mary, Luisa) acts triple, before the Supreme Majesty and for the Good of creatures. Now, since I (Jesus) have opened the doors, others may enter, provided that they dispose themselves for such a great Good."

V16 – 10/16/23 - "My daughter (Luisa), in order for My Will to descend upon earth, it is necessary that your will raise up to Heaven. And in order to raise up to Heaven and to Live in the Celestial Fatherland, it is necessary to empty it of all that is human, of all that is not Holy, pure and upright. Nothing can enter into Heaven to Live a communal Life with Us, if it has not been completely DIVINIZED and transformed into Us; nor can My Divine Will descend upon earth and carry out Its Life as within Its own center, if It does not find the human will emptied of everything, in order to fill it with all the goods which My Will contains... It will be nothing other than a most thin veil, which will serve Me to cover Myself and to dwell within it, almost like a Consecrated Host, in which I (Jesus) form My Life, and I (Jesus) do all the good I (Jesus) want – I (Jesus) pray, I (Jesus) suffer, I (Jesus) enjoy. And the Host does not oppose; it leaves Me free. Its office is to be there to keep Me hidden, and in mute silence, to comply to preserve My Sacramental Life. This is the point we are at: your will is about to enter Heaven, and Mine is about to descend upon earth. Therefore, yours must have life no longer; it must have no reason to exist.

V16 – 2/10/24 – “Do you (Luisa) see how necessary it is to make them understand that complete abandonment is needed in order to Live in My Will? And you (Luisa) say it is not necessary to write about it? I (Jesus) feel compassion for you (Luisa), because you (Luisa) do not see what I (Jesus) see, and that’s why you (Luisa) take it lightly. Instead, in My All-seeingness, I (Jesus) see that these Writings will be for My Church as a New Sun which will rise in her midst; and men, attracted by Its radiant Light, will strive to transform themselves into this Light and become spiritualized and DIVINIZED, and therefore, renewing the Church, they will transform the face of the earth.

The doctrine on My Will is the purest, the most beautiful, not subject to any shadow of the material or of interest, either in the supernatural or in the natural order. Therefore, just like the Sun, It will be the most penetrating, the most fecund, and the most welcomed and appreciated. And being Light, It will make Itself understood and will make Its own way. It will not be subject to doubt or suspicions of error; and if some words will not be understood, it will be because of too much Light, which, eclipsing the human intellect, will not allow them to understand the whole fullness of the Truth. However, they will not find one word which is not true. At the most, they will not be able to comprehend it fully.

Therefore, in view of the Good which I (Jesus) see, I (Jesus) push you (Luisa) to neglect nothing in writing. One saying, one effect, one simile on My Will can be like beneficial dew upon the souls, just as dew is beneficial on the plants after a day of burning sun, or like a pouring rain after long months of drought. You (Luisa) cannot understand all the Good, the Light, the Strength contained in one Word; but your Jesus knows it, and knows the ones whom it will serve and the Good it will do."

Now, as He was saying this, He showed me a table in the midst of the Church, and all the Writings on the Divine Will placed on it. Many venerable people surrounded that table and were transformed into Light and DIVINIZED; and as they walked, they communicated that Light to whomever they encountered. Then Jesus added: "You will see this great Good from Heaven, when the Church will receive this Celestial Food, which will strengthen Her and make Her rise again to Her full Triumph."

V16 – 5/24/24 – “So, of all I (Jesus) have told you (Luisa) about My Will, this has been My Purpose: that My Will be known and come to reign upon earth. And what I (Jesus) have said will be. I (Jesus) will overwhelm everything in order to obtain this, but everything must return to Me within that Word – "FIAT." God said "FIAT," and "FIAT" must man say. In all his things he will have nothing but the Echo of My FIAT, the Mark of My FIAT, the Works of My FIAT, in order to give the Goods which My Will contains. In this way, I (Jesus) will obtain the complete fulfillment of all Creation.

This is why I (Jesus) began the work of making known the Effects, the Value, the Goods, the sublime things which My Will contains, and how the soul, following the same road as My FIAT, will remain so Sublimated, DIVINIZED, Sanctified, Enriched, as to astonish Heaven and earth at the sight of the Portent of My FIAT operating in the creature; because by virtue of My Will, I (Jesus) will unleash New Graces, never given before, more refulgent Light, and unheard-of Portents, never seen before.

V17 – 2/15/25 - "Daughter of My Will (Luisa), each act in My Will is a New Heaven which extends above the head of the soul – one more beautiful than the other. The air of these heavens is Divine, and brings with itself Sanctity, Love, Fortitude, and contains all flavors together. This is why one can feel a balsamic and sweet air. My Will in Heaven confirms, beatifies, brings happiness, and penetrates everywhere; It transforms and DIVINIZES everything within Itself. While in the soul who possesses these New Heavens of My Will on earth, It operates, and as It operates, It delights in extending New Heavens. Therefore, My Will Works and Operates more in the pilgrim soul than in the Celestial Jerusalem. Up there, the works of the Saints are complete - there is nothing left to do; while here, My Will has always something to do in the soul (Luisa) in whom It reigns. This is why It wants everything for Itself, and does not want to leave even one act to her human will – because It wants to do much, and for every act It were to leave to the human will, It would fail to extend one more heaven, and it would be one work less for It. Ah, you do not know what happens in the soul when she gives My Will all the freedom to operate within her.

V17 – 6/3/25 – “Ah, My daughter (Luisa), with all Redemption and the Work of Sanctification, Sanctity in man is incomplete, and for others it is almost useless. Now, I say this: if man does not turn back in order to take My Will as Life, as Rule and as Food, to be purified, ennobled, DIVINIZED, to place himself in the Prime Act of Creation, and take My Will as his Inheritance, assigned to him by God – the very Works of Redemption and of Sanctification will not have their abundant effects. So, everything is in My Will – if man takes It, he takes everything. It is one single point, which embraces and encloses the Goods of Redemption and of Sanctification; even more, for one (Luisa) who Lives in My Will, after he has taken the Prime Point of Creation, all these Goods serve not as remedy, as for those who do not do My Will, but as Glory and as special Inheritance, carried upon earth by the Will of the Celestial Father, in the Person of the Word.

V18 – 11/9/25 - I was fusing myself in the Holy Divine Volition according to my usual way, to then do my adoration to my crucified Good; and since, more than once, while doing my acts in the Supreme Volition, I had been caught by sleep – which would never happen before – I had not completed the first thing, nor done the adoration. So I said to myself: ‘First I will do the adoration to the crucifix, and then, if I am not caught by sleep, I will fuse myself in the Divine Volition to do my usual acts.’

But while I was thinking this, my sweet Jesus came out from within my interior, and placing His face close to mine, told me: “My daughter (Luisa), I (Jesus) want you (Luisa) to fuse yourself in My Will first, coming before the Supreme Majesty to reorder all human wills in the Will of their Creator, to repair with My own Will for all the acts of the wills of creatures opposed to Mine. Will came out of Us in order to DIVINIZE the creature, and Will do We want. And when this Will is rejected by them, to do their own will, it is the most direct offense to the Creator – it is to deny all the goods of Creation and to move away from His likeness. And do you (Luisa) think it is trivial that, fusing yourself in My Will, you (Luisa) place the whole of this Will of Mine as though on your lap, which, though it is one, brings Its DIVINIZING Act to each creature; and reuniting all these Acts of My Will together, you (Luisa) bring them before the Supreme Majesty, to requite them with your will together with Mine, with your love, redoing all the acts opposite those of creatures, and you (Luisa) press this same Will of Mine to surprise the creatures once again with more repeated acts, that they may know It, receive It within themselves as prime act, love It, and fulfill this Holy Will in everything? The adoration of My Wounds - more than one does it for Me; but giving Me back the Rights of My Will, as the prime Act which I did toward man – this, no one does for Me. Therefore, it is your duty to do it, as you have a special mission about My Will. And if sleep catches you (Luisa) while you (Luisa) are doing it, our Celestial Father will look at you (Luisa) with Love, in seeing you sleep in His Arms - seeing His little daughter (Luisa), who, even while sleeping, holds on her little lap all the Acts of His Will, to repair Them, requite Them in Love, and give to each Act of Our Will the Honor, the Sovereignty, and the Right that befits It. Therefore, first fulfill your duty, and then, if you (Luisa) can, you (Luisa) will also do the adoration of My Wounds.”

V18 – 12/20/25 - ‘My Father, You see, I (Jesus) AM born in the world to tears and to sorrow, just like My brothers, who are born to tears, and die amidst crying. And I (Jesus) Love these brothers so much, that I (Jesus) want to shed all of their tears from My Eyes. Not even one do I (Jesus) want to let escape, so as to give to their tears, tears of Love, of Sorrow, of Victory, of Sanctification and of DIVINIZATION.’ How many times My dear Mama (Mary), in looking at Me, was pierced in seeing Me all wet with crying; and because of the pain of seeing Me cry, She (Mary) united Her tears to Mine, and We (Jesus and Mary) cried together. And sometimes I (Jesus) was forced to hide Myself to give vent to crying, so as not to always pierce Her Maternal and innocent Heart. Other times, I (Jesus) waited for the moment when My Celestial Mama (Mary), out of necessity, had to occupy Herself with housework, to give vent to My Tears in order to complete the number of tears of all creatures.”

On hearing this, I said to Him: ‘My Love, Jesus, so, Your Eyes have shed also my tears, as well as those of our first father Adam. And I want You to pour them upon my soul, to give

me the grace not only to do your Most Holy Will, but to possess It as my own thing and my own will.’ At that moment, Jesus shook His Head, and from His Face Tears flowed onto my poor soul; and He added: “Daughter of My Will (Luisa), indeed I (Jesus) shed your tears, so that, as they would pass through My Eyes, I (Jesus) might give you (Luisa) the great Gift of My Will. That which Adam could not receive with his tears, even though they too passed through My Eyes, you (Luisa) can receive. In fact, before sinning, Adam possessed My Will, and with the possession of My Will he grew in the Likeness of his Creator; and he grew so much as to form the enchantment of all Heaven, and all felt honored in serving him. After sin, he lost the possession of My Will, and even though he wept over his fault and he sinned no more, he was able to do My Will, but not to possess It, because the Divine Offended One was missing, who was to form the New Divine Graft between the creature and the Creator, in order to let him cross again the thresholds of the possessions of the Eternal Volition.

This graft was made by Me, Eternal Word, after four thousand years, when Adam had already passed on to the thresholds of Eternity. But in spite of this Divine Graft done by Me with Tears and Sighs and unheard-of Pains, how many reduce themselves to the conditions of Adam after sin – merely doing My Will? Others, do not want to know It; others rebel against It. Only one (Luisa) who Lives in My Will rises to the state of Adam innocent, before falling into sin. In fact, there is great distance between those who do My Will and those who possess It – the same distance which passes between Adam innocent and Adam after sin. And I (Jesus), in coming upon earth, was to act as God; I (Jesus) was to complete the work of man in everything; I was to raise him to the first point of his Origin, by giving him the possession of My Will. And even though many make use of My coming as remedy for their salvation, and therefore take My Will as medicine, as strength and as antidote in order not to go to hell, I will wait still, that souls may arise who take It as Life; and by making It known, they may take possession of It. In this way, I will complete the Work of My coming upon earth, and the Divine Graft formed anew with the creature, will have fruit. Then will My Tears turn into Celestial and Divine Smiles, for Me and for them.”

V28 – 9/30/30 - “My daughter (Luisa), all the good and holy acts of the prophets, the patriarchs, and of the ancient people, formed the ground in which the Supreme Being sowed the seed in order to make germinate the Life of the Celestial Baby Mary, because Her Seed was taken from the human stock. The Virgin (Mary), having within Herself the operating Life of the Divine Will, expanded this ground with Her acts, fecundated it and DIVINIZED it. She (Mary) made flow in it, more than beneficial and refreshing rain, the Sanctity of Her Virtues, the heat of Her Love; and darting through it with the Light of the Sun of the Divine Will that She (Mary) possessed as Her own, She (Mary) prepared the ground to germinate the Celestial Savior; and Our (Triune God) Divinity opened Heaven and made the Just One, the Holy One, the Word, rain down into this shoot. And so My Life was formed, human and Divine, to form the Redemption of mankind.

“See, then, in all Our (Triune God) Works, directed for the good of creatures, We (Triune God) want to find a shelf, a place, a little ground in which to lay Our (Triune God) Work and the good We (Triune God) want to give to creatures. Otherwise, where do We (Triune God) put it? In the air?—without one at least who would know it and would draw Us (Triune God) with

her acts, forming her little ground; and We (Triune God), as the Celestial Sower, sowing the Good We (Triune God) want to give? If this were not so—that on both sides, Creator and creature, they feel drawn together: she, preparing herself to receive with her little acts; and God, by giving—it would be as if We (Triune God) did, or wanted to give, nothing to the creature. So, the acts of the creature prepare the ground for the Divine Sower. If there is no soil, there is no sowing to hope for; no one goes to sow if he does not have a little ground; much less does God, Celestial Sower, cast the Seed of His Truths, the Fruit of His Works, if He does not find the little ground of the creature. The Divinity, in order to operate, first wants to place Itself in agreement with the soul; after We (Triune God) have agreed together and We (Triune God) see that she wants to receive that good, to the point of praying Us (Triune God) and forming for Us (Triune God) the ground in which to lay it—then, with all Love, We (Triune God) give it. Otherwise, it would be like exposing Our (Triune God) Works to uselessness.”

V30 – 4/13/32 - “Everything is in the complete accord: nature, soul, human and Divine Will. When there is this, that nature lends itself as earth, the human will is in the act of receiving the Life of the Divine Will in her acts, she lets herself be Dominated in everything, nor does she know anything else in all her things than My Will alone as Life, Actor, Bearer, and Conservator of everything. O! then everything is Holy, everything is Pure and Beautiful. My Fiat remains over her with Its Brush of Light in order to Perfect her, DIVINIZE her, and Spiritualize her. Therefore your human nature cannot be an obstacle to the Flights in My Will; rather, your volition can be for you (Luisa) an obstacle, in which you (Luisa) must always have the aim of not giving it life. But from your earth there is nothing to fear; if it has received, it gives what it has received. Indeed, it gives even more, and changes the seed into flowers, into plants, and into fruits. And if it has not, it remains in its mute silence, and it remains as sterile earth.”

V33 – 5/14/35 - “But this is not everything; your Jesus, as I (Jesus) see that the soul has set aside her will in order to Live of Mine, I (Jesus) put Myself to labor in order to form My Members. My Head is Holy and I feel the need of Holy members in order to lean My Head on and so be able to communicate Its virtue to them—and who can ever form Holy members, if not My Will? Therefore My Labor is Incessant for one who Lives in It. One can say that I (Jesus) place Myself on watch inside and outside of her, so that nothing enters there in order to interrupt My Labor. And in order to form these Members for Me, I (Jesus) repeat the labor of Conceiving again in order to Regenerate them; I (Jesus) AM Reborn in order to make them reborn. I (Jesus) cry, I (Jesus) suffer, I (Jesus) preach, I (Jesus) die, in order to communicate My vital and Divine Humors into these members, such that they remain fortified and DIVINIZED, Worthy of My Most Holy Head. And I (Jesus) have My Contentment, that although I (Jesus) labor, yet I (Jesus) repeat My Life and I (Jesus) form the repeaters of It. But what thing would I (Jesus) not do and would I (Jesus) not give to one (Luisa) who Lives in My Will? It encloses Me in the creature (Luisa) in order to make Me labor and make Me form members Worthy of My Creative Hands. And as the soul receives My Labor, so I (Jesus) feel happy and reciprocated for the Work of Creation and Redemption.

Twentieth Hour of the Hours of the Passion - Therefore, O my Jesus, I (Luisa) offer You all of my actions, steps and movements, with the intention of giving You reparation for everything and for everyone. I ask your forgiveness for those who do not operate with righteous intention; I unite my actions to yours in order to DIVINIZE them, and I offer them united to all the works You did with your Most Holy Humanity, to give You all the glory that the creatures would have given You, had they operated in a saintly way and with upright purposes.