

# The Way to Study and Meditate on the Writings of The Servant of God, Luisa Piccarreta

## Volume 13 - October 13, 1921

Jesus said: "My daughter, each time that I speak to you, I intend to open a little fountain in your heart; for all my words are fountains that lead to and gush upon Eternal Life. But to form these fountains in your heart, you must do your own part, that is, you must **MASTICATE** (**CHEW**) these words well in order to swallow them and open a fountain with you. By repeatedly thinking about them, you perform the mastication; by recounting them to whoever holds authority over you, and by becoming assured that they are my words, you will, without doubt, devour them and open the fountain within you; when necessary, you will help yourself and drink large gulps from the fountain of my truth."

## Volume 7 - February 28, 1906

"when the soul **MASTICATEs** these truths and makes them her nourishment, then grace communicates itself and takes possession. That is the reason why not all souls receive these effects, because these truths speed through their mind like a flash of lightning."

## Volume 13 - May 21, 1921

*Jesus Lives in Who Lives in His Volition and He Rests in Him. How One Gives Repose to Jesus.*

Finding me in my usual state, my forever lovable Jesus appeared in my arms in the act of resting. I held Him tightly to my heart, saying to Him: "My love, speak to me. Why are You so quiet?"

Jesus: "My beloved daughter, rest is necessary for Me. After having spoken so much to you, I want to see in you the first effects of my words. You must work, doing that which I taught you, and I will rest. When you have put into practice my teachings, I will return again to speak to you about things that are higher and more sublime, so that I might find more beautiful repose in you. And then, if I were not able to rest in those souls who live in my Volition, in whom could I hope to find rest? Only the souls that live in my Volition are capable of giving Me rest. The act of living in my Volition provides me with a room; acts done in my Will provide Me with a bed; repeated acts, the constancy of repetition, are like lullabies, music and opium to help Me sleep. But while I sleep, I look after you in such a way that your will is none other than the outlet for my Will; your thoughts the outlet for my Intelligence; your words the outlet for my Words; your heart the outlet for my Heart; so that, although you do not hear Me speaking to you, there is such a dispersal of yourself in Me that you cannot want, nor think, nor do anything other than things I Myself want and do. So, in as much as you live in my Volition, you can be certain that everything that happens in you is Myself."

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Now I will try to explain the second way that Jesus has in speaking: finding herself outside of herself, the soul sees the person of Jesus Christ, for example, as a child, or crucified, or in any other posture; and the soul sees the Lord pronouncing the words from His mouth, and the soul answers from her mouth. Sometimes it happens that the soul begins to converse with Jesus, just as two intimate spouses would do. The speaking of the Lord is very moderate – just four or five words, and sometimes even just one word; very rarely it lengthens a little bit. But in those very few words – ah! how much light He introduces into the soul. I seem to see a little rivulet at first sight, but in looking more closely, instead of a rivulet, one can see an immense sea. Such is one word said by Jesus. The immensity of light it leaves in the soul is such, that by **CHEWing** it thoroughly, she discovers so many things, sublime and profitable for her soul, as to remain astonished.

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After this, He left me, and I felt such pain, comprehending how ugly the sin of pride is, that it is impossible to describe it. After I **CHEW**ed all this thoroughly within myself, my good Jesus came back and told me to continue the confession of my sins. And I, all trembling, continued to make the accusation of my thoughts, words, works, causes and omissions; and when He would see that I was unable to continue the

confession because of the pain I felt at having offended Him so much... in fact, I had such a vivid clarity, being in front of that Divine Sun; and especially could I see my littleness, the nonentity of my being, and I was stunned at how daring I had been, wondering from where had I taken that courage to offend a God so good, who, in the very act in which I was offending Him, assisted me, preserved me, nourished me. And if He had any rancor with me, it was for the sin I committed, which He greatly hated, while He loved me immensely, He excused me before divine justice, and was all occupied with removing that wall of division between the soul and God, which sin had produced. Oh! if all could see who God is, and who the soul is in the act of sinning, they would all die of sorrow, and I believe that sin would be exiled from the earth ...So, when blessed Jesus would see that I could not take any more because of the pain, He would withdraw and leave me, to allow me to comprehend well the evil I had done. And then He would come back again, and I would continue the accusation of my sins.

### **Volume 3 - December 30, 1899**

#### ***Effects of humiliation and of mortification.***

This morning I saw my adorable Jesus for just a little, and since obedience had told me to pray for a certain person, when Jesus came I commended her to Him, and He said to Me: "Humiliation must not only be accepted, but also loved; so much so, as to **CHEW** it like food. And just as when a food is bitter, the more one **CHEW**s it, the more he feels the bitterness, in the same way, humiliation, when it is well **CHEW**ed, gives rise to mortification. And these – that is, humiliation and mortification – are two most powerful means in order to get out of certain hitches and obtain those graces which are needed. While it seems to be noxious to the human nature, just like the bitter food which seems to do harm rather than good - so with humility and mortification. But it is not so. The more the piece of iron is beaten on the anvil, the more it sparkles with fire and is purged. The same for the soul: the more she is humiliated and beaten on the anvil of mortification, the more she sparkles with celestial fire and is purged - if she really wants to walk along the path of good. If then she is false, it happens all the opposite."

### **Volume 6 - March 4, 1904**

#### ***The soul must live up high. One who lives up high cannot be harmed.***

As I was very afflicted and in suffering because of the loss of my good Jesus, I saw Him for just a little, and He told me: "My daughter, your soul must try to maintain the flight of an eagle – that is, to dwell up high, above all the low things of this earth; and so high that no enemy may harm it. In fact, one who lives up high can harm the enemies, but cannot be harmed. And she must not only live up high, but must try to have purity and sharpness of eye, similar to those of an eagle. Though living up high, through the sharpness of her sight, she penetrates the divine things – not in passing, but by **CHEW**ing them to the point of making of them her favorite food, despising any other thing. And she also penetrates the necessities of her neighbor, nor is she afraid to descend into their midst and do good to them; and if needed, she lays down her life. Through the purity of her sight, she makes the love of God and the love of neighbor from two to one, rectifying everything for God. So must the soul be if she wants to please Me."

### **Volume 7 - February 28, 1906**

#### ***The greatest honor that the creature can give to God is to depend on His Divine Will in everything. The way in which Grace communicates Itself.***

This morning blessed Jesus made Himself seen for just a little, and told me: "My daughter, the greatest honor that the creature can give to God is to depend on His Divine Will in everything; and the Creator, in seeing that the creature fulfills her duty of creature toward the Creator, communicates His Grace to her." And while He was saying this, a light came out of blessed Jesus, which made me comprehend the way in which He communicates Grace.

I understood it in this way. For example, the soul feels within herself the annihilation of herself; she sees her nothingness, her misery, her inability to do a shadow of good. Now, while she feels this way, God communicates His Grace, and the Grace of truth, in such a way that the soul can see the truth in everything without deceit, without darkness. And here is how, what God is by nature – eternal Truth which cannot deceive

nor be deceived – the soul becomes by Grace. That is to say, the soul feels detachment from the things of the earth, she sees their fleetingness, their instability, how everything is false, everything is rot, which deserves to be abhorred rather than loved. While the soul feels this state, God communicates His Grace, and the Grace of true love and of eternal love; He communicates His beauty, in such a way as to make the loving soul go mad, and the soul remains filled with the love and the beauty of God. And here is how, what God is by nature – love and eternal beauty – the soul becomes by Grace; and so with all the other divine virtues, such that if I wanted to say everything, I would be too long. I only add that Grace anticipates the soul, It excites her, but only when the soul **MASTICATE**s those truths, and swallows them like food into her bosom, then It communicates Itself and enters to take possession of her. This is why not everyone receives the effects described above – because they let them escape from their minds like lightnings, and do not make a place for them.

### **Volume 9- May 20, 1909**

#### ***Love for God surpasses everything.***

Continuing in my usual state, He just barely made Himself seen in a flash of light, and He told me: “My daughter, there is nothing that can surpass Love – neither doctrine nor dignity, and much less nobility. At the most, one who uses those for the good of making speculations around my Being can know Me more or less; but who reaches the point of making of Me his own object? Love. **Who reaches the point of eating Me as one does with food? Love. One who loves Me devours Me; one who loves Me finds my Being identified with each particle of his being.** There is as much difference between one who really loves Me and the others, whatever their conditions or qualities might be, as between one who knows a precious object, appreciates it, esteems it, but it does not belong to him, and one who possesses that precious object as his own. Who is more fortunate between these: the one who knows it or the one who possesses it? Certainly the one who possesses it. So, Love makes up for doctrine and surpasses it; It makes up for dignity and surpasses all dignities, providing one with divine dignity. It makes up for everything and surpasses everything.”

### **Volume 11 - November 4, 1914**

#### ***The satisfaction of Jesus because of the Hours of the Passion.***

I was doing the *Hours of the Passion* and Jesus, all pleased, told me: “My daughter, if you knew what great satisfaction I feel in seeing you repeating these *Hours of my Passion* - always repeating them, over and over again - you would be happy. It is true that my Saints have meditated on my Passion and have comprehended how much I suffered, melting in tears of compassion, so much so, as to feel consumed for love of my pains; but not in such a continuous way, and repeated many times in this order. Therefore I can say that you are the first one to give Me this pleasure, so great and special, as you keep fragmenting within you - hour by hour - my life and what I suffered. **And I feel so drawn that, hour by hour, I give you this food and I eat the same food with you, doing what you do together with you.** Know, however, that I will reward you abundantly with new light and new graces; and even after your death, each time souls on earth will do these *Hours of my Passion*, in Heaven I will clothe you with ever new light and glory.”

### **Volume 12 - March 9, 1919**

#### ***The Divine Will must be center and nourishment of the soul.***

As I was in my usual state, my always lovable Jesus drew me more and more into His Will. What an endless abyss. Then He told me: “My daughter, take a look at how my Humanity swam in the Divine Volition, which you should imitate.” At that moment, a sun seemed to appear before my mind - not so small as the one which shines on our horizon, but so great as to surpass the entire surface of the earth. Even more, one could not see where its boundaries reached; and the rays it spread, forming an enchanting harmony, went up and down, penetrating everywhere. In the center of this sun I could see the Humanity of Our Lord, nourishing Itself from the sun, which formed the whole of His life. He received everything from the sun, and He gave everything back to it, which spread itself like beneficial rain over the whole human family. What an enchanting sight!

Then, my sweet Jesus added: “Have you seen how I want you? The sun that you see is my Will, in which my Humanity was as within Its own center. I received everything from my Will; **no other food entered into Me. Not even one thought, one word or one breath entered into Me, which was nourished by a food**

**extraneous to my Will. It was right that I gave everything back to It. So do I want you - in the center of my Will, from which you will take the nourishment of everything. Beware of taking any other food; you would descend from your nobility, and degrade yourself, like those queens who lower themselves to taking vile and dirty foods, unworthy of them. And as you take, you must immediately return everything back to Me. Therefore, you will do nothing other than take and give to Me. In this way, you too will form an enchanting harmony between you and Me.”**

### **Volume 12 - October 8, 1919**

#### ***Effects of confidence in Jesus.***

Continuing in my usual state of pains and privations, I have been spending it with Jesus almost in silence, completely abandoned in Him like a little child. Then, making Himself seen in my interior, my sweet Jesus told me: “My daughter, confidence in Me is the little cloud of light, in which the soul remains so wrapped that all fears, all doubts, all weaknesses disappear from her. In fact, not only does confidence in Me form this cloud of light which envelops her completely, but it feeds her with opposite foods, which have the virtue of dispelling all fears, doubts and weaknesses.

In fact, confidence in Me dispels fear, and nourishes the soul with pure love; it dissolves doubts, and gives her certainty; it takes away weakness, and gives her fortitude. **Even more, it makes her so daring with Me, that she attaches herself to my breast - and she suckles and suckles, and feeds herself; nor does she want any other food. And if she sees that, in suckling, nothing comes out - and I permit this in order to excite her to the highest confidence - she does not get tired, nor does she detach herself from my breast; on the contrary, she suckles more strongly, she knocks her head against my chest, while I laugh to Myself, and I let her.**

The trusting soul is my smile and my amusement. One who has confidence in Me, loves Me, esteems Me, believes I am rich, powerful, immense; on the other hand, one who has no confidence, does not really love Me; she dishonors Me, believes I am poor, powerless, small. What an affront to my goodness.”

### **Volume 12 - March 12, 1921**

#### ***The Divine Will: grain which will become food. Luisa: the straw that clothes it and protects it.***

I was saying to myself: ‘My Queen Mother provided the blood in order to form the Humanity of Jesus within Her womb. And I - what will I give in order to form the Life of the Divine Will within me?’ And my lovable Jesus told me: **“My daughter, you will provide to Me the straw in order to form the ear, in which I will be the grain. I will give my Will as food to nourish all the souls who will want to eat of It. You will be the straw which will preserve the grain.”** On hearing this, I said: ‘My Love, my office of serving You as straw is ugly, because the straw is thrown away, burned, and has no value.’ And Jesus: “Yet, the straw is necessary to the ear of grain. If it wasn’t for the straw, the grain could not mature nor multiply. The poor straw serves as garment and defense of the grain. If the burning sun invests it, the straw defends it from the excess of heat so as not to let it wither. If frost, rain or something else invade the grain, the straw takes all of these evils upon itself. Therefore, one can say that the straw is the life of the grain; and if the straw is thrown away and burned, this is when it is separated from the grain. The grain of my Will is not subject to growing or decreasing; as much as they take of it, it will not diminish of one single grain. So, your straw will be necessary to Me; it will serve Me as garment, as defense, defending the rights of my Volition. Therefore, there is no danger that you may be separated from Me.”

After a little while He came back, and I said to Him: ‘My Life, Jesus, if the souls who will live in your Volition will be rainbows, what will be the colors of these rainbows of peace?’ And Jesus, all goodness: “Their qualities and colors will be fully divine. They will blaze with the most beautiful and bright colors, which are: Love, Goodness, Wisdom, Power, Sanctity, Mercy, Justice. The variety of these colors will be as light in the darkness of the night, and by virtue of these colors, they will make the day arise in the minds of creatures.”

## Volume 13 - October 13, 1921

### *All of the words of Jesus are founts which lead and spout toward Eternal Life.*

I felt oppressed, thinking that I am forced to say and write even the tiniest things that good Jesus tells me. Then, on coming, He said to me: “My daughter, each time I speak to you, I intend to open a little fountain in your heart, because all of my words are founts which lead and spout toward Eternal Life. But so that these founts may form in your heart, you must also put something of your own - that is, you must **CHEW** them thoroughly to be able to swallow them into your heart and open the fount. By thinking about them, over and over again, you form the mastication. By telling them to those who have authority over you, and as you are assured that they are my words, you swallow them with no doubt and you open the fount for yourself; and at the occurrence of your need, you use them, drinking in large gulps from the fount of my truth. By writing them, you open the channels which can serve all those who would like to quench their thirst, so as not to let them die of thirst. Now, by not telling them, you don’t think about them; and by not **CHEW**ing them, you cannot swallow them. So you run the risk that the fount will not be formed and that water will not spring forth; and when you need that water, you will be the first to suffer thirst. And if you do not write them, not opening the channel - of how many goods will you deprive others?”

Now, as I was writing, I thought to myself: ‘It is some time that my sweet Jesus has not been speaking to me about His Most Holy Will, but about other virtues. I feel more inclined to write about His Most Holy Will; I feel more of a taste for It, as if It was something exclusively mine, and His Will is enough for me in everything.’ And my always benign Jesus, on coming, told me: “My daughter, you should not be surprised if you enjoy more, and feel more inclined to write about my Will. In fact, hearing, speaking, writing about my Will is the most sublime thing which can exist in Heaven and on earth. It is that which glorifies Me the most, and takes all goods together, and the whole of Sanctity, all at once. On the other hand, the other truths each enclose its own distinct good; they are drunk sip by sip, climbed step by step, and they adapt to the human way. With my Will, instead, it is the soul that adapts herself to the Divine way. It is not sips that she drinks - but seas; not stairs that she climbs - but flights that she takes toward Heaven in the twinkling of an eye. Oh! my Will, my Will! By just hearing It from you, It brings Me so much joy and sweetness; and as I feel surrounded by my Will contained in the creature as if by another Immensity of Mine, I feel such a taste that it makes Me forget about the evil of the other creatures.

You must know that I have manifested to you great things about my Will, which you have not yet **CHEW**ed well and digested, in such a way as to take all the substance and form the whole mass of blood in your soul. Once you have formed all the substance, I will come back again, and I will manifest to you other things, more sublime, about my Will. And as I wait for you to digest them well, I will keep you occupied with the other truths which belong to Me, so that, if creatures do not want to make use of the sea, of the sun of my Will in order to come to Me, they may use little fountains and channels to come to Me, and take for their own good the things that belong to Me.”

## Volume 14 - March 3, 1922

### *The Celestial Farmer sows His Word.*

Continuing in my usual state, my sweet Jesus came, but without saying anything, all taciturn and afflicted to the summit. And I: ‘What is it, Jesus, that You don’t speak? If You are my life, your word is my food, and I cannot fast; I am very weak, and I feel the continuous necessity of food in order to grow and maintain myself strong.’

And Jesus, all goodness told me: “My daughter, I too feel the necessity of some food, and after I have nourished you with my word, that same word, **CHEW**ed by you, being converted into blood, makes food for Me germinate. And if you cannot fast, neither do I want to fast. I want the return of the food that I gave you, and then I will come back again to nourish you. I feel very hungry - hurry, let Me satisfy my hunger.” I remained confused, and I didn’t know what to give Him, since I have never had anything; but Jesus, with both hands, took my heartbeat, my breath, my thoughts, affections and desires, which had turned into many little globes of light, and ate them, saying: “This is the fruit of my word; these are my own things - it is just that I eat them.”

**Volume 16- November 24, 1923**

*The story of the Divine Will. How the Most Holy Virgin, for the work of Redemption, made all the acts of the Divine Will Her own, and prepared the food for Her children; this is why She is 'Mother and Queen of the Divine Will'. Luisa must do the same for the work of the Fiat Voluntas Tua.*

I was doing the Hour of the Passion in which my sorrowful Mama received Her Son, dead, into Her arms, and placed Him in the sepulcher; and in my interior I was saying: 'My Mama, together with Jesus I place all souls into your arms, that You may recognize them all as your children, inscribe them one by one into your Heart, and place them inside the wounds of Jesus. They are the children of your immense sorrow, and this is enough for You to recognize them and love them. And I want to place all generations in the Supreme Will, so that no one may be missing, and in the name of all I give You comforts, compassions and divine reliefs.' Now, while I was saying this, my sweet Jesus moved in my interior, and told me: "My daughter, if you knew with what food my sorrowful Mama nourished all these children..." And I: 'What was it, O my Jesus?' And He, again: "Since you are my little one, chosen by Me for the mission of my Will, and you live in that Fiat in which you were created, I want to make known to you the story of my Eternal Will, Its joys and Its sorrows, Its effects, Its immense value, what It did, what It received, and the one who took to heart Its defense. The little ones are more attentive in listening to Me, because their minds are not filled with other things. They are as though empty of everything, and if one wants to give them a different food, they feel disgusted because, being little, they are used to taking only the milk of my Will which, more than loving mother, keeps them attached to Its divine breast to nourish them abundantly. And they remain with their little mouths opened, waiting for the milk of my teachings, and I amuse Myself very much. Oh! how beautiful it is to see them, now smiling, now rejoicing, now crying, in hearing Me narrate the story of my Will.

Well then, the origin of my Will is eternal. Never did sorrow enter into It; among the Divine Persons this Will was in highest concord - even more, It was one. In each act It emitted, both '*ad intra*' and '*ad extra*', It gave Us infinite joys, new contentments, immense happiness. And when We wanted to issue the machine of Creation - how much glory, how many harmonies and honor did It not give to Us? As soon as the Fiat was released, this Fiat diffused Our beauty, Our light, Our power, order, harmony, love, sanctity - everything; and We remained glorified by Our own virtues, in seeing, by means of Our Fiat, the flowering of Our Divinity veiled in the whole universe. Our Will did not stop; swollen with love as It was, It wanted to create man; and you know his story, therefore I move forward. Ah! it was he who caused the first sorrow to my Will. He tried to embitter the One who loved him so much, and who had made him happy. My Will wept more than a tender mother who weeps over her son, who is crippled and blind only because he withdrew from the Will of his mother. My Will wanted to be the first actor in man, for nothing else but to give him new surprises of love, of joys, of happiness, of light, of riches. It wanted to always give - this is why It wanted to act. But man wanted to do his will and broke it from the Divine. If only he had never done that...! My Will withdrew, and he fell into the abyss of all evils. Now, in order to re-join these two wills, One was needed who would contain a Divine Will within Himself. Therefore, since I, Eternal Word, loved this man with an eternal love, We, the Divine Persons, decreed together that I was to take on human flesh in order to come and save him, and to re-join the two broken wills. But where to descend? Who would be the One who would lend Her flesh to Her Creator?

This is why We chose one creature, and by virtue of the foreseen merits of the future Redeemer, She was exempted from original sin. Her will and Ours were one. It was this Celestial Creature that understood the story of Our Will; We narrated everything to Her, as to a little one: the sorrow of Our Will, and how, by breaking his will from Ours, ungrateful man had constrained Our Will within the divine circle, almost hampering It in Its designs, preventing It from communicating to him Its goods and the purpose for which he had been created. For Us, to give is to make Ourselves happy as well as the one who receives from Us; it is to enrich without being impoverished; it is to give what We are by nature, forming it in the creature by grace; it is to go out of Ourselves to give what We possess. By giving, Our love pours itself out, and Our Will makes feast. If We were not to give, why would We form the Creation? So, the mere being unable to give to Our children, to Our dear images, was like a mourning for Our Supreme Will. Just in seeing man operate, speak, walk, without the connection of Our Will, because it had been broken by him, and that currents of graces, of light, of sanctity, of science, etc. would run to him, had he been with Us, but could not - Our Will took the

attitude of sorrow. In each act of creature there was a sorrow for Us, because We saw that act empty of divine value, without beauty and sanctity – completely dissimilar from Our acts. Oh! how the Celestial Little One understood this highest sorrow of Ours, and the great evil of man in withdrawing from Our Will. Oh! how many times She cried hot tears because of Our sorrow, and because of the great misfortune of man. Therefore, fearing, She did not want to concede even one act of life to Her own will; this is why She remained little: because Her will had no life in Her – how could She become grown up? But that which She did not do, Our Will did: It raised Her all beautiful, holy, divine; It enriched Her so much as to make of Her the greatest of all. She was a prodigy of Our Will – a prodigy of grace, of beauty, of sanctity. But She remained always little, so much so, that She would never descend from Our arms; and taking to heart Our defense, She repaid all the sorrowful acts of the Supreme Will. And not only was She completely in order with Our Will, but She made all the acts of creatures Her own; absorbing into Herself all Our Will rejected by them, She repaired It, She loved It; and keeping It as though deposited within Her virginal Heart, She prepared the food of Our Will for all creatures.

Do you see, then, with what food this most loving Mother nourishes Her children? It cost Her all Her life, unheard-of pains, the very Life of Her Son, to form within Herself the abundant deposit of this food of my Will, and to keep It ready to nourish all Her children as tender and loving Mother. She could not love Her children more; by giving them this food, Her love had reached the ultimate degree. Therefore, among the many titles that She has, the most beautiful title that could be given to Her is that of *'Mother and Queen of the Divine Will'*.

Now, my daughter, if my Mama did this for the work of Redemption, so must you for the work of the *Fiat Voluntas Tua*. Your will must have no life in you; and making all the acts of my Will for each creature your own, you will deposit them within yourself; and while repaying my Will in the name of all, you will form within yourself all the necessary food to nourish all generations with the food of my Will. **Each saying, each effect, each additional knowledge about It, will be one more taste which that they will find in this food, in such a way that they will eat it with avidity. Everything I tell you about my Volition will serve to whet their appetite and so that they may take no other food, at the cost of any sacrifice.** If a food were said to be good, to restore one's strengths, to heal the sick, to contain all tastes; and even more, to give life, to embellish and make one happy – who would not make any sacrifice in order to take this food? So it will be for my Will. In order to make It loved and desired, knowledge is necessary. Therefore, be attentive - receive within yourself this deposit of my Will, so that, as a second Mother, you may prepare the food for our children. In doing so, you will imitate my Mama. It will cost you much as well, but in the face of my Will any sacrifice will seem nothing to you. Do it as a little one, never descend from my arms, and I will continue to narrate to you the story of my Will."

## **Volume 16 - June 1, 1924**

### ***The great good produced by remembering everything that Jesus did, suffered and said in His life.***

This morning I found myself outside of myself, and I saw my last late confessor, surrounded by many people who were all attentive and as though enraptured in listening to him; and he spoke and spoke, and became so inflamed as to inflame the others. I drew near to hear what he was saying, and to my surprise I heard that he was saying all that my blessed Jesus had told me – His finesses of love, the many condescensions of Jesus toward me. And when he spoke of the stratagems of love of Jesus toward me, he radiated light, to the point of remaining transfused within that light; and not only himself, but also those who were listening to him. I remained surprised, and I said to myself: 'The confessor has done this not only in life – telling the things of my soul to others – but he is doing it also after his death, in the next life.' And I was waiting for him to finish speaking, so as to be able to approach him and tell him of some difficulty of mine; but he would not finish, and I found myself inside myself.

Then, according to my usual way, I followed my beloved Jesus in His Passion, compassionating Him, repairing Him, and making His pains my own. And Jesus, moving in my interior, told me: 'My daughter, how much great good does the memory of Me and of everything I did, suffered and said in my Life, procure for the soul. By compassionating Me and making my intentions her own, and by remembering, one by one, my pains, my works, my words, she calls them into herself and places them in neat order within her soul, in such a way as

to come to take the fruits of what I did, suffered and said. This produces a sort of divine humidness within the soul, over which the sun of my grace delights in rising and in forming celestial dew, by virtue of that humidity. And not only does this dew embellish the soul in a marvelous way, but it has the virtue of mitigating the rays of the burning sun of my divine justice when, finding souls burned by the fire of sin, it is about to strike them, burn them and wither them more. Tempering its rays, this divine dew uses them to form beneficial dew so that creatures may not be struck, and it constitutes itself vital humidity so as not to let them wither. Oh! how this symbolizes nature when, after a day of scorching sun, the plants are about to wither: a humid night is enough and, rising again over that humidity, the sun forms its dew, and instead of making them perish, its heat serves to fecundate them and to bring to completion the maturation of their fruits.

The same happens, in a more marvelous way, in the supernatural order. The memory is the beginning of a good. The memory forms many sips for the soul in order to give her life. When some good - when things are forgotten, they lose the vital virtue for the soul, they lose their attractiveness, the gratitude, the correspondence, the esteem, the love, the value. And not only does this memory produce the origin of every good in life, but after one's death also it produces the origin of glory. Have you not heard your late confessor – how he delighted in speaking about the graces I have given you? This is because during his life he cared about hearing them, he remembered them, and his interior remained filled with them to the point of overflowing outside. And now, how much good did this not procure for him in the next life? It is for him like a fount of good which overflows for the good of others. So, the more the soul remembers what belongs to Me, my graces, the lessons I have given her, the more the fount of my goods grows within her, to the point that, unable to contain them, they overflow for the good of others."

**Some of whom give themselves to studying, and others to fine arts.**

**Volume 19 - September 3, 1926**

***The desire purges the soul and whets her appetite for the goods of Jesus. How the Divine Will is penetrating and converts Its effects into one's nature.***

I was feeling all identified with my sweet Jesus, and I was praying Him from the heart to watch over my poor soul, so that nothing might enter into me which was not His Will. Now, while I was doing this, my dear Good, my sweet Life, moved in my interior and told me: "My daughter, the desire for a good, for knowing it, purges the soul and disposes her intelligence to comprehend it, her memory to remember it; her will feels its appetite for it being whet, to make of it its food and life; and it moves God to give her that good and to make it known. **So, the desire for a good, for knowing it, is like the appetite for food. When there is appetite, one feels the taste, eats with pleasure, remains satisfied and content with having taken that food, and is left with the desire to enjoy it again.** On the other hand, if there is no appetite, that same food which is enjoyed so eagerly by someone, causes nausea and disgust to someone else who has no appetite, and he may reach the point of suffering because of it. Such is the desire for the soul - it is like appetite; and in seeing that the desire for my things is her delight, to the point of making of them her food and life, I abound – I abound so much in giving, that I never tire of giving. On the other hand, one who does not desire them, because the appetite is missing, will feel nausea for my things, and that Gospel saying will be repeated: 'It will be given to one who has, while one who does not desire my goods, my truths, celestial things, will be deprived of the little he has'. Just penalty for one who does not desire, has no appetite for, and wants to know nothing about the things that belong to Me. And if he has any little thing at all, it is right that it be taken away from him and be given to those who possess much."

Then, after this, I was thinking about and identifying with the Holy Divine Will, and finding myself in Its immense light, I felt Its divine rays penetrating so deep into me as to transform me into Its very light. And Jesus, coming out of my interior, told me: "My daughter, how beautiful, penetrating, communicative, transforming is the light of my Will! It is more than sun which, pounding on the earth, gives with liberality the effects that its light contains; nor does it wait to be asked, but, spontaneously, as its light fills the surface of the earth, it gives what it has to everything it encounters. It gives sweetness and taste to the fruit, color and fragrance to the flower, development to the plants; to all things it gives the effects and goods it contains, it makes no exception with anyone – it is enough that its light touches them, penetrates into them and warms them for it to accomplish its work. My Will is more than sun; as long as the soul exposes herself to Its vivifying rays

and banishes the darkness and the night of her human will, Its light rises and invests the soul, penetrating into her inmost fibers to dispel from her the shadows and the atoms of the human will. As Its light pounds on the soul and she receives It, It communicates all the effects It contains, because, coming out of the Supreme Being, my Will contains all the qualities of the Divine Nature. So, in investing her, It communicates the goodness, the love, the power, the firmness, the mercy and all the divine qualities – not in a superficial way, but in a real way, such as to transmute all of Its qualities into the human nature; so much so, that the soul will feel within herself, as her own, the nature of true goodness, of power, of sweetness, of mercy; and so with all the rest of the supreme qualities. My Will alone has this power to convert Its virtues into one’s nature – but only for one who abandons herself prey to Its light and to Its heat, and keeps the tenebrous night of her own will away from her, the true and perfect night of the poor creature.”

**Volume 23 - February 28, 1928**

***Just as God has the hierarchy of Angels in Heaven with nine distinct choirs, so will He have the hierarchy of the children of His Kingdom with nine more choirs. Condition of the late confessors, and how the memory of father Di Francia will not be extinguished in this work.***

I was thinking about the Holy Divine Volition, and a thousand thoughts crowded my poor mind. They seemed like many stronger lights that were arising, which then unified themselves within the same light of the eternal Sun of that Fiat which knows no setting. But who can say what I was thinking? I was thinking about the many knowledges spoken to me by Jesus on the Divine Will, and how each of them brings a Divine Life into the soul, with the imprint of a rarity of beauty, of happiness - but distinct from one another, which It places in common with one who has the good of knowing It and of loving It. So, I thought to myself: ‘One knowledge more or one less – there will be great difference between one soul and another.’ So, I felt sorrow in remembering my late confessors, who had had so much interest in making me write what blessed Jesus would tell me on the Divine Will. I felt sorrow for venerable father Di Francia, who had made so many sacrifices in coming from far away, meeting expenses for the publication; and just when things were moving forward, Jesus brought him to Heaven with Himself. So, since these did not possess all that regards the Fiat, they will not possess all the lives and rarities of beauty and happiness which these knowledges contain.

But while my mind was wandering amidst many thoughts, such that if I wanted to tell them all I would be too long, my sweet Jesus stretched out His arms within my interior, and spreading light, He told me: “My daughter, just as I have the hierarchy of Angels, with nine distinct choirs, so will I have the hierarchy of the children of the Kingdom of my Divine Fiat. It will have Its nine choirs, and they will distinguish themselves from one another according to the varieties of beauties which they have acquired by knowing, some more, some less, the knowledges that pertain to my Fiat. Therefore, each additional knowledge about my Divine Volition is one new creation which It forms in creatures, of happiness and of unreachable beauty, because it is a divine life that runs within it, bringing within itself all the shades of the beauties of the One who manifests them, and all the keys and sounds of the joys and happinesses of Our Divine Being.

So, if Our paternal Goodness exposes Its life, Its beauty and happiness, to the point of creating it in the midst of creatures, and they do not interest themselves in knowing it in order to take it by means of Our knowledges already given to them, it is not right that they receive either the beauty, or the sounds of Our joys as their own endowments. They will take what they have known. Therefore, there will be various choirs in the hierarchy of the Kingdom of my Divine Will. If you knew what difference will pass between those who bring my knowledges from the earth and those who will acquire them in Heaven.... The first will have them as their own endowments and one will see in them the nature of the divine beauty, and will hear the same sounds of the joys and happinesses which their Creator makes one hear and forms. On the other hand, in the second, these will be neither their own nature nor their own endowments, but they will receive them as the effect of the communication of others, almost as the earth receives the effects of the sun, but does not possess the nature of the sun. Therefore, those who will possess all the knowledges will form the highest choir, and according to their knowledge, so will the different choirs be formed. However, all those who have acquired these knowledges, whether in full or in part, will have the noble title of children of my Kingdom, because, for one who has the good of knowing them in order to make them one’s own life, these knowledges on my Fiat have the virtue of ennobling the creature, and of making the vital humors of the divine life flow within the soul, and of

raising her to her first origin; and they are like the brush of the *'Let Us make man in Our image and likeness'*, and they portray the image of the Creator in the creature.

As for some knowing more and some less, then, the nobility of these will not be destroyed. It will happen, for example, as to a noble family, which has many children, some of whom give themselves to studying, and others to fine arts. Those elevate themselves more, have high and decorous positions, are known, loved and esteemed more, since, because of the sciences which they possess, they do more good in the midst of the people, which the other brothers do not do. But in spite of this, the fact that, by their sacrifices, these elevate themselves so much, does not destroy the other brothers' being noble, because all of them carry within themselves the noble blood of their father, and therefore they dress in a noble fashion, they have noble manners in operating and in speaking – in everything. Such will be the children of my Fiat – all noble; they will lose the roughness of the human volition, the miserable rags of passions; the darkness of doubts, of fears, will be put to flight by the light of my knowledges, and will cast all into a sea of peace.

Therefore, your confessors who have passed into the next life will be like the prelude of the children of my Will. In fact, the first one sacrificed himself very much and worked to help the tiny little field of your soul; and even though, at that time, I spoke to you little about my Fiat, because first I had to dispose you, he will be like the first herald, like the dawn that announces the day of the Kingdom of my Will. The second and the third confessors of yours, who so much participated, and knew in great part the knowledges of my Will, and made so much sacrifice - especially the third one, who so much loved that they become known, and sacrificed himself so much in writing - will be like the rising sun which, placing itself on its course, forms the day full of light. Those who follow will be like the full midday of the great day of my Will; according to the interest they have had, and will have, they will be placed, some at the first hour of the day of my Volition, some at the second, some at the third, and some at the full midday.

And do you think that the memory of father Di Francia, his many sacrifices and desires to make my Will known, to the point of initiating the publication, will be extinguished in this great work of my Divine Fiat, only because I brought him with Me to Heaven? No, no; on the contrary, he will have the first place, because by coming from far away, he went as though in search of the most precious thing that can exist in Heaven and on earth, of the act that glorifies Me the most, or rather, will give Me complete glory on the part of creatures, and they will receive complete goods. He prepared the ground so that my Divine Will might be known; so much so, that he spared nothing, neither expenses, nor sacrifices; and even though the publication did not have its completion, by even just initiating it he prepared the ways so that one day the work of my Will in the midst of creatures can be known and have life. Who will ever be able to destroy the fact that father Di Francia has been the first initiator in making known the Kingdom of my Will? – and only because his life was extinguished, the publication did not have its completion? So, when this great work becomes known, his name, his memory, will be full of glory and of splendor, and he will have his prime act in a work so great, both in Heaven and on earth. In fact, why is there a battle going on, and almost everyone yearns for victory – to win in withholding the writings on my Divine Fiat? Because he had brought the writings with himself in order to publish them. Had it not been so, who would have talked about it? No one. And if he had not made others comprehend the importance, the great good of these writings, no one would have interested himself. Therefore, my daughter, my goodness is so great that I reward justly and superabundantly the good that the creature does, especially in this work of my Will, which I so much care for. What will I not give to those who occupy and sacrifice themselves in order to place in safety the rights of my eternal Fiat? I will exceed so much in giving, as to make Heaven and earth astonished.”

On hearing this, I thought to myself: ‘If these knowledges contain so much good, if blessed Jesus continues after my death with more knowledges on His Fiat to other souls, will a work so great not be attributed to that work?’ And Jesus, moving as though hurriedly in my interior, added: “No, no, my daughter. Just as of father Di Francia it will be said that he has been the first propagator, and your confessors have been cooperators, so it will be said that the little daughter of my Will has been the first and the depository of a good so great, to whom it was entrusted and who was chosen with a special mission. Suppose that someone has made an important invention; it might be that others propagate it, diffuse it more, imitate it, expand it; but no one will be able to say: ‘I am the inventor of this work.’ It will always be said: ‘The inventor was such-and-such.’ The

same will be with you. It will be said that the origin of the Kingdom of my Fiat, the depository, was the little daughter of my Will.”

### **Volume 24 - March 19, 1928**

*Reluctance in writing. Littleness. The return of the writings. How the Divine Will lives suffocated in the midst of creatures because It is not known. Grave weight over those who should make It known; how they render themselves robbers. Preparation of great events.*

My Heart and my Life Jesus, here I am again, at the great sacrifice of beginning to write yet another volume. My heart is bleeding from the effort I am making, especially because of the conditions in which my little and poor soul finds itself. My Love, if You do not help me, if You do not overwhelm me within You and make use of your power and love over me, I can no longer go on, and I will be incapable of writing a single word. Therefore I pray You that your Fiat alone may triumph in me! And if You want me to continue writing, do not abandon me to myself – continue your office of teacher who dictates to my little soul. If then You want me to write no more, I kiss and adore your Divine Will, and I thank You; and I pray that I may profit from the many lessons You have given me, that I may **CHEW** them continuously, and that I may model my life according to your teachings. Celestial Mama, Sovereign Queen, extend your blue mantle over me to protect me; guide my hand as I write, that I may fulfill the Divine Will.

### **Volume 24 - April 6, 1928**

*How the soul can place herself in the Divine Unity. Example of the Sun. The repeater of the Creator. How God gives sip by sip. Necessity for the knowledges to make their way.*

I was thinking about the Divine Fiat so as to unite myself to Its unity, to be able to make up for that unity of wills which is lacking between Creator and creature. So I thought to myself: ‘Can I reach such an extent as to penetrate into the unity of my Creator?’ And Jesus, moving in my interior, told me: “My daughter, when the soul places herself in the unity of my Will, it is as if she placed herself in the sphere of the Sun. Look at the Sun: it is one; from the height of its sphere it does one single act, but the light that descends down to the bottom embraces the whole earth, and through the effects of its light it produces multiple and innumerable acts. It invests nearly each thing, each plant; it gives its embrace of light to it, and says: ‘What would you like – sweetness? I’ll give it to you. And you, what would you like – heat? I’ll give it to you. And you – do you want fragrance? I will give it to you as well.’ Its light pours itself out passionately for nearly each thing, and it gives to it that which befits its nature in order to form its life and grow according to the order created by God. Now, why all this? Because that sphere contains so much light and all of the seeds and effects of all things and plants which are spread over the face of the earth.

Now, this symbolizes the soul who wants to live in the unity of Our Will. She rises into the sphere of the Sun of the eternal Fiat which contains so much light that no one can escape it, and possesses all the seeds of the lives of creatures. Its light keeps investing and molding everyone, and prays that each one may receive the life, the beauty, the sanctity wanted by their Creator. And the soul, from that sphere, becomes of all and gives herself to all. She repeats Our act which is one, but that one act has the virtue of doing everything and of giving itself to all, as if each one had it at his disposal and possessed it fully as his own. In fact, unity is nature within Us, and in the soul it can be grace; and We feel bilocated in the creature who lives in Our unity. Oh, how We delight in seeing the littleness of the creature ascending, descending, and expanding within Our unity to be the repeater of her Creator!”

After this, I was thinking about how blessed Jesus would make the Kingdom of His Will come: how could the creature embrace so many knowledges about It all together, and almost all at once, goods so great, divine manners, beauty and sanctity which contain the reflections of the likeness of her Creator? But while I was thinking of this, my beloved Jesus moved in my interior and told me: “**My daughter, by her nature the creature cannot receive, all together, a great good, a light which has no boundaries, but she must take it sip by sip, waiting to swallow the first sip to then have another one.** And if she wanted to take everything together – poor one, she would be drowned and would be forced to pour out that which she cannot contain, waiting to first digest the little she has taken, so that it may flow like blood within her veins, and its vital humor may spread through all of her person, to then dispose herself to have another **sip**. Has this not been the order I

have had with you, manifesting to you that which regarded my eternal Fiat little by little, starting with the first lessons, then the second, the third, and so on? And when you would *CHEW* the first and swallow it, letting it flow like blood within your soul, I would prepare for you the second lesson, and my Will would form the first acts of life in you. And I celebrated Its glory and fulfilled the purpose of Creation, anxiously waiting to be able to give you more sublime lessons, to fill you so much that you yourself would not know where to take from in order to repeat them.

I will do the same to form the Kingdom of my Divine Will. I will start with the first lessons which I have given you, and this is why I want that they begin to be known, that they may make their way, preparing and disposing souls so that, little by little, they may yearn to listen to more lessons, given the great good they have received from the first ones. This is why I have prepared lessons so long about my Will – because It encloses the primary purpose for which man was created, as well as all things and the very life which man must carry out in It. So, without my Will, it is as if man did not have true life, but a life almost foreign to him and therefore full of dangers, of unhappiness and of miseries. Poor man, without the life of my Will – it would have been better for him if he had never been born! But, to his great misfortune, he does not even know his true life, because until now there has been no one who has broken the true bread of Its knowledges, so as to form pure blood and allow Its true life to grow in the creature. They have broken for him a stale, medicated bread which, if it has not made him die, has not let him grow healthy, vigorous and strong of a divine strength, as the bread of my Will makes one grow. My Will is life and has the virtue of giving Its life; It is light and casts darkness away; It is immense and takes man from all sides to give him strength, happiness, sanctity, in such a way that everything is safe around him. Ah! you do not know what treasures of grace these knowledges conceal – what good they will bring to creatures; and this is why you do not have interest that they begin to make their way to give start to the formation of the Kingdom of my Will.”

#### **Volume 26 - June 9, 1929**

***I can do nothing else but think now about one truth, now about another, concerning the Divine Will.***

My abandonment in the Divine Fiat is continuous, and Its Light eclipses my little intelligence so much, that I can do nothing else but think now about one truth, now about another, concerning the Divine Will. And the more I think about It, the more beautiful and majestic It makes Itself before me; and with an unspeakable love, more than a tender mother, It opens Its womb of light and delivers a birth of light, to enclose it in Its little daughter. Now, while I was in this state, my sweet Jesus told me: “My daughter, each breath is the life of the next one that follows; so much so, that as one is about to release one breath, before it is emitted completely, it calls for another breath. So, it can be said that the breath has its life and gives life to the creature because it is continuous; they are so united and close among themselves as to be inseparable. And so also for the beating of the heart: one heartbeat calls for the life of the next heartbeat, and the continuous beating forms the life; so much so, that if the breathing and the beating cease, life no longer exists. Such is the soul who does and lives in my Divine Will; her identification, her closeness with It, is such and so great – more than are breaths and heartbeats close among themselves. Therefore, the acts done in my Divine Fiat are like many breaths or heartbeats which the creature does in God, in such a way that she becomes the divine breathing, and my Fiat forms her breathing; so, it is life that they mutually exchange, to form one single life. Therefore, the acts done in Our Divine Will are inseparable from Us, and We feel the contentment of breathing Our work, and of feeling, as Our own, the work which has come out of Us, and of letting her live in Our house – and so close to Us as to breathe her very breath.”

#### **Volume 26 - March 9, 1930**

***How the knowledges about the Divine Will contain the science of forming Its Life in the people of Its Kingdom. How at the memory of that which Jesus did and suffered, His Love is renewed, swells, and overflows out for the good of creatures.***

My abandonment in the Fiat continues. I feel bound in Its arms of Light, and tied so tightly I am not able to move even a little bit; nor, much less, do I want to. I will keep good watch over myself so as not to move away from Its womb of Light, but it seems to me there is an agreement between me and the Divine Will, that both of us do not want to separate from each other. Oh, Holy Volition, how amiable and powerful You are!

With Your amiability You draw me, enrapture me, enchant me, and I am enchanted. I do not know what to do to not keep myself fixed in You. And with Your power, You hold Yourself firm over my littleness. You pour Yourself out in torrents in a manner that I have lost the way to go out from Your endless Light. But happy loss! Ah, oh adorable Fiat, make all lose the way so that they know no other way than what leads them into Your Divine Will. But how to be able to make creatures know about such a good? But, while I thought this, my sweet Jesus, making Himself heard in my interior, said to me:

“My daughter, the knowledges about My Divine Volition are ways that can conduct creatures into the arms of the Light of My Divine Fiat. Knowledges are germs, and this germ gives birth to the beginning of the life of My Divine Will in the creature. **Every one of the knowledges will be as so many sips of life that will form the maturation of this Divine Life in the creature.** This is why I have said so many things to you about My Divine Fiat. Every knowledge will bring, some the germs, some the birth, some the food, some the breath, some the air, and some the light and heat in order to mature the life of My Will in souls. Every knowledge contains an additional degree of maturation. Therefore, however more they will seek to know what I have manifested about My Divine Fiat, so much more will they feel matured in It. My knowledges about It will mold souls, and with their the knowledge’s touch, will smother the evils of the human will. They will be like a merciful mother who, at whatever cost, wants to heal her child and see him healthy and beautiful. If you only knew what one knowledge about My Divine Will means! They contain the science of forming Its life in order to form the people of Its Kingdom. See, even in the natural order it happens so. For who wants to become a teacher, it is necessary that he know what regards the sciences. And if he does not want to apply himself to knowing the sciences, he will never mature to be a teacher. And according to the degrees of the sciences that he has studied, he will possess more or less the degrees of learning. If he has studied little science, he will be able to mature to be an elementary teacher; and if he has studied much science, he will be able to mature to be a professor of the higher schools. Thus, according to what they know, as much in the arts as in the sciences, so much more will they mature in that good that they know, and will they be capable of maturing in others the good, the sciences, and the arts that they possess. Now having told you so many knowledges about My Divine Will, has not been in order to give you a beautiful notice. No, no! It has been in order to form Its science first in you, and then in the midst of creatures, so that when this science, Divine and all of Heaven, is known, it can make the life of My Divine Fiat mature and form Its Kingdom.”

After this I was continuing my round in the Divine Will, and now I stopped at one point, and now at another, of what my beloved Jesus had done and suffered. And He was as wounded by His same acts that I had placed around Him by saying to Him: “My Love, my ‘I love You’ flows in Yours. See, oh Jesus, how much You have loved us; and yet there remains something else to do. You have not done everything. It remains for You to give us the great gift of Your Divine Fiat as life in the midst of creatures, so that It reigns and forms Its people. Quickly, oh Jesus, what are you waiting for? Your own works, Your pains, ask for the Fiat Voluntas Tua, as in Heaven so on earth.” But while I thought this, my sweet Jesus came forth from inside my interior and said to me:

“My daughter, when the soul remembers what I did and suffered in the course of My life here below, I feel My love renewed. Consequently, it swells and overflows; and the sea of My love forms very high waves in order to pour itself out in a doubled way over creatures. If you only knew with how much love I await you when you go around in My Divine Will, in each of My acts, because in It all that which I did and suffered is all in act as if I were really doing them. And I, with all love, await you in order to say to you: ‘See, daughter, I did this for you, I suffered it for you; come to recognize the properties of your Jesus, which are also yours.’ My Heart would suffer if the little daughter of My Divine Will did not recognize all My goods. To keep our goods hidden from who lives in My Divine Fiat would be to not keep her as daughter. Or to not have Our full confidence with her, which cannot be because Our Will identifies her with Us so much that that which is Ours is hers, would thus be something of a pain for Us. And We would find Ourselves in the conditions of a very rich father who possess much property, and his children do not know that their father possesses so many goods. Therefore, not knowing about them, they accustom themselves to living as poor ones, to keeping rustic ways, nor do they care to dress nobly. Would it not be a sorrow for the father that his property is kept hidden from these children, while by making it known to them, they would change their habits to living, dressing, and using noble ways, according to their condition? If it would be a sorrow for an earthly father, much more for your

Jesus who is the Celestial Father. As I make known to you what I have done and suffered, and the goods that My Divine Volition possesses, so My love grows towards you, and your love grows ever more toward Me, and My Heart rejoices in seeing Our little daughter rich with Our same goods. Therefore, your round in My Divine Will is an outpouring of My love, and disposes Me to make new things known to you, and to make you an additional little lesson about all that pertains to Us. And it disposes you to listen to it, and to receive Our gifts.”

### **Volume 28 - August 29, 1930**

***How created things are pregnant with the Divine Will. Crosses form the way that conducts one to Heaven.***

My abandonment in the Divine Fiat continues. An invincible force transports me into Its Divine acts, and I feel and know the Divine Will operating in all created things, which makes a sweet invitation to me to follow It in Its acts in order to have my company. But while I did this, my always amiable Jesus said to me:

“My daughter, all created things are pregnant with My Divine Will, which left Itself in them not for Us, because We did not have any need, but for the love of the creatures; giving themselves in as many different ways for however many things were created. Acting like a true Mother, It wanted to assail creatures with as much love for however many things came forth to the light of day. **It wanted to give Itself in every instant, without interruption, in order to give Itself sip by sip so as to form Its life and extend Its Kingdom in each soul.** Therefore, do you see that there is nothing in which My Divine Fiat does not want to give Itself? And one can say that every created thing forms Its throne of love where It lets Its mercy, Its graces and way, descend, in order to communicate Its Divine life. It is as on the lookout in order to see what good It can do to Its children, if they open their hearts to It in order to receive Its goods and to conform themselves to Its Divine ways. Thus, every created thing is a call that It makes to the creature to receive the gift that It wants to make her, My Divine Will. Every created thing is a new love that wants to spoonfeed her, and [is] an act around and within the creature.

“But alas, how many ingratitude on their part! My Divine Will embraces them, It squeezes them to Itself, to Its bosom, with Its arms of light, and they flee from inside Its light, without returning the embrace and looking at Who it is Who loves them so much. Therefore, My daughter, you be Its repairer. In everything, continue the calls that you make by means of each created thing in order to give It love so as to love and to receive all **the sips** of Its Divine life in the depth of your soul, in order to give It the freedom of letting It reign.”

**Hence I followed Its acts, and [continued] my abandonment in the Supreme Volition, but my poor mind was occupied by so many incidents that our Lord had disposed, and does dispose, in my poor existence. And my sweet Jesus added:**

“My daughter, the crosses, the incidents of life, the mortifications, the acts, the abandonments of creatures, all that which one can suffer for My love, are nothing other than little stones which mark the way that leads to Heaven. Thus, at the point of death the creature will see that all that which she has suffered, has served to form the road which has marked, with indelible ways, and with immovable stones, the right way that leads to the Celestial Fatherland. And if all that which My Providence has disposed of suffering, she has suffered in order to fulfill My Divine Will, in order to receive not pain, but an act of Its Divine life, she will form as many suns for however many acts as she has done and pains she has suffered, in a way that she herself will see her road marked to the right and to the left by suns which, taking her and investing her with their light, will conduct her into the Celestial regions. Therefore, all the incidents of life are necessary, because they serve to form the road and trace the way to Heaven. If the roads are not formed, it is difficult to go from one country to another; much more, [if the roads are not formed] is it difficult to reach the Eternal Glory.”

### **Volume 36 - May 19, 1938**

***Poor daughter of mine, you haven't eaten, this is why you have no strength***

With all Jesus' talking, I still couldn't feel completely calm. As He was speaking, peace came back to me, but afterwards, thinking about what happened to me during these days - which is not necessary here to say - I started to feel troubled again. So, for about two days after this, my sweet Jesus remained silent and, because of this I felt completely exhausted, extremely weak. Then my beloved Jesus, having compassion for me, all goodness, came and told me: "Poor daughter of mine, you haven't eaten, this is why you have no strength. It's two days since you have taken any food, because you were not at peace, so I couldn't feed you with my truths.

My truths are food for the soul but give also strength to the body. By being so troubled you wouldn't have understood me, neither would you have been disposed to take such a delicious food. You must know that peace is the door through which truth enters - the first kiss - the invitation of the creatures disposed to listen, to let it speak. Therefore, if you want me to give you a lot of food go back to your state of peace. Furthermore, during these days you've been so troubled that Heaven, Angels and Saints have been trembling over you. They felt a bad air which did not belong to them coming from you. So, they all prayed for you to find your peace again.

Peace is the smile of Heaven, the source of Celestial joys. Look at your Jesus, I am never troubled over any offense they can give me. I can say that my Throne is peace. So I want you wholly peaceful, my daughter, because in this mode, too, we have to adapt ourselves and to look alike: peaceful me, peaceful you. Otherwise the Kingdom of my Will cannot be established in you, since It is a Kingdom of Peace."

### **Volume 36 - December 18, 1938**

***God does not give if the creature does not want to receive. Painful conditions when one doesn't live in the Divine Volition. The depository of the whole Creation. Divine food: love. Conditions of God when creatures don't live in the Divine Volition. How they degenerate from His image.***

I am always in the arms of the Divine Volition which makes me aware of everything, telling me: 'I have done everything for you, but I want you to recognize the excesses of my love.' While my mind was wandering around, my always adorable Jesus, Who always wants to be the first narrator of the Fiat and of Its works, all goodness told me: "My blessed daughter, to make known all that we have done for the creatures is already for us the return for what we have done. But who can we let know? To the one who lives in our Will because our Will gives the capacity to understand us, the hearing to listen; It transforms the human will so that it wills what we want. We never give if the creature doesn't want to receive and doesn't know what we want to give.

See then, in what painful conditions they leave us by not living in our Will. They turn us into the mute God. We cannot make known how much we love them and how much they should love us; one can say that the communications between Heaven and earth remain severed. You must know that everything was created as a gift for the creatures. We made each created thing as the bearer of the gift and of the love which we placed inside that gift. Do you know why? Because the creature had nothing to give to us; and we loved her with great love and wanted her to have something to give us. If there's nothing to give, the correspondence ends, friendship is broken - love dies. So we provided the creature with many of our gifts, as if they were her own, so that she could have something to give us. Therefore we make of the one who lives in our Will the depository of the whole of Creation.

Oh! What a joy, what happiness for us, when we see her using our gifts to love us and say: 'see how much I love you. I give you the Sun to love you, and I love you with the same love with which you loved me in the Sun; I give you the homage and the adoration of its light, the variety of its effects to love you - its continuous act of light, to spread myself everywhere and put my 'I love you' in everything touched by its light.' Then, do you know what happens? We see the light of the Sun, all its effects, and all the places where that light penetrates, all studded with the 'I love you' - the adoration, the tributes of the creature. And there is even more: the Sun carries in triumph the love of the Creator and of the creature, so we feel united within It, with one single Will and one single heart; and if the creature feels she wants to love us more, bravely she says: 'see how much I love you - but it's not enough, I want to love you more; so I enter into its inaccessible, immense, eternal light which never ends. From within that light I want to love you with your eternal love.' You cannot comprehend our joy in seeing that she loves us not only in our gifts, but also in ourselves. Conquered by her love, we redouble the gift in return, and abandon ourselves to her to be loved - not only in the way in which we love our works, but in the way we love within ourselves. All this, to love her.

In this way she uses all created things to make for us new surprises of love in return for our gifts - to maintain the correspondence and to continuously say that she loves us. And we, who do not know how to receive without giving, redouble our gifts. But the greatest gift is when we see her carried in the arms of our Will. We feel so much attracted that we can't remain without speaking about our Supreme Being. Giving her an additional knowledge of what we are is the greatest gift we can give - it surpasses the whole Creation. To know our works is a gift, but making Our very Self known is giving our own life; it is admitting her to our secrets; it is the Creator trusting the creature.

To live in our Will and be loved is everything for us; more so, since the love for ourselves forms our continuous food. Because His Son loves, my Heavenly Father generates unceasingly, and by generating me, He forms the food with which we feed ourselves. I am His Son and I love with His same love - and the Holy Spirit proceeds; with this we form more food to feed Ourselves. If we created the Creation, it is because we love; and if we sustain it with our creative and preserving act, it is because we love. This love serves as our food. If we want the creature to know us in our works and in ourselves, it is because we want to be loved, and we use this love to feed ourselves. We never despise love - love is love, it is Ours. The hunger of our love is satisfied only by being loved. We want Heaven, earth and creatures to be nothing other than love for us. And if all is not love, pain enters, causing in us the delirium of loving without being loved.

Our Will is our Life, love is the food. See, the high, noble and sublime point at which we want the creature: we want to form in Her the life of our Will. It will convert all things - circumstances, crosses, even the air she breathes, into love; feeding her in order to say, **'the life of our Will is yours and ours; we eat the same food.'** Through this, we see the creature growing in our image and resemblance. These are the true joys in our Creation - being able to say to our children: 'we look alike.' And what wouldn't the joy of the creature be, in saying: 'I look like my Heavenly Father.' This is why I want the creatures to live in my Will. I want my children to look like Me.

If these children do not come back in my Will, we find ourselves in the condition of a poor Father who is noble - so full of knowledge as to be able to give lessons to all, rich and filled with goodness and rare beauty. But his children don't look like him at all. They have degenerated from the nobility of their Father; they are so poor, moronic, ugly, and filthy as to be disgusting. The poor father feels dishonored by his children. He even looks at them and almost doesn't recognize them, seeing them blind, crippled and sick - they don't even recognize their father. These children are the pain of their own Father.

The same happens to Us. Those who don't live in our Will dishonor us and become our pain. How can they look like Us if our Will is not their own? **Our Will feeds our children with our own food, which forms our sanctity in them as they eat it; they are embellished with our beauty, acquiring great knowledge of their Father.** Our Fiat speaks through Its light and tells them many things about their Father, until they fall in love with Him to the extent that they just cannot be without Him. This makes them look like the Father. Daughter, without my Will there is no one who can feed It, understand It, form It, or grow It, as can children who look like us. Instead, they leave our house, and do not know what we do, what we are, how much we love them, or what they need to do to be like us; therefore, our image is far away from them. How can we ever look alike, if they do not know us, and if nobody talks to them about our Divine Being?"

**Fiat!**