

## **DISPOSITION NEEDED TO LIVE IN THE DIVINE WILL**

The following can contribute to such a talk...

### **Fr. Bucci wrote the following in order to understand well the spirituality of the Servant of God:**

The Servant of God Luisa Piccarreta is Catholic; her life was a total submission to the sacerdotal authority, that is, to the infallible Magisterium of the Church. The Servant of God constantly reaffirmed to who were near her, among whom also my aunt Rosaria Bucci, this concept:

***“If the Church declares that everything that I have written is false, you must consider it false; if the Church in its infallible Magisterium, and in its age-old prudence, declares false everything that has been written, it means that the demon has deceived me, and only the Church has the power to unmask it.”***

Every day the Servant of God attended Holy Mass celebrated in her room, receiving the Most Holy Eucharist daily. She urged everyone to go to Mass on Sunday, and one time rebuked my sister Maria because she had not gone there. This said, it is unthinkable to attribute to the Servant of God behaviors that are not conformed to the Magisterium and to the Precepts of Holy Mother Church. In order to understand well the spirituality of the Servant of God, the following requirements are necessary:

- 1. The groups must be formed by Eucharistic souls;**
- 2. The groups must be devoted to the Most Holy Virgin, Mother of God;**
- 3. They must be submitted, in everything, to the authority of the Church and especially to their own Bishop, who is the only guarantee of the Faith in the local Church;**
- 4. All the writings that make reference to the diaries of Piccarreta, must be read and interpreted, only and solely, in the light of Sacred Scripture and of the Magisterium of the Church.**

The groups must have as spiritual father, priests of sure orthodoxy, and who are legitimately *incardinated* in their own dioceses or, if religious, in the order they belong to.

The groups must gradually form and **watch out for inappropriate fanaticism or inappropriate**

**interpretations. Watching out for these inappropriate interpretations they should certainly avoid attitudes that border on heresy.**

Our duty is exactly this: **a correct interpretation of the writings of Piccarreta in the light of the Magisterium of the Church; this is the precise will of this soul all of God, and very faithful and very obedient daughter of the Church.**

One who acts otherwise, is certainly a diabolical being who wants to hinder the fulfillment of the Kingdom of the Divine Will, of which the Servant of God is the bearer.

...At this time, responding to these e-mails, I, Father Bernardino Giuseppe Bucci, urge you to not give credit to and to refuse whatever interpretations of the writings of the Servant of God Luisa Piccarreta that are contrary to the Magisterium of the Church, and I invite you to spread this letter of mine to all the groups who, like you, find themselves in difficulty.

FIAT P. Bernardino Bucci

## **FROM: On Volume One - An Application for the Soul**

...a practical grid which can be helpful for the individual application of the Volume to each soul who desires to live It, as a continuous journey of purification, preparation and disposition for the living in the Divine Will.

The Writings of Luisa not only show the activity of God in this Blessed soul, but transform the souls of readers who sincerely wish to receive the same, according to God's Will for each. As souls read, aspects of this transformation (like below) are transmitted according to the soul's disposition, expanding, little by little, the soul's capacity to receive such. Throughout the Writings it becomes clear that in order to receive this transformation, souls must be linked with this Blessed soul Luisa.

- Detachment from creatures and from the world - Annihilation of the self/ Humility
- No more thinking about the past - Upright operating - Charity above everything
- Mortification - The Sea of His Passion ("Soul, help Me!") - A spirit of peace
- Consoling suffering Jesus - Multiplication of 'immediate acts' - Test of faithfulness
- Holy weapons for the battle: (a) Prayer - Holy weapons for the battle: (b) Obedience
- Holy weapons for the battle: (c) Courage - Defeating the enemy - Accepting the cross: Resignation
- Embracing the cross: Abandonment in Jesus - Finding contentment in the cross
- Learning to value the cross - Recognizing one's 'true cross' and its purpose
- Contemplating Jesus and listening to His word - Receiving the substance of His word: (a) Faith
- Receiving the substance of His word: (b) Hope - Receiving the substance of His word: (c) Charity
- Bond of inseparability with God: His Divine Will as life

### **Necessity of Sacramental Confession:**

For a soul who reads these pages and desires to put them into practice, far from presenting any sort of 'spiritual substitute' for the Sacrament of Penance, they offer, on the contrary, an extremely real, practical and profound opportunity to meditate on the importance, the greatness, the necessity and the sacredness of the Sacrament of Penance...

Exaltation of the Cross - Sorrow for sins - Confession - Resolution - Absolution - Penance - Special Grace and Attentiveness

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### **A crucial understanding comes from The Three Missions:**

**Volume 17 - May 1, 1925**

*The three unique missions: the mission of the Humanity of Our Lord; the mission of Mary Most Holy; the mission of Luisa, firstborn daughter of the Divine Will.*

(...) Now, your mission of making the eternal Will known is braided with mine and with that of my dear Mother. And since it is to serve for the good of all, *it was necessary to centralize this eternal Sun of my Volition in one creature, so that, as unique mission, this Sun might let Its rays blaze from one alone, so that all might take the good of Its*

*light*. Therefore, for the decorum and honor of my Will, I was to pour into you such graces, light, love and knowledge of It, as the herald and preparation which befitted the dwelling of the Sun of my Volition. Even more, you must know that, just as my Humanity, because of Its office of Redeemer, conceived all souls, in the same way, ***because of your office of making my Will known and reigning, as you keep doing your acts in my Will for all, all creatures remain conceived in your will; and as you keep repeating your acts in my Will, you form so many sips of life of Divine Will as to be able to nourish all the creatures which, by virtue of my Will, are as though conceived in yours.*** Do you not feel how, in my Will, you embrace everyone, from the first to the last creature which is to exist upon earth; and, for all, you would want to satisfy, love, please this Supreme Will, binding It to all, removing all obstacles that prevent Its dominion within creatures, making It known to all; and you expose yourself, even with pains, to satisfy this Supreme Will for all, which so much loves to make Itself known and to reign in the midst of creatures? ***To you, firstborn daughter of my Divine Volition, it is given to make known the qualities, the value, the good It contains, and Its eternal sorrow of living unknown, hidden, in the midst of the human generations; even more, despised and offended by the evil, and placed by the good at the level of the other virtues, as if It were a little lamp, like the other virtues, and not a Sun, which my Will is.***

The mission of my Will is the greatest that can exist; there is no good which does not descend from It; there is no glory which does not come from It. Heaven and earth - everything is centered in It. Therefore, be attentive, and do not want to waste time; everything I have told you for this mission of my Will was necessary - not for you, but for the honor, the glory, the knowledge and the sanctity of my Will. And since my Will is one, one was to be she to whom I was to entrust It, and through whom I was to make Its rays blaze, to do good to all.”

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## From “the Beauty of Nothingness of the Soul”

### Volume 1

So, from the beginning, the Divine Master began to strip my heart of all creatures, and through an interior voice, He would tell me: "I AM all that is beautiful and that deserves to be loved. See, if you do not remove this little world that surrounds you – that is, thoughts of creatures, imagination – I cannot enter freely into your heart. This murmuring in your mind is a hindrance to letting you hear My Voice more clearly, to pouring My Graces, to truly enamoring you of Me. Promise Me that you will be all Mine, and I Myself will put My hand in the Work. You are right that you can do **nothing**. Do not fear, I will do everything; give Me your will - this is enough for Me."

“See, so that I may pour My Graces in your heart, I really want you to understand that you can do **nothing** by yourself. I am very much wary of those souls who attribute what they do to themselves, wanting to make of My Graces as many thefts. On the other hand, with those who know themselves, I am generous in pouring My Graces in torrents. Knowing very well that they can attribute **nothing** to themselves, they are grateful to Me; they hold it in that esteem which befits it, and they live with the continuous fear that, if they do not correspond to Me, I may take away from them that which I gave, knowing that it does not belong to them. It is all the opposite in the hearts which reek of pride. I cannot even enter into their hearts because they are so swollen with themselves that there is no space in which to put Myself. These miserable ones take My Graces into no account, and they go from fall to fall, up to their ruin. Therefore, on this day I want you to make continuous acts of humility; I want you to be like a baby wrapped in swaddling clothes, who can move neither a foot to take a step, nor a hand to work, but expects everything from his mother. In the same way, you will stay close to Me like a baby, always praying Me to assist you, to help you; always confessing your **nothingness** – in sum, expecting everything from Me.”

“The first thing I (Jesus) want you to mortify is your human will. That ‘self’ must be destroyed in you; I (Jesus) want you to keep it sacrificed as victim before Me, so that your will and Mine may become one. Aren’t you happy?”

‘Yes, Lord, but give me the grace, for I see that by myself I can do **nothing**.’ And He continued: “Yes, I Myself will contradict you in everything, and occasionally by means of creatures.”

## Vol. 2 - May 20, 1900

...But we always come to this: all of my works have their **origin from nothing**, and when there is a mixing with other things, it is not decorous for My Majesty to descend and operate in the soul. But when the soul reduces herself to **nothing** and rises to Me, and takes her being within Mine, then I operate as the God that I am, and the soul finds True Rest. And here is how all virtues, from humility to the annihilation of oneself, begin.”

## December 6, 1904

“My daughter, courage, the beginning of eternal beatitude is to lose every taste of one’s own. In fact, as the soul keeps losing her own tastes, the Divine Tastes take possession of her, and the soul, having undone and lost herself, no longer recognizes herself; she finds **nothing** else of her own – not even spiritual things. Seeing that the soul has **nothing** else of her own, God Fills her with All of Himself and replenishes her with all the Divine Happinesses. Only then can the soul truly be called Blessed, because as long as she had something of her own, she could not be exempt from bitternesses and fears, nor could God communicate His Happiness to her. No soul that enters the Port of Eternal Beatitude can be exempted from this point – painful, yes, but necessary; nor can she do without it. Generally they do it at the point of death, and Purgatory does the last job; this is why, if creatures are asked what God’s Taste is, what Divine Beatitude means, these are things unknown to them and they are unable to articulate a word. But with the souls who are My Beloved, since they have given themselves completely to Me, I do not want their Beatitude to have beginning up there in Heaven, but to have beginning down here on earth. I want to fill them not only with the Happiness, with the Glory of Heaven, but I want to fill them with the Goods, with the Sufferings, with the Virtues that My Humanity had upon earth; therefore I strip them, not only of material tastes, which the soul considers as dung, but also of spiritual tastes, in order to Fill them completely with My Goods and Give them the Beginning of True Beatitude.”

## Vol. 10 - February 19, 1913

After this, I seemed to see people around me, and I said to Jesus: ‘Who are they?’ *And Jesus: "They are the ones whom I entrusted to you some time ago. I commend them to you - watch over them. I would like to form this bond of union between you in order to have them always around Me."* And He pointed out to me one in particular. And I: ‘Ah, Jesus, have You forgotten about my misery and **nothingness**, and the extreme need I have? What shall I do?’ And Jesus: "My daughter, you will not do anything, just as you’ve never done anything. *I will Speak and Operate within you, and I will speak through your mouth. If you only want it so, and if there is good disposition in them,* I will offer Myself for everything. Even if I should keep you asleep in my Will, I will wake you up when necessary, and I will let you speak to them. I will delight more in hearing you speak about My Will both in vigil and in sleep."

Then, every thought that regards oneself, even about virtues, is always gain for oneself and runs away from the Divine Life; while if the soul thinks only about Me and what regards Me, she takes the Divine Life in herself and, taking the Divine Life, she escapes the human life, taking all possible goods. Have we understood each other?"

## Vol. 12 - December 6, 1917

So, how could other things, outside of My Will, ever please Me, as beautiful as they might be? They are always low, human and finite acts. Instead, the acts in My Will are Noble, Divine, Interminable and Infinite - as my Volition is. They are similar to mine, and I give them the same value, love, power of my own acts; I multiply them in everyone; I extend them to all generations and to all times. What do I care if they are small? They are still My Acts that are being Repeated, and that’s enough. And then, the soul places herself in her true **nothingness** - not in humility, in which she always feels something of herself. And as **a nothing** she enters into the All, and operates with Me, in Me and like Me - completely stripped of herself, not caring about merit or self-interest, but all intent only on making Me Happy, giving Me Absolute Lordship over her acts, without even wanting to know what I do with them. Only one thought occupies her: to Live in My Will, praying to Me that I may give her the Honor. *This is why I love her so much, and all My Predilections and My Love are for this soul who lives in My Will. And if I love the others, it is by Virtue of the Love which I have for this soul, and which descends from her - just as the Father Loves the creatures by Virtue of the Love He has for Me."*

And I: 'How true it is what You say - that in your Will one wants **nothing** and wants to know **nothing**. If one wants to do something, it is because You have done it. One feels the ardent desire to repeat your things. Everything disappears; one no longer wants to do anything.' And Jesus: "And I make her do everything, and I Give Everything to her."

### Vol. 12 - December 26, 1919

"My daughter, why are Sacraments called Sacraments? Because they are Sacred - they have the value and the power to confer Grace and Sanctity. However, these Sacraments operate according to the dispositions of the creatures; so much so, that sometimes they remain even fruitless, unable to confer the good which they contain. *Now, My Will is Sacred and Holy, and It contains altogether the Virtue of All the Sacraments. Not only this; It does not have to work to dispose the soul to receive the goods which My Will contains. In fact, as soon as the soul has disposed herself to do My Will, she has already disposed herself by herself, and My Will, finding everything prepared and disposed, even at the cost of any sacrifice, communicates Itself to the soul without delay, pouring the goods It contains, and forming the heroes - the martyrs of the Divine Volition, the most unheard-of portents...* And then, what do the Sacraments do if not unite the soul with God? And what is to do My Will? Isn't it perhaps to Unite the will of the creature with her Creator? It is to dissolve oneself in the Eternal Volition - **the nothingness ascending to the All, and the All descending into the nothingness**. It is the most noble, the purest, the most beautiful, the most heroic act that a creature can do.

### Volume 16 - November 10, 1923

"My dear little one! I chose you little, because the little ones let one do whatever he wants with them. They do not walk alone, but let themselves be led; even more, they are afraid to place one foot by themselves. If they receive gifts, feeling incapable of keeping them, they place them on the lap of their mama. The little ones are stripped of everything, nor do they care whether they are rich or poor; they are concerned with nothing. Oh, how beautiful is the tender age, full of graces, of beauty, of freshness! Therefore, the greater is the work I want to do in a soul, the smaller I choose her. I like childlike freshness and beauty very much. I like it so much that I maintain her in the littleness of the **nothingness** from which she came. I let nothing of her own enter her, that she may not lose her littleness, and therefore preserve the Divine freshness and beauty from which she came."

*"Now, so that My Will might be Known, in order to open Heaven to let My Will descend upon earth and to make It Reign on earth as It does in Heaven, I had to choose another little one among all generations. Since this is the greatest Work I want to do - to restore man in his Origin, from which he came, to open for him that Divine Will which he rejected, to open My arms to him to receive him again into the Womb of My Will - My Wisdom calls the most little one out of nothing.*

"My poor little one, what do you fear? *Courage, I am the One who will do everything in My little Daughter.* You will do **nothing** but follow Me faithfully, will you? You are right that you are too little and that you can do **nothing**, but I will do everything in you. Don't you see how I am within you, and **you are nothing** but the shadow that covers Me? I am the One who will cross within you the eternal and unending boundaries of My Will. I am the One who will embrace all generations to bring them, together with your shadow, at the feet of the Eternal One, so that the two wills, the human and the Divine, may kiss each other, may smile at each other, and may no longer look at each other like strangers, being divided, scowling at each other, but one may be Fused into the other, forming One Single Will. It is the power of your Jesus that must do this; you have to do **nothing** but comply. I know, I know that **you are nothing and can do nothing**, therefore you afflict yourself. *But it is the power of My arm that wants and can work, and I like to work great things in the most little ones.*

### Vol. 21 - April 18, 1927

The Resurrection of Our Lord gave to creatures the right to rise again. Difference that exists between one who operates in the Divine Will and one who operates outside of It.

I was following the Holy Divine Volition in the act in which He rose again from the sepulcher, glorious and triumphant; and my lovable Jesus, coming out from within my interior, told me: "My daughter, by rising

again, My Humanity gave to all creatures the right to rise again—not only with their souls, to glory and to eternal beatitude, but also with their bodies. Sin had taken away from creatures these rights to rise again; My Humanity, by rising again, gave them back to them. It enclosed the seed of the resurrection of all, and by virtue of this seed, that was enclosed within Me, everyone received the good of being able to rise again from death.

"One who does the first act must have such virtue as to enclose within himself all the other acts that the other creatures must do; in such a way that, by virtue of the first act, others may imitate him and do the same act. How much good did the Resurrection of My Humanity not bring, giving to all the right to rise again? Because man had withdrawn from My Will, glory, happiness, honors—everything had failed for him. He had broken the link of connection that, connecting him with God, gave him the rights to all the goods of his Creator. And My Humanity, by rising again, connected this link of union, returning to him the rights he had lost, and giving him the virtue of rising again. All the glory, all the honor, is of My Humanity—had I not risen again, no one could rise. From the first act come the successions of acts similar to the first.

"See what the power of a first act is. My Queen Mama did the first act of conceiving Me. In order to be able to conceive Me, Eternal Word, She enclosed within Herself all the acts of creatures, in order to repay Her Creator so as to be able to say to Him: 'I am the one who loves You, adores You, satisfies You for all.' So, finding everyone in My Mama, even though My Conception was one, I was able to give Myself to all, as life of each creature.

***"The same for you, My daughter: as you do your first acts in My Will, the other creatures receive the right to enter into It and to repeat your acts, in order to receive the same effects. How necessary it is that even just one alone do the first act. In fact, it serves to open the door, to prepare the raw materials, to form the model in order to give life to that act. Once the first is done, it is easier for others to imitate it.***

"This happens also in the low world: one who is the first to form an object must work more, sacrifice himself more; he must prepare all the materials that are needed; he must make many trials. And once the first is done, not only do others acquire the right to do it, but it is easier for them to repeat it. However, all the glory is of the one who did it first, because if the first had not been done, the other acts, similar to it, could never have existence. Therefore, be attentive in forming your first acts, if you want the Kingdom of the Divine Fiat to come to reign upon earth."

#### **DISPOSE – from Vol. 1**

"My beloved, the things of the past have been nothing but a preparation. Now I want to come to the facts, and in order to dispose your heart to do what I want from you – that is, the imitation of my life - I want you to enter into the immense sea of my Passion. After you have understood well the bitterness of my pains, the love with which I suffered them, Who I am who suffered so much, and who you are, a most wretched creature – ah! your heart will not dare to oppose the blows, the cross, which I have prepared only for your good. On the contrary, by just thinking that I, your master, have suffered so much, your pains will seem shadows to you compared to Mine. Suffering will be sweet for you, and you will reach the point of not being able to be without sufferings."

From that time on, I remember that such a great yearning for suffering ignited within me, that it has not dampened yet. I also remember that after Communion I would ardently pray Him to concede me suffering; and sometimes, to content me, He seemed to take the thorns from His crown and prick my heart. Other times, I felt Him take my heart in His hands and squeeze it so tightly, that I felt faint for the pain. When I realized that people might notice something, and He was disposed to give me these pains, I would immediately say to Him: 'Lord, what are You doing? I beg You to give me suffering, but let it be hidden to everyone.'

'What you have gone through is nothing yet – prepare yourself for harder trials. This is why I have come – to dispose your heart and to strengthen it. Now you will tell Me everything you have gone through – your doubts and fears, all of your difficulties, that I may teach you how to behave during my absence."

The same for you: while seeing yourself beaten, disheartened and alone, you will resign yourself to my holy dispositions, you will thank Me with all your heart, you will kiss my hand that strikes you, recognizing yourself unworthy of those

pains. Then, you will offer to Me that bitterness, anguish and tedium, praying Me to accept them as a sacrifice of praise, of satisfaction for your sins, and of reparation for the offenses that they give Me. If you do so, your prayer will ascend before my throne as most fragrant incense; it will wound my Heart, and you will draw new graces and new charisms upon you. In seeing you humble and resigned, all plunged into your nothingness, the devil will not have the power to get close. And here is how, where you thought you were losing, you will make great gains."

After some time, now with Him and now deprived of Him, one day, after Communion, I felt more intimately united with Him. He asked me various questions, as for example: if I loved Him, if I was ready to do what He wanted, even the sacrifice of my life for love of Him. He also said to me: "And you, tell me what you want; if you are ready to do what I want, I too will do what you want." I saw myself all confused; I could not understand that way of His, of operating. But with time I understood that that way of acting is when He wants to dispose the soul to new and heavy crosses – He knows how to draw her so close to Himself with those stratagems, that the soul does not dare to oppose what He wants. So I said to Him: 'Yes, I love You; but You tell me, Yourself – can I find anything more beautiful, more holy, more lovable than You? And then, why ask me if I am ready to do what You want, when it has been so long since I delivered my will to You, and I prayed You not to spare me even tearing me to pieces, as long as I may give You pleasure? I abandon myself in You, oh Holy Spouse – operate freely, do with me whatever You want, but give me your grace, for by myself I am nothing and can do nothing.'

"Go to the confessor and ask him for the obedience. If he wants, you will tell him everything I told you, and you will follow whatever he says. See, it will not be only for the good of creatures that I want these continuous sufferings, but also for your good. In this state of sufferings I will purify your soul thoroughly, in such a way as to dispose you to form a mystical marriage with Me; and after this, I will make the last transformation, in such a way that both of us will become like two candles placed on the fire – one is transformed into the other and they form a single one. In this way I will transform Myself in you, and you will remain crucified with Me. Ah! would you not be happy if you could say: 'The Bridegroom is crucified, but the bride also is crucified? Ah! yes, there is nothing that renders me dissimilar from Him.'

I remember that from the very beginning of my being continuously bedridden, my Lover Jesus would make Himself seen very often, which He had not done in the past. From the beginning He told me that He wanted me to take on a new way of life in order to dispose myself to that mystical marriage which He had promised me. He would say to me: "Beloved of my Heart, I have put you in this state so that I might come more freely to converse with you. See, I have freed you of all external occupations, so that, not only your soul, but also your body might be at my disposal, and so that you might remain in continuous holocaust before Me. See, had I not drawn you into this bed, since you would have to carry out your family duties and submit yourself to other sacrifices, I could not come so often and let you share in the offenses, just as I receive them; at most, I would have to wait for when you have fulfilled your duties. But now – no, we are free, there is no one left who may bother us and interrupt our conversation. From now on, my afflictions will be yours, and yours will be Mine; my sufferings yours, and yours Mine; my consolations yours, and yours Mine. We will unite all things together, and you will take interest in my things as if they were your own; and so I will do with yours. Between the two of us there will no longer be 'this is mine, and this is yours', but everything will be in common, on both sides.

My sweet Jesus would do nothing but dispose me to that mystical marriage which He had promised me. When I was in that state, He would make Himself seen sometimes three times a day, sometimes four, as He pleased; and sometimes it was a continuous coming and going. He seemed to be a sweetheart who cannot be without his spouse. This is how Jesus was with me, and sometimes he reached the point of telling me: "You see, I love you so much that I cannot be without coming. I feel almost restless, thinking that you are there suffering for Me, and you are alone; this is why I have come – to see if you need something."

And I would say to Him: 'As long as I was with the confessor, I was obliged to obey him, but now that I am with You, I am supposed to obey You, because You are the first among all.' And Jesus would say to me: "No, no; I want you to obey the confessor." Then, not to make it too long, now with one pretext, now with another, He would make me go back on earth. Those jokes were very painful for me. It is enough to say that I became impertinent, so much so, that in order to chastise my impertinences, the Lord no longer allowed these jokes so often.

I had spent about three years in this state already described, continuing to remain in bed, when one morning Jesus made me understand that He wanted to renew the marriage – not on earth, as the first time, but in Heaven, in the presence of the whole Celestial Court, and that I should remain prepared for a grace so great. I did as much as I could in order to dispose myself, but since I am so miserable and insufficient in doing any shadow of good, the hand of the Divine Maker was needed in order to dispose me, because, by myself, I would never have managed to purify my soul.

One morning – it was the eve of the nativity of Mary Most Holy – my always benign Jesus Himself came to dispose me. He did nothing but come and go continuously. He would speak to me now about Faith, and then He would leave me, and I would feel a life of faith being infused in my soul. As rough as I felt it before, at the speaking of Jesus, I would feel my soul become very light, in such a way as to penetrate into God; and I would contemplate now His Power, now His Sanctity, now His Goodness, and so on. My soul would remain stupefied, and in a sea of stupefaction, I would say: 'Powerful God, what power is not undone before You?'

After this, on that morning, in order to dispose my heart more, Jesus spoke about the annihilation of myself. He also spoke of the immense desire which I was to excite within me in order to dispose myself to receive that grace. He told me that desire makes up for the lacks and imperfections that may be in the soul; it is like a mantle that covers everything. But this was not a simple speaking – it was an infusion in me of that which He was saying.

I remember that once, while I was saying this, my always benign Jesus told me: "Since you are so sorry for having offended Me, I myself want to dispose you to feel sorrow for your sins, so that you may see how awful sin is, and what bitter pain my Heart suffered. Therefore, say together with Me: 'If I cross the sea, You are in the sea, though I do not see You; I tread the earth, and You are under my feet. I sinned'." And then, in a low voice, almost crying, Jesus added: "Yet I loved you, and at that very moment, I preserved you." While Jesus was saying this, and I together with Him, I was caught by such sorrow for the offenses given, that I fell flat to the ground; and Jesus disappeared.

Then, when I finished the accusation, which lasted about seven hours, lovable Jesus took the aspect of a most loving father. And since I was exhausted in my strengths because of the sorrow, more so since I saw that that sorrow was not enough, to be sorry as much as it befitted my sins - to encourage me, He told me: "I Myself want to make up for you, so I apply to your soul the merit of the pain I had in the Garden of Gethsemani. This alone can satisfy the divine justice." After He applied His pain to my soul, then I seemed to be disposed to receive the absolution.

This word is used more than 100 times in Volumes...should more be sought, or perhaps from another work?