

PART I REFLECTIONS ON RESIGNATION

PART II REFLECTIONS ON THE CROSS AND SUFFERING

VOL. 7 - November 6, 1906

**Therefore, True and Perfect Resignation Is the Mark Of Sure Predestination,
And the Sure Possession That the Soul Has of God**

From The Writings Of Luisa Piccarreta

"The Little Daughter Of the Divine Will"

Letters Of Luisa#9

My good daughter,

Here I am. As to nature, I feel compassion for your painful state; but as to the soul, you would be worthy of envy from the very Angels... You know, as many pains as you suffer, as many tears as you shed, so many are the Angels around you, gathering, full handed, the pearls which you form with your sufferings, and bringing them to Jesus as pledges of your love. However, I beg you not to cover these pearls with the mud of your laments, **or of not being perfectly resigned to the Most Holy Will of God.** Therefore, be tranquil; let's hope that everything goes well for the soul and for the body.

Letters Of Luisa#23

I read your sorrowful letter and from the heart I feel compassion for you. However, pluck up courage, do not abandon yourself to yourself; rather, abandon yourself in God and in the arms of our Queen Mama. In your state of sorrow, they await you in their arms as their favorite one, because you are a daughter of sorrow; but they want you more peaceful, and less concerned about your state, because apprehension worsens the trouble, and makes one see it darker, and maybe worse than it really is. And then, my daughter, **I must tell you the truth, if you resign yourself, your state is the greatest state of sanctity;** it is the jealousy of God that takes creatures away from you; it is because of the great love He has for you that, jealous, wanting to be loved and loving you very much, He takes everyone

away from you. Therefore, thank the Lord for He has placed His divine eyes upon you to make of you a saint. **And if you are resigned and patient, you will convert the one who “despises you”, as you say, you will achieve victory over his cold heart, and will conquer him to Jesus.**

Letters Of Luisa#28

My good daughter in the Divine Will,

Thank you for everything, both the requests and the Holy Masses; assure everybody of my poor prayers. But to the ladies who ask for graces I say that the most powerful means to obtain them is to do the Divine Will, to put their wills into the hands of the Queen so that She may exchange them with the Divine, and also to give Her the first place as Queen and Mother of their families. Oh, how the Heavenly Lady will feel enraptured! As the first miracle, She will give them Her own Son as gift; She will enclose Him in their hearts that they may live together, and She Herself will stay to take care of Her dear Son. And to us, her children, She will give peace and put order between Creator and creature. Once She has done this, the rest will come by itself, always provided that it is for the good of their souls...

But I recommend perfect resignation. This is the shortest and safest way, because with it we hold a divine power in our hands, and we are not the ones who ask and pray, but the Fiat Itself asks and prays within us.

Letters Of Luisa#32

My good daughter in the Divine Volition,

Peace, trust, courage, resignation and prayer, and the Lord won't be missing to you. All that the Lord allows for you is nothing but means to become a saint. Therefore, do not bother about what your thoughts say to you, but kiss the Divine Will, Which disposes everything for our good.

Letters Of Luisa#40

By the same token I must tell you that it is not good for you to embitter yourself so much over the loss of your beloved son. He is certainly happier now than when he was with you; and if you really loved him, instead of crying, you would rejoice at his happiness. In grieving, you do not love your son, but yourself. Furthermore, we are just one step away from our dear departed ones; when we least expect it, we will find ourselves together with them. Therefore, I recommend to you peace, courage **and true resignation**, and you will see what the Lord will make of you.

Letters Of Luisa#46

Most esteemed one in the Lord,

I assure you my poor prayers. Have great confidence, which conquers God, Who surrenders to your needs. Offer some Holy Masses to plead for what you want. Then put everything with filial abandonment into the hands of God and of the Queen - They, who love us so much and want to be loved. All that will happen will be always the best for you and for poor Jesus. Crosses make us be reborn to a new life of sanctity and of Grace; **therefore the crosses which are borne with true resignation make us like Jesus and are our rebirths in good, in Love and in the Divine Volition, which wants to be our life.** So, let us make everything flow in the Holy Will, if we want It to perform Its prodigies of love in our soul...

Letters Of Luisa#127

Pluck up courage, dear Jesus will not leave you alone. It is sufferings that wound His Heart and draw Him with an irresistible force to be together with the creature, to give her the merit of His own pains, and to adorn her with divine marks, so as to make her similar to Himself. **His Love makes feast when He finds us resigned, because He can give us the shape He wants.** Therefore, I recommend to you – let Jesus find you in His Most Holy Will, and He will make a prodigy of your soul. And the more you feel alone, the more you will feel close to Jesus. He will give you His strength and His Graces, and with your pains He will form the most refulgent suns and the most precious pearls.

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1 – "You were wrong in being so disturbed. Don't you know that I am Spirit of Peace, and the first thing I recommend is that you do not disturb the peace of the heart? When in prayer you are not able to recollect yourself, I do not want you to think of this or that – of how it is, or how it is not – because in doing so, you yourself call the distraction. Instead, when you find yourself in that state, the first thing to do is to humble yourself, confessing that you deserve those pains, and placing yourself in the arms of the executioner, like a humble little lamb that licks his hand while he kills it. **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."**

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It was so true that I did not think that it would take the priest to free me, and that this was happening because of the sanctity of my confessor, that when the time came that he went away to the countryside, one morning, after Communion, the Lord made me understand that I was going to be

surprised by that state, inviting me to keep Him company by participating in His pains – and I immediately said to Him: ‘Lord, how shall I do it - the confessor is not here; who is going to free me? Maybe You want to make me die now?’ And the Lord just told me: "Your trust must be only in Me. **Be resigned, because resignation renders the soul radiant, and it keeps all other passions in their place, in such a way that, attracted by those rays of light, I go into that soul and I transform her completely within Me, and I make her live from my own Life.**"

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On my part, I felt absolutely ready to do the obedience. My nature especially wanted to be freed of that being in bed continuously, because as beautiful as it was, it was always bed... having to be subjected to everyone, even in the most repugnant and necessary things of nature, and being forced to tell them to others, is a true sacrifice. So, nature did its office, and felt all consoled in receiving this obedience; while my soul was ready to do the obedience, and ready to remain in bed if the Lord wanted it so, because I had begun to experience how good He had been with me, **and that true resignation can change the nature of things, turning bitter into sweet.**

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Other times, I remember that, in renewing these crucifixions, my sweet Jesus would say to me: "My beloved, the cross allows one to distinguish the reprobates from the predestined. Just as on the day of judgment, the good will rejoice upon seeing the cross, so even now it can be seen whether one will be saved or lost. If, as the cross presents itself to the soul, she embraces it, **carries it with resignation and patience, kissing and thanking that hand which is sending it – here is the sign that she is saved.** If, on the contrary, as the cross is presented to her, she gets irritated, despises it, and even reaches the point of offending Me – you can say that that’s a sign that the soul is heading on the way to hell.

VOL. 2 - July 28, 1899

The cross is the noblest mark in the soul.

This morning, my adorable Jesus came with an appearance all admirable and mysterious. He was wearing a chain at His neck, hanging over His whole breast. At one end of the chain, one could see something like a bow; at the other end, something like a quiver full of precious stones and gems which formed an ornament of the most beautiful sort on the breast of my sweet Jesus. He also had a lance in His hand. While in this appearance, He told me: "The human life is a game; some play pleasure, some play money, some, their own lives, and many other games they play. I too delight in playing with souls; but what are the jokes I make? They are the crosses which I send. **If they receive them with resignation and thank Me for them, I amuse Myself and I play with them, delighting immensely, receiving great honor and glory, and letting them make the greatest gains.**"

VOL. 2 - August 8, 1899

A resigned soul is Jesus's rest.

He continues to make Himself seen for just a little and almost angry with men. As much as I prayed Him to pour His bitternesses into me, it was impossible, and without paying attention to what I was saying to Him, He told me: "Resignation absorbs all that can be painful and disgusting to one's nature and renders it sweet. And since my Being is peaceful and tranquil, in such a way that, no matter what may happen in Heaven and on earth, It cannot receive the slightest breath of disturbance, resignation has the virtue of grafting these very virtues of Mine into the soul. A resigned soul is always at rest; and not only herself, but she also allows Me to rest peacefully within her."

VOL. 3 - April 16, 1900

The three signatures on the passport to enter beatitude on earth. Plot against the Church.

After I went through bitter days of privation and of reproaches of blessed Jesus because of my ingratitude and resistance to His Will and to His graces, this morning, upon coming, He told me: "My daughter, the passport to enter beatitude, which the soul can possess on this earth, must be signed with three signatures, and these are resignation, humility and obedience.

Perfect resignation to my Will is wax which melts our wills and forms a single one; it is sugar and honey. However, at a small resistance to my Will, the wax separates, the sugar becomes bitter, and the honey turns into poison.

Now, it is not sufficient to be resigned, but the soul must be convinced that the greatest good for herself and the best way to glorify Me is to always do my Will. Here is the necessity of the signature of humility, because humility produces this knowledge.

But who ennobles these two virtues? Who fortifies them; who renders them persevering; who chains them together in such a way that they cannot separate; who crowns them? Obedience. Ah, yes, completely destroying one's will and everything which is material, obedience spiritualizes everything, and like a crown, places itself around them. So, resignation and humility without obedience are subject to instability, but with obedience they will be fixed and stable. Here is the strict necessity of the signature of obedience: so that this passport may circulate in order to pass into the reign of spiritual beatitude, which the soul can enjoy down here. Without these three signatures, the passport will have no value, and the soul will be rejected by the reign of beatitude, and will be forced to remain in the reign of restlessness, of fears and of dangers; and to her misfortune, she will have her own self as god, and this self will have the cortege of pride and of rebellion."

After this, He carried me outside of myself, into a garden, which seemed to be the garden of the Church. There I saw five or six people, priests and secular, who were going astray, and uniting with the enemies of the Church, started a revolution. How pitiful it was to see blessed Jesus crying over the sad state of these people! Then I looked in the air and I saw a cloud of water, full of large pieces of ice falling upon the earth. What a disaster they caused upon harvests and upon humanity! But I hope that He will calm down. Then, more afflicted than before, I came back into myself.

VOL. 3 - April 23, 1900

Resignation is oil that salves.

This morning, finding myself outside of myself, I saw my sweet Jesus suffering very much, and I prayed Him to share His pains with me; and He said to me: "You too suffer. Rather, I will take your place and You will do for me the office of a nurse." So it seemed that Jesus placed Himself in my bed, and I, beside Him, began to check His head, removing the thorns which were driven into it one by one. Then I moved on to His body and I visited all His wounds; I dried up the blood, I kissed them, but I had nothing with which to salve them so as to mitigate the spasm, when I saw that oil was coming out from me. I took it and I salved the wounds of Jesus, but with some concern, as I did not understand what the meaning was of that oil coming out from me.

But blessed Jesus made me understand that resignation to the Divine Will is oil which, while salving and mitigating our pains, salves and mitigates the spasm of the wounds of Jesus at the same time. Then, after performing this office for my dear Jesus for quite some time, He disappeared and I came back into myself.

VOL. 4 - October 31, 1900

Who can say how happy and strengthened I was, clothed with that garment and with the loving pledge in my arms? Greater happiness I could certainly not desire. Then the Queen Mama disappeared, and I remained with my sweet Jesus. We went round the earth a little bit, and among the many encounters, we met a soul who was prey to despair. Having compassion for her, we drew near her, and Jesus wanted me to speak to her, to make her comprehend the evil she was doing. Through a light which Jesus Himself infused in me, I said to her: **'The most salutary and efficacious medicine in the saddest encounters of life is resignation. By despairing, instead of taking the medicine, you are taking the poison with which to kill your soul. Don't you know that the most appropriate remedy for all evils, the main thing that renders us noble, divinizes us, makes us similar to Our Lord, and has the virtue of converting the very bitternesses into sweetness, is resignation? What was the life of Jesus upon earth if not continuing the Will of the Father? And while He was on earth, He was united with the Father in Heaven. The same for a *resigned soul*: while living on earth, her heart and will are united with God in Heaven. Can there be anything more dear and desirable than this?'** As though stirred, that soul began to calm herself, and Jesus and I, together, withdrew. May everything be for the glory of God, and may He be always blessed.

VOL. 4 - January 31, 1901

Jesus explains the greatness of the virtue of patience.

As I was in my usual state, my sweet Jesus was not coming. Then, after much waiting, I saw Him for just a little, and He told me: "My daughter, patience is superior to purity, because without patience the soul easily unbridles, and it is difficult for her to remain pure; and when a virtue needs another virtue in order to have life, the second one is called superior to the first. Even more, it can be said that patience is custody of purity; not only this, but it is staircase to ascend to the mountain of fortitude, in such a way that if one went up without the staircase of patience, he would immediately fall from the highest point to the lowest. In addition to this, patience is seed of perseverance, and this seed produces branches called firmness. Oh, how firm and stable in the good she has started is the patient soul! She pays no attention either to rain, or to frost, or to ice, or to fire, but all her attention is on bringing to completion the good she has started. In fact, there is no greater foolishness than that of one who today does some good because he likes it, and tomorrow he neglects it because he finds no more pleasure in it. What would one say of an eye which at one hour possesses sight, and at another is blind? Or of a tongue which now speaks, and now

is mute? Ah! yes, my daughter, patience alone is the secret key to open the treasure of virtues; without the secret of this key, the other virtues do not come out to give life to the soul and to ennoble her."

VOL. 4 - June 18, 1901

After this, His voice assuming a sweeter and more benign tone, He added: "**My daughter, I recommend to you, very, very much, that you let not even the slightest act which is not patience, resignation, sweetness, sameness, tranquillity in everything, come out of yourself. Otherwise you would dishonor Me**, and it would happen as to that king who lived in a palace which was well adorned inside, but on the outside it could be seen as full of cracks, stained, and about to collapse. Would people not say: 'What? A king lives in this palace, and yet, such an ugly configuration can be seen outside as to make one fear even to draw near it? Who knows what a king he must be!' Would this not be a dishonor for that king? Now think that if anything which is not virtue comes out of you, they would say the same about Me, and I, who live inside of you, would remain dishonored."

VOL. 4 - February 9, 1903

After this, my lovable Jesus came and told me: "My daughter, one who loves Me fixes himself before the Divine center, **but one who is resigned and does my Divine Will in everything, possesses the center of the Divinity within himself.**" And He disappeared like a flash. A little later He came back; I was thanking Him for Creation, for Redemption and for so many other benefits, and He added: "In Creation I formed the material world, and in Redemption I formed the spiritual world."

VOL. 6 - March 5, 1904

The cross is citation, advocate and judge of the soul, so that she may take possession of the eternal Kingdom.

This morning I was feeling in much suffering, with the addition of His privation. Then, after I struggled very much, He came for just a few instants, and told me: "My daughter, sufferings, crosses, are like many citations which I send to souls. If the soul accepts these citations - whether they are citations that notify the soul to pay some debt, or it is a notification to obtain some gain for eternal life - **if the soul responds to Me by resigning herself to my Will**, by thanking Me, by adoring my holy dispositions, we are immediately in accord, and the soul will avoid many inconveniences that are possible, like being cited again, having advocates involved, going through the suit, and receiving the condemnation of the judge. **Responding to the citation with resignation and with thanksgiving alone will make up for all this**, because the cross will be citation, advocate and judge for her, with nothing else needed for her to take possession of the eternal Kingdom. If then she does not accept these citations - think about it, yourself, into how many abysses of disgraces and troubles she throws herself, and what the rigor of the judge will be in condemning her for having shunned the cross as her judge - so much milder, more compassionate, more prone to enriching her rather than judging her, more intent on embellishing her rather than condemning her."

VOL. 6 - March 16, 1904

True resignation does not put things under scrutiny, but adores in silence the divine dispositions. The cross is festive, jubilant, joyful and desiring.

This morning, as I was in my usual state, I found myself over a person who appeared as though clothed like a sheep, and I was carried on his shoulders. But he walked at a slow pace, while in front of him there was something like a car, which was faster; and I said in my interior: 'This one is going slowly; I would like to go inside that car for it goes faster.' I don't know why, but as soon as I thought of this I found myself there, inside of it, with other people who said to me: "What have you done – you have left the Shepherd? And what a Shepherd! In fact, since his life is in the fields, all the medicinal herbs, noxious and salutary, are his; and by being with him one can be always in good health. And if you see him clothed like a sheep, it is so that he can make himself similar to the sheep, allowing them to approach him with no fear; and even though he walks at a slow pace, he is safer."

On hearing this, I said in my interior: 'Since it is so, I would like to be with him so as to tell him something about my illness.' But as I was thinking of this, I found him near me; and I, all content, drew close to his ear and said to him: 'Good Shepherd, if you are so very expert, give me some remedy for my troubles, as I find myself in this state of sufferings.' And as I wanted to say more, he cut my words inside my mouth, saying to me: **"True resignation, not an imaginary one, does not put things under scrutiny, but adores in silence the divine dispositions."** And as he was saying this, it seemed that the sheepskin split, and I could see the face of Our Lord and His head crowned with thorns.

On hearing Him tell me that, I did not know what else to say - I remained in silence, content with being with Him; and He added: "You have forgotten to tell the confessor another thing about the cross. And I: 'My adorable Lord, I don't remember, repeat it to me and I will tell him.' And He: "My daughter, among the many titles that the cross has, it has the title of 'feast day', because when one receives a gift, what happens? One makes feast, rejoices and is more content. Now, since the cross is the most precious, the noblest gift, and is given by the greatest and most unique Person that exists, it is more pleasing and brings more feast, more gladness than all other gifts. So, you yourself can say what other titles can be given to the cross." And I: 'As You say, it can be said that the cross is festive, jubilant, joyful, desiring.' And He: "Good - you spoke well. However, the soul comes to experience these effects of the cross when **she is perfectly resigned to my Will and has given all of herself to Me**, without keeping anything for herself. And I, so as not to be surpassed in love by the creature, give her all of Myself, and in giving Myself I also give my cross; and the soul recognizing it as my gift, makes feast and enjoys."

VOL. 6 - April 9, 1904

One act of perfect resignation is enough for the soul to be purged of any involuntary imperfection.

This morning, since I would be receiving Communion, I was thinking to myself: 'What will blessed Jesus say when He comes into my soul? He will say: "How ugly, cattiva [bad], cold, abominable this soul is.' How quickly He will make the species consumed so as not to be in contact with someone so ugly. But, what can I do? Even though I am so cattiva, yet, You must have patience in coming, because You are necessary to Me anyway, and I cannot do without You.' At that moment, He came out from within my interior, and told me: "My daughter, do not want to afflict yourself for this. **It takes nothing to remedy it; one act of perfect resignation to my Will is enough for you to be purged of all these uglinesses that you talk about.** And I will say to you the opposite of what you think; I will say to you: 'How beautiful you are, I feel the fire of my love in you, and the perfume of my fragrances. With you I want to make my perpetual dwelling'." And He disappeared.

Then, when the confessor came, I told him everything, and he said to me that it was not right - that it is sorrow that purges the soul and that resignation has nothing to do with this. So, after I received Communion, I said: 'Lord, father told me that what You told me was not right. Explain Yourself better and let me know the truth.' And He, benignly, added: **"My daughter, when it is about voluntary sin, then it takes sorrow; but when it is about imperfections, weaknesses, coldnesses and the like, and the soul has added nothing of her own, then a perfect act of resignation is enough; and if needed, she is also purged of this state, because in doing this act, the soul first encounters my Divine Will, which purges her human will and embellishes it with Its qualities, and then she identifies herself with Me."**

VOL. 6 - September 17, 1905

How one can participate in the sorrows of the Queen Mama.

Having been in much suffering because of the privation of my most sweet Jesus, this morning, the day of the Sorrows of Mary Most Holy, after I struggled in some way, He came and told me: "My daughter, what do you want, that you so much yearn for Me?"

And I: 'Lord, what You have for Yourself – that is what I yearn for myself.' And He: "My daughter, for Myself I have thorns, nails and cross." And I: 'Well then, that is what I want for myself.' So He gave me His crown of thorns and shared with me the pains of the cross.

Then He added: "Everyone can share in the merits and in the goods produced by the sorrows of my Mother. One who, in advance, places herself in the hands of Providence, offering herself to suffer any kind of pains, miseries, illnesses, calumnies, and everything which the Lord will dispose upon her, comes to participate in the first sorrow of the prophecy of Simeon. **One who actually finds herself amid sufferings, and is resigned, clings more tightly to Me and does not offend Me, it is as if she were saving Me from the hands of Herod, keeping Me safe and sound within the Egypt of her heart - and she participates in the second sorrow.** One who feels downhearted, dry and deprived of my presence, and remains yet firm and faithful to her usual practices - even more, she takes the opportunity to love Me and to search for Me more, without tiring - comes to participate in the merits and goods which my Mother acquired when I was lost. One who, in any circumstance she encounters, especially in seeing

Me gravely offended, despised, trampled upon, tries to repair Me, to compassionate Me, and to pray for the very ones who offend Me – it is as if I encountered in that soul my own Mother who, if She could have done it, would have freed Me from my enemies; and she participates in the fourth sorrow. One who crucifies her senses for love of my crucifixion, and tries to copy the virtues of my crucifixion within herself, participates in the fifth one. One who is in a continuous attitude of adoring, of kissing my wounds, of repairing, of thanking etc., in the name of all mankind, it is as if she were holding Me in her arms, just as my Mother held Me when I was deposed from the Cross - and she participates in the sixth sorrow. One who remains in my grace and corresponds to it, giving a place to no one else but Me within her heart, it is as if she buried Me in the center of her heart - and she participates in the seventh one.”

VOL. 6 - November 8, 1905

The first step to enter the Will of God is resignation. The soul who is resigned to the Divine Will comes to make of God her favorite food.

After I struggled very much, He came for just a little and told me: “My daughter, it happens to the soul who resigns herself to my Will as to someone who, drawing near a beautiful food in order to see it, feels the desire to eat it, and as his desire is excited, he begins to enjoy that food, and to transmute it into His flesh and into his blood. Had he not seen that beautiful food, the desire could not have come, he could not have experienced its taste, and would have continued to remain on an empty stomach. Now, such is resignation for the soul. As she resigns herself, in her very resigning she sees a divine light, and this light dispels what prevents her from seeing God; and as she sees God, she desires to enjoy Him; and while she enjoys Him, she feels as if she were eating Him, in such a way as to feel God Himself all transmuted into herself.

Therefore, it follows that the first step is to resign oneself; the second is to desire to do the Will of God in everything; the third is to make of It one’s favorite food, daily; the fourth is to consume the Will of God within one’s own. But if one does not take the first step, he will remain empty of God.”

VOL. 7 - June 20, 1906

Everything must be reduced to one single point: everything must become a flame.

Feeling very much in suffering, soul and body, and having spent the night with a flaming fever, I felt I was burning and being consumed. My strengths were exhausted, I felt I was dying, and added to that, He was not coming – truly I could take no more. Then, after a long time, I felt I was going outside of myself, and I saw Our Lord within an immense light, and myself completely nailed, even the tiniest particles of my members. It was not just my hands and feet, like other times, but each of my bones had its nail driven into it. Oh, how many bitter pains I felt! At each slightest motion I felt lacerated by those nails and I fainted; I felt I was about to die, **but I was resigned and immersed in the Divine Volition, which seemed to me to be the key that would open divine treasures, from which I would draw strength to be sustained in that state of sufferings, to the point of making me content and happy.** However, I was burning; those nails seemed to produce fire, and I was all immersed in it. Blessed Jesus was looking at me, and seemed to be pleased; then He told me: “My daughter, everything must be reduced to one

single point – that is, everything must become a flame; and from this flame, filtered, pressed, beaten, a most pure light comes out – not like the light of fire, but of Sun, fully similar to the light that surrounds Me. The soul who has become light cannot be away from the divine light; rather, my light absorbs her into itself and transports her into Heaven. Therefore, courage, this is the complete crucifixion of soul and body. Don't you see how your light is already about to take off from the flame, and my light awaits it in order to absorb it?"

While He was saying this, I looked at myself, and I saw a great flame inside of me; a tiny little flame of light came out of it, which was about to detach itself and take flight. Who can describe my contentment? At the thought of dying, at the thought of being always with my only and highest good, with my life, with my center, I felt paradise in advance.

VOL. 7 - July 27, 1906

In the Cross, Jesus dowered souls and espoused them to Himself.

This morning, as my adorable Jesus made Himself seen embracing the Cross, I thought in my interior: 'What were His thoughts in receiving the Cross?' And He said to me: "My daughter, when I received the Cross, I embraced It as my dearest treasure, because in the Cross I dowered souls and espoused them to Myself. Now, upon looking at the Cross – at Its length and breadth – I rejoiced, because I saw in It sufficient dowries for all my spouses, and none of them could fear not being able to marry Me, because I held in my own hands – in the Cross – the price of their dowry. But with this condition alone: that if the soul accepts the little gifts I send to her - which are the crosses - as the pledge of her acceptance of Me as her Spouse, the marriage is formed and I give her the gift of the dowry. **If then she does not accept the gifts – that is, if she is not resigned to my Will – everything is undone, and even if I want to dower her, I cannot, because in order to form a marriage, it always takes the will of both sides; and since the soul does not accept my gifts, it means that she does not want to accept the marriage.**"

VOL. 7 – August 11, 1906

The cross is a treasure.

Finding myself in my usual state, I saw my adorable Jesus with a cross in His hand, all full of white pearls. Giving it to me as gift, He placed it on my breast, and it sank into my heart as inside a room. Then He told me: "My daughter, the cross is a treasure, and the safest place in which to keep this valuable treasure is one's own soul. **Or rather, it is a safe place when the soul is disposed to receive this treasure with patience, with resignation and with the other virtues,** because the virtues are as many keys that secure it, so as not to spoil it or expose it to thieves. But if it does not find especially the gold key of patience, this treasure will find many thieves, who will steal it and spoil it."

VOL. 7 - November 6, 1906

On hearing 'love', I liked so much being able to be only love that, not paying attention, I spoke some more nonsense, which was: 'My Lord, I too would like to be like You – all love, and nothing else.' And He added: "**This is my goal, and this is why I often speak to you about perfect resignation, because by living in my Will, the soul acquires the most heroic love, and reaches the point of loving Me with my own love.** She becomes all love, and becoming all love, she is in continuous contact with Me. So, she is with Me, in Me, and for Me she does everything I want; nor does she move or desire anything but my Will, in which all the love of the Eternal One is enclosed, and in which she herself remains enclosed. By living in this way, the soul almost comes to the point of dissolving faith and hope, because as she comes to live of Divine Will, the soul no longer feels in contact with faith and hope. Since she lives of the Will of

God, what does she have to believe if she has found It and made of It her food? And what does she have to hope for, if she already possesses It by living, not outside of God, but in God? **Therefore, true and perfect resignation is the mark of sure predestination, and the sure possession that the soul has of God. Have you understood? Think it over carefully."**

VOL. 7 - November 14, 1906

The cross expands the boundaries of the Kingdom of Heaven.

Oh, how I struggled and suffered because of His privation! Then, after a long time, He made Himself seen, just in passing, and told me: "My daughter, if **perfect resignation** is the certain and sure sign of predestination, the cross expands the boundaries of the Kingdom of Heaven." And He disappeared like a flash.

VOL. 8 - February 16, 1908

How the cross is the surest sign to know whether we love the Lord.

As I was in my usual state, I was thinking about why it is the cross alone that makes us know whether we really love the Lord, while there are many other things, like the virtues, prayer, the Sacraments, which could make us know whether we love the Lord. While I was thinking of this, blessed Jesus came and told me: "**My daughter, it is really so, the cross alone is that which makes one know whether he really loves the Lord - but a cross carried with patience and resignation, because where there is patience and resignation in crosses, there is divine life.** Since nature is so reluctant to suffering, if there is patience, it cannot be something natural, but divine, and the soul no longer loves the Lord with her love alone, but united with the love of the divine life. So, what doubt can she have whether she loves or not, if she arrives at loving Him with His own love?

On the other hand, in the other things, and even in the very Sacraments, there also may be someone who loves, who contains this divine life within himself, but these things cannot give the certainty of the cross. It may be there, or it may not, because of lack of dispositions. One can very well go to Confession, but if he lacks the dispositions, it certainly cannot be said that he loves and that he has received this divine life within himself. Another may receive Communion; indeed he receives the divine life, but he can only say that this divine life remains within him if he had the true dispositions. In fact, it can be seen how some receive Communion or go to Confession, but as occasions arise, the patience of divine life cannot be seen in them; and if patience is missing, love is missing because love is recognized only through sacrifice. **And so here are the doubts; while the cross, patience, resignation, are fruits produced only by Grace and by love."**

VOL. 9 - November 20, 1909

Human and divine views of the cross.

As I was in my usual state, my sweet Jesus came for just a little, and told me: "My daughter, one who takes the cross according to human views finds it muddy, and therefore heavier and more bitter. On the other hand, one who takes the cross according to divine views finds it full of light, light and sweet. In fact, the human views are without grace, strength and light, therefore she has the boldness to say: 'Why did that person do that wrong to me? Why did this one cause me this displeasure, this calumny?' And the soul fills herself with indignation, with anger, with revenge, and so the cross becomes muddy, dark, heavy and bitter. On the other hand, the divine views are full of grace, of strength and of light, therefore she does not have the boldness to say: 'Lord, why did you do this to me?' **On the contrary, she humbles herself, she resigns herself, and the cross becomes light and brings her light and sweetness."**

VOL. 11 - November 18, 1913

When the human will and the Divine Will are opposed, one forms the cross of the other.

I was thinking about my poor state, and how even the cross has been banished to me. In my interior, Jesus told me: "My daughter, when two wills are opposed to each other, one forms the cross of the other. So it is between Me and the creatures: when their wills are opposed to Mine, I form their cross and they form Mine. I am the long bar of the cross, while they are the short one, and crossing each other, they form the cross. Now, when the will of the soul unites with Mine, the bars remain no longer crossed, but united; therefore, the cross is no longer a cross. Have you understood? Furthermore, I sanctified the Cross; it was not the cross that sanctified Me. **The Cross does not sanctify; rather, the resignation to my Will sanctifies the Cross; therefore, even the Cross can do good as long as it is connected with my Will.** Not only this; the Cross sanctifies and crucifies part of the person, while my Will does not spare anything; It sanctifies everything, crucifying thoughts, desires, will, affections, heart - everything. Being light, my Will shows to the soul the necessity of this sanctification and complete crucifixion, in such a way that she, herself, incites Me to accomplish the crafting of my Will upon her. Therefore, the Cross and the other virtues are content as long as they get something; and if they can pierce the creature with three nails, they celebrate triumphantly. Instead, my Will, which does not know how to do incomplete works, is not happy with just three nails, but with as many nails for as many acts of my Will which I dispose for the creature."

VOL. 11 - February 2, 1917

The world has become unbalanced because it has lost the thought of the Passion.

As I was in my usual state, I found myself outside of myself, and I found my always lovable Jesus, dripping Blood all over, with a horrible crown of thorns, looking at me with difficulty through the thorns. He told me: "My daughter, the world has become unbalanced because it has lost the thought of my Passion. In darkness, it has not found the light of my Passion which would illuminate it by making known to it my love and how much souls cost Me, in such a way that it could turn to loving the One who has truly loved it; and the light of my Passion, guiding it, would put it on its guard against all dangers. In weakness, it has not found the strength of my Passion which would sustain it. **In impatience, it has not found the mirror of my patience which would infuse in it calm and resignation, in such a way that, in the face of my patience, feeling ashamed, it would make it its duty to dominate itself. In pains, it has not found the comfort of the pains of a God which, sustaining its pains, would infuse in it love of suffering.** In sin, it has not found my sanctity which, placing itself in front of it, would infuse in it hate of sin. Ah, man has made an abuse of everything, because he has moved away from the One who could help him! This is why the world has lost balance. It behaved like a child who no longer wanted to recognize his mother; or like a disciple who, denying his master, no longer wanted to listen to his teachings, or learn his lessons. What will happen to this child and to this disciple? They will be the sorrow of themselves, and the terror and sorrow of society. Such has man become – terror and sorrow; but a sorrow without pity. Ah, man is getting worse and worse, and I cry over him with tears of blood!"

VOL. 12 - June 20, 1918

Then He added: "In the one who does my Will and lives in It, my Love does not find obstruction. I love her and have so much predilection for her that I Myself take care of all that is needed for her: both help and direction, both unforeseen aids and unexpected graces. Even more, I am jealous that others may do something – I Myself want to do everything for her. I reach so much jealousy of love that, if I give to Priests the authority to consecrate Me in the Sacramental Hosts so that I may be given to souls, I reserve to Myself the privilege to consecrate these souls, as they keep repeating their acts in my Will, **as they resign themselves**, and as they make the human will go out, in order to let the Divine Will enter. What the Priest does over the Host, I do with them - and not only once: every time she repeats her acts in my

Will, she calls Me as a powerful magnet, and I consecrate her like a privileged Host, repeating over her the words of the Consecration.

VOL. 14 - February 24 1922

The cross of one who lives in the Divine Will becomes similar to the Cross of Jesus.

As I was in my usual state, my always adorable Jesus made Himself seen in the act of taking up His Cross and placing It on His Most Holy shoulders; and He told me: "My daughter, when I received the Cross, I looked at It from top to bottom, to see the place that each soul would take in my Cross. **Among so many of them, I looked with more love and I paid a more special attention to those who would be resigned, and would live in my Will.** I looked at them, and I saw their cross, long and large just as Mine, because my Will made up for all that their cross lacked, making it longer and larger like Mine. Oh, how your long cross stood out! – so very long because of many years of bed, and suffered only to fulfill my Will. My Cross existed only to fulfill the Will of my Celestial Father; and yours, to fulfill my Will. One gave honor to the other; and since both of them had the same measure, they blended together.

Now, my Will has the virtue of softening hardness, of soothing bitterness, of extending and enlarging short things. So, when I felt the Cross upon my shoulders, I felt the softness and the sweetness of the cross of the souls who would suffer in my Will. Ah! My Heart heaved a sigh of relief, and the softness of the crosses of these souls made my Cross adapt to my shoulders, sinking to much into it as to make Me a deep wound; and although it gave Me a sharp pain, I also felt the softness and the sweetness of the souls who would suffer in my Will. And since my Will is eternal, their suffering, their reparations, their acts, ran within each drop of my Blood, in each wound, in each offense. My Will made them be as though present at the offenses of the past, from the moment the first man sinned up to the present and future offenses. They were the ones who returned to Me the rights of my Will; and for love of them, I decreed Redemption. And if others enter into It, it is because of these souls that they partake in It. There is no good I concede, either in Heaven or on earth, which is not because of them."

VOL. 15 - May 23, 1923

In order to be able to give, it is necessary to possess; and in order to possess, it is necessary to centralize those pains within oneself, **and with resignation and love, change pains into goods, darkness into light, coldness into fire.** My Will is fullness, and one who must live in It, must acquire the dominion of all possible imaginable goods, as much as is possible for a creature. How many goods can I not give to all? And how many can my inseparable Mama not give? And if We do not give more, it is because there is no one who takes them, because We suffered everything, and while We were on earth, Our dwelling was in the fullness of the Divine Will.

Now it is your turn to follow Our same path and to dwell where We dwelt. Do you think that to live in Our Will is something trivial, or just like any other life - even holy? Ah, no, no! - It is the All. In It one must embrace everything, and if something escapes, you cannot say that you live in the fullness of Our Will. Therefore, be attentive and always follow your flight in my Eternal Volition."

VOL. 16 - September 6, 1923

I felt petrified with pain because of the privation of my sweet Jesus. It seems to me that even His flashes, His shadow, are decreasing - my only support in His privation, which, like little drops of dew, sustain the poor little plant of my soul, burned and withered by His privation, giving it a thread of life so as to not let it die. **However, I was all resigned to His Will, and I tried as much as I could to continue my interior acts,** as when I used to take flight together with Jesus in His Most Holy Will. But – oh, how differently I made them! I did them badly, not finding all in order to give my God to all.

VOL. 16 - February 16, 1924

Immense sorrow and infinite joys which are incessantly renewed in the Heart of Jesus. One who, with love, shares in His sorrows, also shares in His joys.

I was thinking of the sorrows of the Most Holy Heart of Jesus. Oh, how my pains disappeared when compared to His! And my always adorable Jesus told me: "My daughter, the sorrows of my Heart are indescribable and incomprehensible to human creature. You must know that every beat of my Heart was a distinct pain. Every heartbeat brought Me a new pain, one different from the other. Human life is a continuous palpitating; if the heartbeat ceases, life ceases. And so now imagine what torrents of pain each beat of my Heart brought Me. Up to the last moment of my dying, from my conception to my last heartbeat, it did not spare Me from bringing Me new pains and bitter sorrows.

However, you must also know that my Divinity, which was inseparable from Me, watching over my Heart, while letting a new sorrow enter at each heartbeat, in the same way, at each heartbeat, It let enter new joys, new contentments, new harmonies and celestial secrets. If I was rich in sorrow and my Heart enclosed immense seas of pain, I was also rich of happiness, of infinite joys and of unreachable sweetness. I would have died at the first heartbeat of pain, if the Divinity, loving this Heart with infinite Love, had not let each heartbeat resound in two within my Heart: sorrow and joy, bitterness and sweetness, pains and contentments, death and life, humiliation and glory, human abandonments and divine comforts. Oh, if you could see my Heart, you would see all possible imaginable sorrows centralized in Me, from which creatures rise again to new life, and all contentments and divine riches, flowing in my Heart like many seas, as I diffuse them for the good of the whole human family.

But who shares more in these immense treasures of my Heart? For those who suffer more, for each pain, for each sorrow, there is a special joy in my Heart, which follows that pain or sorrow suffered by the creature. Pain renders her more dignified, more lovable, more dear, more worthy of sympathy. And since my Heart drew upon Itself all divine sympathies by virtue of the pains suffered, in seeing pain in the creature, which is a special characteristic of my Heart, watching over this pain, with all my love I pour upon her the joys and contentments which my Heart contains. **But to my highest sorrow, while my Heart would want to let my joys follow the pain I send to the creatures, not finding in them the love of suffering and the true resignation which my Heart possessed, my joys still follow pain, but in seeing that the pain has not been received with love and honor and with highest submission, my joys do not find the way to enter that sorrowful heart and, grieving, they return to my Heart.** Therefore, when I find a soul who is resigned, who loves suffering, I feel her as though regenerated within my Heart, and – oh, how sorrows and joys, bitterness and sweetness, alternate. I hold nothing back of all the goods which I can pour upon her."

VOL. 16 - February 22, 1924

And Jesus: "The joys of Heaven are Ours and no one can take them away or diminish them - but those that come from earth, We are in the act of acquiring them, and the amusement is formed in the very act of the new gains. The victory or the loss produce for Us the joys of the gain or the sorrow of the defeat.

Now let's come to us, my daughter. When I came upon earth, man was so glutted with evil and so full of human will that the living in my Will could find no place. **So, in my Redemption, first I beseeched the grace of resignation to my Will for him,** because in the state in which he was, he was incapable of receiving the greatest gift – the living in my Will. Then I beseeched for him the greatest grace, as crown and fulfillment of all graces – the living in my Will, so that Our pure joys of Creation and Our innocent amusements would begin their course again on the face of the earth. See, about twenty centuries have passed since the true and pure joys of Creation were interrupted, because We have not found sufficient capacity, total stripping of the human will, to be able to entrust the property of Our Will.

VOL. 19 - July 26, 1926

The four degrees of the living in the Supreme Will.

I continue in my usual abandonment in the Supreme Volition, and my always lovable Jesus, on coming, told me: "My daughter, the light of the sun is not enjoyed equally by all - not because of the sun, since my works, containing the universal good, do good to all with no restriction of any kind; but because of creatures. Imagine a person who remains in his room: he does not enjoy all the vividness of the light; and if he enjoys a mild light, he does not enjoy its heat. There is someone else, then, who is outside of the

built-up area: he enjoys more light, he feels the heat of the sun; the heat purifies and disinfects the putrid air, and in enjoying the purified air he becomes stronger and feels healthier. So, the second person enjoys more of the goods that the sun brings to the earth. But, move forward. There is a third person who goes and puts himself at that point in which the solar rays hit the surface of the earth. This one feels invested by its rays, he feels burned by the heat of the sun; the vividness of its light is such that, his eyes being filled with it, he can hardly look at the earth. He sees himself as though transfused, one could say, into the very light; he feels little of the earth, of himself, and only because he has his feet on the ground, but he lives only for the sun. See what a great difference exists between the first, the second and the third. But, move even further. A fourth person takes flight into the solar rays, and rises up to the center of its sphere. This one remains burned by the intensity of the heat that the sun contains in its center; the intensity of the light eclipses him completely, in such a way that he remains dissolved, consumed, within the sun itself. This fourth person can no longer look at the earth nor think of himself; and if he does look, he will look at light, he will feel fire. So, for him all things have ended; light and heat have taken the place of his life. What a difference between the third and the fourth! However, all this difference does not depend on the sun, but on creatures, and on how they expose themselves to the light of the sun.

Now, the sun is the image of my Will which, more than sun, shoots its rays to convert those who want to live in Its Kingdom completely into light and love. These people are the image of the four degrees of the living in my Will. One can say that the first one does not live in Its Kingdom, but only in the light which, from my Kingdom, the Sun of my Will diffuses to all. One can say that he is outside of Its boundaries, and if he enjoys a limited light, it is because of the nature of light, which diffuses everywhere. His nature, his weaknesses and passions form as though a house around him; they form infected and putrid air; and in breathing it, he lives as sickly and without liveliness of strength in doing good. **But in spite of all this, he is resigned; he bears to his best the encounters of life, because the light of my Will, mild as it may be, always brings its good.** The second is the image of one who has entered the first steps of the boundaries of the Kingdom of the Supreme Will. This one enjoys not only more light, but also the heat, therefore the air he breathes is pure; and in breathing it, he feels passions die within him, he is constant in good, **he bears the crosses not only with resignation, but with love.** However, since he is at the first steps of the boundaries, he looks at the earth and feels the weight of the human nature. On the other hand, the third is the image of one who has advanced into the boundaries of this Kingdom; and Its light is such and so great as to make him forget everything. He no longer feels anything of himself; good, virtues, crosses, change into his own nature; the light eclipses him, transforms him, and just barely allows him to look from afar at what no longer belongs to him. The fourth is the happiest, because he is the image of one who not only lives in my Kingdom, but has acquired It. This one undergoes the total consummation in the Supreme Sun of my Will; the eclipse caused by Its light is so intense, that he himself becomes light and heat, nor can he look at anything else but light and fire; and all things convert for him into light and love.

Therefore, there will be a difference of degrees in the Kingdom of my Will according to how much creatures will want to take from Its goods. But the first degrees will be spurs and paths in order to reach the last one. For you, then, who must make It known, there is all the necessity to live in the last degree."

VOL. 24 - April 29, 1928

Now, one who wants the virtue of patience, of obedience and the like, must sow the first seed, and then water it and cultivate it with other acts. In this way, she will form many beautiful and varied plants. On the other hand, my Will is not seed like the virtues – but life; **and as the soul begins to be resigned, to look at my Will in everything and to live in It, the little divine life is formed in her.** And as she advances in the practice of living in my Will this divine life keeps growing and expanding, to the point of filling the soul with all of this life, in such a way that nothing is left of her but a veil that covers it and hides it within itself. And just as with virtues, so with my Will: if the creature does not give the continuous nourishment of her acts to the little divine life within her, this life does not grow, and does not fill her entirely. It happens as to a newborn baby who dies at birth if he is not nourished. In fact, since my Will is life, more than the virtues which are images of the plants, It needs continuous nourishment in

order to grow and to become a whole life, as much as a creature is capable of. This is why it is necessary that you always live in It: that you may take Its delicious food from my Will Itself, so as to nourish Its divine life in you. See then, how great is the difference which exists between the virtues and my Will: the first are plants, flowers and fruits which embellish the earth and delight the creatures, while my Fiat is heaven, sun, air, heat, heartbeat – all things which form life, and divine life, in the creature. Therefore, love this life, and give it continuous nourishment, that it may fill you completely and nothing may be left of you.”

VOL. 34 - December 20, 1936

“And so many Triumphs and Victories She did in God, for however many acts all creatures would have done, such that all can say: ‘I am provided with a Dowry by the Acts of My Queen Mama, and for Seal She has Invested them for me with Her Triumphs and Victories that She made with Her Creator.’ In fact, one who wants to make himself holy, finds the Dowry of his Celestial Mother and Her Triumphs and Victories in order to arrive at the greatest Sanctity. The weak one finds the Strength of the Sanctity of his Mama and Her Triumphs in order to be strong. **The afflicted, the suffering one, finds the Gift of the sufferings of his Celestial Mother in order to obtain the Triumph, the Victory, of resignation.** The sinner finds the Victory and the Triumph of pardon. In sum, everyone finds in this Sovereign Queen the Dowry, the support, the help for the state in which they find themselves. And O! how Beautiful it is. It is the most moving scene, enrapturing and enchanting, to see this Celestial Mother in every creature, that She acts as Mama. We feel that She Loves and prays in Her children. This is the Greatest Prodigy among Heaven and earth, Greater Good We could not give to the creatures.

VOL. 36 - July 30, 1938

After this He added: “My daughter, one who Lives in My Will is kept in My Divine Room. She possesses all Our Goods; Strength and Light are in her power. On the other hand, one who does My Will forms the way to arrive to enter It. There are dangers on the way, and she has to be exposed to the cold and the frost. She won't find water ready to drink, good food to feed herself or a bed in which to rest; one can say she is like a poor wayfarer who never arrives at her home. What a difference there is between one who Lives in My Will and one who does My Will! **But it is still necessary to form the way—living resigned—doing My Will in all circumstances of life in order to be able to Live in My Will. Here she will find her Divine Room, the Center of her rest, the exile changed into Fatherland.**”

Fiat!!!

Reflections On The Cross And Suffering In The Divine Will

*From The Writings Of Luisa Piccarreta
“The Little Daughter Of The Divine Will”*

Letters Of Luisa#9

My good daughter,

Here I am. As to nature, I feel compassion for your painful state; but as to the soul, you would be worthy of envy from the very Angels... You know, as many pains as you suffer, as many tears as you shed, so many are the Angels around you, gathering, full handed, the pearls which you form

with your sufferings, and bringing them to Jesus as pledges of your love. However, I beg you not to cover these pearls with the mud of your laments, or of not being perfectly resigned to the Most Holy Will of God. Therefore, be tranquil; let's hope that everything goes well for the soul and for the body.

With all my heart I pray and will pray for you. And you, be good; dignified. Always pray to Jesus that He may assist you, as you are far away from your family - from all of us. Learn a little bit to be alone with Jesus, and He will be with you. Be sure that I won't forget you.

Your family is doing well. Your mother will come on Sunday. Poor one, she suffers so much for you. Therefore, be cheerful; only a few days more and your purgatory will end. The Misses Cimadomo and the trainees remember you and return your greetings. I pray Jesus and the Celestial Mama to bless you always, and keep you hidden: Jesus in His Heart, and Mama under Her mantle; and I say,

Most affectionately yours,

Luisa

PS. With your mother I send you the bed coverlet and the 15 embroideries for 5 Liras. Greetings to Rosina Netta.

Letters Of Luisa#13

Most esteemed one in the Lord,

What I recommend to you is to look at the Divine Will in all things, both the favorable and the adverse - painful, sorrowful ones - and in the contrasts of life which no one lacks; rather, blessed Jesus allows them in order to form the little rocks on which to raise the building of sanctity within us, since without Cross we would lack the primary element to becoming saints... Saying, "I don't mean to become a saint" means that you rely too much on yourself; you look at yourself instead of abandoning yourself in the arms of Jesus. Lean on Him, and you will see that all things - pains, crosses, miseries, weaknesses, the very defects, and illness - will lose their look and will all turn into messengers and bearers of sanctity. Sweet Jesus gave you everything to make of you a saint: call to religion, crosses, nourishment... And if you sin and are not holy, do you want to know the cause? Lack of union with Jesus. Union with Jesus floors all sins, love kills all passions, and abandonment in Him and trust are the nourishment in order to grow in sanctity. Here is the means to sin no more: to be united with Jesus, love Him, and always do His Will.

Don't think about the past, this harms you a great deal; rather, even today, begin your life with Jesus and you will find out for yourself how all things change for you; you will feel like another man, born again in all that is holy.

Lastly, I tell you that if Jesus made me write as many as two times (which I do for almost no one), it is because He loves you and wants you a saint. Therefore I beg you to do the deeds. I leave you in the Divine Volition, clasped within the arms of Jesus.

The little daughter of the Divine Will

Corato, October 9, 1934

Letters Of Luisa#15

Most esteemed and blessed daughter in the Divine Volition,

Here I am to make you content. I believe that the Queen of Heaven and the great King of sorrows will reward you for your great goodness and charity, and will be generous to you with

celestial favors, as you interest yourself so much in promoting His Passion and that which regards His Divine Will. Greater love cannot be given to the Lord.

Now let's come to us. You say you have many crosses. Good sign, my daughter. Crosses are divine jealousies and little coins that our Lord gives us. His jealousy is the great love He has in making of us saints; He takes everyone away from us and He Himself, God, Maker and Martyr, with little crosses and with His own hands, works our souls and makes of them His images. What love for us, as we can say, through little and large crosses, "I am similar to my dear Jesus"!

But do you want to know why you feel the weight of your miseries? Because many times you do not try to be together with Jesus and to convince yourself that He is already with you, and you do not unite the pains of Jesus with yours. Before the pains of Jesus, yours lose hardness, empty themselves of their weight, become small, and almost smile, because they love to adorn our souls with the same ornaments as those with which we see Jesus being adorned. What pleasure, what joy, to be able to say: "You have suffered for me, and I for You"! Together with Jesus, pains change their look, miseries disappear; and from pains, miseries and weaknesses the most beautiful conquests, celestial riches and the strength of God arise, and the very Angels and Saints envy our lot.

Therefore, my daughter, here is the secret to becoming a saint: be together with Jesus, never deny Him anything, and in everything you do, even in necessary things of life - in the pains you suffer, in the prayers you say, in the work, in the food, in the sleep, say to Him from the heart: "Jesus, I want to do always your Will." In this way, you will always keep the Fiat on your lips, in your mind, and in your heart.

If you do this, you will form the joy of the Heart of Jesus, and He will not be able to deny you anything, not even the sanctity of your children... It seems that you are very much concerned for them. Do not fear; place them in the hands of Jesus and on the lap of the Celestial Mama. Advise them to read often the book of the Queen of Heaven in the Kingdom of the Divine Will, and you will see the great things the Lord will do with them.

I finish by recommending that you never lose peace... Be careful not ever to be disturbed, not even for your miseries, and not even for the illness of your husband. Let us adore the judgments of God, just and holy, Who disposes everything for our good and to make us holy.

I commend myself to your prayers, and from the heart I will do it for you and for all those who buy the book, so that all may become saints. I leave you in the sea of the Divine Volition, and with a thousand regards, I say,

most affectionately yours,

The little daughter of the Divine Will

Corato, November 25, 1934

Letters Of Luisa#17

My good daughter in the Divine Volition,

Thank you, thank you for all your attentions. Know that every additional book you promote is an additional right which the King of sorrows and the Queen of Heaven give you, to be faithful daughter of the Divine Will. Listen, my daughter, it is a mother that speaks to you. Listen to me; maybe these are my last words. Listen to the Celestial Mama and to sweet Jesus. They want you to not think of the past - to place a sepulchral stone on it, so that you may forget everything and say: "My life will start today; I am born again together with my Queen Mama, with Jesus, and with the Divine Will." And your pains, your crosses, even though heavy, will serve the

Divine Beggar, Who looks for our sufferings in order to form and continue His life within us. Oh, how happy will you feel, if in every pain you say, "This pain serves Jesus"! Then you will feel His invincible patience, filial trust, and courage of heroes. Patience, trust, courage, is the bread of the strong, the heroism of martyrs. Therefore, courage! Those who think of the past lose the present. The Lord has disposed everything: crosses, illness, state of marriage; in a word - everything. The Lord had to prepare the material in order to make of you a saint; and He has prepared enough of it. So, all you have to say and do is this: "The Heart of Jesus wants me a saint: I must become a saint!" Have we understood each other?

Now I assure you of my prayers for your children; then the Lord will console you even more. I leave you in the Divine Volition to become a saint. Never get disturbed in anything; rather, give all to Jesus, so that He may change it into flames of love. Pray for me. With a thousand regards,

I say,

most affectionately yours,

the little daughter of the Divine Will

Corato, January 5, 1935

Letters Of Luisa#18

My most dear daughter in the Divine Volition,

How many blessings will your good daughter receive as she interests herself in promoting the Divine Will! Now let's come to us. I repeat to you my "thank you" in the name of the Celestial Lady and the King of sorrows, for all that you are doing for the Divine Will. You will see it in Heaven and you will also feel it down here - in the depth of your heart - the love they have for you and the glory that awaits you up there. You must know that He is the one who leads you, and the Celestial Mama, squeezing you to Her maternal Heart - the one who is pushing you to promote them. They use you as an ambassador to make the Divine Will known, and when they see that you are about to speak about It - oh, how they rejoice, how they celebrate and love you more!... But you tell me: "For us, the sea and the heavens are always stormy." Your enemies make fun of you; so much the worse for them! Jesus too was mocked in His pains; don't you want to be like Him? You must know that your pains are written in the pains of Jesus, as triumph of His Love toward you, and that for every pain you suffer, sweet Jesus adds one more degree of sanctity and one more touch of His likeness; aren't you happy? Yet, on some occasions you have said to dear Jesus that you wanted to suffer together with Him, so He took your words and made facts. But, in spite of this, be sure that beloved Jesus will be jealous that you don't lack what is necessary, and even the storms will calm down. Send everything - pains, bitterness, strains - into the Divine Will; tell Him from the heart that you want nothing but His Will, and look at all things as bearers of a Will so holy, and you will see that the Fiat will defend you. Don't get discouraged, do not fear, do not lose peace, abandon yourself more than ever in the arms of the Divine Will, and be tranquil, waiting in full confidence for the helps and means which are necessary to you.

My good daughter, how bad did your words sound to me, "I am afraid to be lost"! Don't you know that sufferings are the certainty, the seal, of our salvation? Sufferings form the carriage which brings us to Heaven, and the more the sufferings, the faster it will go. So, each additional pain is a faster ride which takes us soon and straight to Heaven.

Therefore, courage, courage. All other things are left; while sufferings are brought to Heaven, and form our most beautiful throne and never ending glory. Now I repeat my refrain: continue to promote the Divine Will. I expect a great deal from you, and so does Jesus and the Celestial

Mama. I commend myself to your prayers, and I will not forget to keep you locked in the Divine Will as the dearest of my daughters.
Accept my respectful regards, as I say,
most affectionately yours,
the little daughter of the Divine Will

Letters Of Luisa#42

Blessed daughter in the Divine Volition,
Courage, trust and abandonment in the arms of our adorable Jesus, in your pains. I believe that they are nothing but raw material in His hands, in order to repeat His Life in you; and if you knew with how much love He is inside and outside of you, in order to shape you to Himself...! Jesus feels the need to make of the creatures the repeaters of His Life, and He does so on the stake of suffering and love. Sufferings are firewood, and love ignites it, while Jesus gives us the shape He wants, fully similar to Himself. And woe to the world, if these stakes were not there!
Therefore, my daughter, let Jesus Do - let Him, the Celestial Doctor, Do. And as He operates, your life will alternate, now with suffering, and now with sweet rest, which Jesus Himself will give to you. Do not listen to so many stories of doctors, with many opinions, each one contrary to the other. It is fair not to believe in any of them. Stay with your peace, and until you find doctors who are in agreement with their opinions, don't do anything. Jesus, Who has helped you until now, will continue to help you. Besides, He holds suffering in His hands; whenever He wants, He makes us feel it, and when He does not want, He gives the opium of His Will, and puts it to sleep. Therefore, think about making yourself a saint. In every pain, give Jesus a kiss, hug Him very tightly, and force Him to let the Kingdom of the Fiat come upon earth. (...)

Letters Of Luisa#46

Most esteemed one in the Lord,
I assure you my poor prayers. Have great confidence, which conquers God, Who surrenders to your needs. Offer some Holy Masses to plead for what you want. Then put everything with filial abandonment into the hands of God and of the Queen - They, who love us so much and want to be loved. All that will happen will be always the best for you and for poor Jesus. Crosses make us be reborn to a new life of sanctity and of Grace; therefore the crosses which are borne with true resignation make us like Jesus and are our rebirths in good, in Love and in the Divine Volition, which wants to be our life. So, let us make everything flow in the Holy Will, if we want It to perform Its prodigies of love in our soul...
I commend myself to your prayers, and from the heart I will do it for you. And sending you the greeting of the Divine Volition, that may bring peace to you and balm to your pains, I say,
most affectionately yours,
the little daughter of the Divine Will

Letters Of Luisa#64

My good and reverend Mother,
I received your dear letter, that consoled me very much. Thank you from the heart. In these times my state is very painful, because of the books and other things; but in my poor heart I have the sure hope that these will be the last gems that my dear Jesus will place on my little crown. And when I feel my heart suffocating with sorrow, I hide in the Divine Will and in It I find the necessary strength. What a magic force, what powerful magnet does the Divine Will possess! In

the hardest pains It knows how to give rest, placing Its balm on the most embittered wounds. So, my dearest Mother, let us never move from within the Fiat. It will form Its divine room in us, in which we will find Jesus, Who will take us in His arms... He will nourish us with the precious food of His Will. He will cover us with love, hiding all our sufferings in His own, in order to make us more like Him; and in His emphasis of love, He will say to us: "My daughter, do not fear, I Myself will be your life, your strength, your All. We will live together and form one single life. How happy we will be!"

Now, this is my wish for Saint Cecilia: that the Fiat give you Its divine room, in which you will live one life with dear Jesus. I can tell you nothing but this: may the Divine Will cover you and hide you within Itself, but so much as to feel nothing but Will of God within you ...

Thank you, thank you for everything. May Heaven repay you with blessings, and hide you more in His Will, so that the earth may turn into Heaven for you, and all things may be bearers of Divine Will.

I renew my wishes together with my sister. I believe that this year I am the one opening the wishes for Saint Cecilia – wishes of peace and of union. Pray for me. Leaving you in the Divine Will and kissing your right hand, united to my sister, I say,

most affectionately yours,

the little daughter of the Divine Will

Corato, November 10, 1938

Letters Of Luisa#72

My good and reverend Mother,

(...) Now I feel the need to send you my Easter wishes. My Mother, what wish can I send you? I know that crosses surround you; how many times you have to swallow bitter pills, that make your heart bleed. It seems to me that dear Jesus surrounds you with these pains in order to give you strength, and with tender and loving voice, He says to you: "My daughter, give these pains to Me, that they may form my arms, my heart, my steps – my whole Life, to be able to live within you." My Mother, it is the crosses, the sufferings united to the Divine Volition, that form the raw material in order to receive in us the life of Jesus, Who calls our littleness to live in Him and to rise in Him.

Here is my wish, my Mother: to rise not only on Easter, but continually in Jesus; so that every pain and each one of our acts, may be the means in order to rise in the One Who loves us so much. I believe I could not send you a more beautiful wish; and I believe you will appreciate it, more so, under the rain of unheard-of crosses and of profound humiliations. The storms give no sign of ceasing. Pray that He will make peace rise again from the storms, otherwise one cannot live.

My sister tells you many things and sends you her affectionate wishes. In a special way, I send my wishes to Sister Remigia, that she may form her perfect resurrection in the Divine Will, and use every act does in order to grow in sanctity. We must be convinced that not the great things make us saints, but the little ones, which we have in our power and which serve as the nourishment of sanctity. I commend myself to your prayers, and leaving you rising together with Jesus, I kiss your right hand and with a thousand regards, united to my sister, I say,

The little daughter of the Divine Will.

Corato, April 5, 1939

Letters Of Luisa#85

My good daughter in Jesus Christ,

Do not get discouraged, never lose trust. What I recommend is that you look at your crosses as many visits from Jesus, Who brings you the life of the Divine Will, to make It reign in you and to give you all His love as food; to make you grow in His likeness within His arms, and to make of you such a rare beauty as to enrapture even Himself. If you do the Will of God, you will feel a strength in all your sufferings; you will feel an invisible hand which helps you, guides you, and does whatever you do within you. In fact, when one does the Will of God, the work is more of God than ours. Therefore, I wouldn't know what else to say: do the Divine Will; live in It, and you can be sure that you will make yourself a saint. You will feel the bond and the association with the Divine Family. What is Theirs will be yours. So, banish fear and fright, and all the most painful circumstances will bring you the kiss, the strength – the life of the Divine Will, embalmed by Its love and joy.

Tell good Carmela to have patience. Jesus loves her so much that He looks at her continuously, and with the brush of sufferings in His hands, He paints her, to make of her a more beautiful image, so that she may be like Him.

I send you my wishes of good Easter: let the Divine Will rise again in you. I leave you in the Divine Volition to make yourself a saint, that the earth may no longer be earth for you, but Heaven. Pray for me. And greeting you from my heart, I say,

Most affectionately yours,

The little daughter of the Divine Will.

Letters Of Luisa#93

Most esteemed one in the Lord,

I was very pleased in hearing your news, although painful. They are a good sign that the Lord loves us, and that He wants to make of us His faithful images. Jesus needs to repeat His Life upon earth, and He can do so in one who submits himself to anything, and who does His adorable Will. In fact, by doing His Will in all our acts, both spiritual and natural, His image is formed and circulates like a coin throughout the Heavens. However, this is what I recommend to you: never lose heart; never be disturbed; try to live abandoned in the arms of Jesus, and He will be your Mama, your Father and your custodian. You will feel Him living and palpitating within your soul, forming the life of your life.

Let us thank the Lord for all He has disposed upon us. But I beg you to never go out of His Will. In this way, the Lord will give you His own Love to love Him, His own Sanctity to make yourself a saint, His own Peace in the storms of life. Together with Him, you will feel strong - of a divine strength - in the pains you suffer. In this way you will fear nothing.

Pray for me, as I do it for you from the heart. With my regards, and leaving you in the arms of the Divine Fiat, I say,

Yours,

Luisa Piccarreta

Letters Of Luisa#103

My good daughter in the Divine Volition,

I send you the Divine Will as life, help, support and perennial company, in which to hide in your sufferings. It will welcome you with love; It will carry you in Its arms, as Its beloved daughter. Every pain you will suffer together with It will embellish you with new beauty; it will give you new love; it will make you grow in sanctity. So, your state of suffering is nothing but a divine

crafting which It is doing in your soul. If you are attentive in receiving this work, It will make for you a prodigy of Its Grace, a triumph of Its Love, a victory of Its Most Holy Will. Therefore, my daughter, I recommend that you never move away from the Holy Will of God. Call upon It in every instant, in every pain, in all circumstances. If you do so, you will feel Its divine strength, Its company, which can never leave alone a creature who is calling It. On the contrary, It is anxiously waiting for her call to give her a kiss, a hug, a smile of love, and to say to the ear of her heart: "Tell me, what do you want? I am here with you. Everyone can leave you, but I - never. Rather, I feel happy to be together with one who suffers, because I find sufficient raw material to carry out my divine crafting, to make her grow as I want, and as a child who belongs to me."

Therefore, with all my affection I send you the greeting of the Fiat, that you may remain enclosed in It, without ever leaving.

Most affectionately yours,

The little daughter of the Divine Will.

Corato, November 2, 1941

Letters Of Luisa#124

My good daughter in the Divine Volition,

I recommend that you never move away from the Divine Will. Live always in Its maternal arms, like a baby in the arms of her mother. Place your sufferings in Its maternal hands, that It may use them to make you a saint and to do good to all creatures. How happy you will feel, thinking that your sufferings serve to save souls, to console Jesus, to kiss His wounds, to tell Him that you love Him! In every pain you suffer, tell Jesus to bring you His Love. Love Him always, and Jesus will be wounded by your love and will love you more... Think that every pain you suffer is an "I love you", a kiss, an affection, a hug that Jesus sends you. In this way you will feel strength in your sufferings, and the joy which the pains suffered for Jesus bring. May the Divine Will be your dwelling, your food, your life. May the continuous word on your lips be: "I want to do your Will and live in It!" In this way you will feel strengthened, and the pains you suffer will be sweetened.

I leave you in the Divine Will to make yourself a saint (...)

Corato, November 13, 1943

Letters Of Luisa#127

My good daughter in the Divine Volition,

Pluck up courage, dear Jesus will not leave you alone. It is sufferings that wound His Heart and draw Him with an irresistible force to be together with the creature, to give her the merit of His own pains, and to adorn her with divine marks, so as to make her similar to Himself. His Love makes feast when He finds us resigned, because He can give us the shape He wants. Therefore, I recommend to you – let Jesus find you in His Most Holy Will, and He will make a prodigy of your soul. And the more you feel alone, the more you will feel close to Jesus. He will give you His strength and His Graces, and with your pains He will form the most refulgent suns and the most precious pearls.

Pray for me; and leaving you in the Divine Volition to give work to Jesus and to make yourself a saint, I say,

Most affectionately yours,

The little daughter of the Divine Will.

Letters Of Luisa#129

My good daughter in the Divine Volition,

I am sorry for your painful state, but you must know that the Divine Will has Its plans and works to do. So, if you think that the Divine Will is working you, your tears and anguish will cease; you will have a divine strength in your power, and everything will seem sweet and bearable. Think that your pains serve Jesus, and that He keeps them in His hands as precious coins with which to save souls. Abandon yourself to the Divine Will. Let Its Divine Life rise again in all your sufferings.

I leave you with all your pains in the Divine Volition. Pray for me. And sending you my regards with the love of the Fiat, I say,

Most affectionately yours,

The little daughter of the Divine Will.

The Queen of Heaven in the Kingdom of the Divine Will:Day 23

My dearest child, how happy I am to have you close to Me, to be able to teach you how the Kingdom of the Divine Will can lay Itself in all things. All crosses, sorrows and humiliations, invested by the life of the Divine Fiat, are like raw material in Its hands, in order to nourish Its Kingdom and to extend It more and more.

The Queen of Heaven in the Kingdom of the Divine Will:Day 28

Now, dear child, if your life and your pains have the Divine Will as their center of life, be certain that sweet Jesus will use you and your pains to give help, light and grace to the whole universe. Therefore, pluck up courage; the Divine Will can do great things where It reigns. In all circumstances, reflect yourself in Me and in your sweet Jesus, and move forward.

Hours Of The Passion: 10AM Hour

My tortured Good, with You I repair, with You I suffer. But I see that your enemies hurl You down the stairs; the people await You with fury and eagerness; they make You find the Cross ready, which You long for with many sighs. And You - with love You gaze on It, and with firm step You approach It and embrace It. But, before that, You kiss It, and as a shiver of joy runs through your Most Holy Humanity, with highest contentment You gaze on It again, measuring Its length and breadth. In It, already, You establish the portion for each creature. You dower them all, enough to bind them to the Divinity with a bond of marriage, and make them heirs of the Kingdom of Heaven. Then, unable to contain the love with which You love them, You kiss the Cross again, and say:

"Adored Cross, finally I embrace you. You were the longing of my Heart, the martyrdom of my love. But you, O Cross, have delayed until now, while my steps were always toward you. Holy Cross, you were the goal of my desires, the purpose of my existence down here. In you I concentrate my whole being, in you I place all my children, and you will be their life, their light, defense, custody and strength. You will assist them in everything, and will bring them gloriously to Me in Heaven. Oh Cross, Pulpit of Wisdom, you alone will teach true sanctity; you alone will form the heroes, the athletes, the martyrs, the Saints. Beautiful Cross, you are my Throne, and since I have to leave the earth, you will remain in my place. To you I give all souls as dowry – keep them, save them; I entrust them to you!"

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Then He continued: "If Faith makes one believe, and Hope makes one hope, Charity makes one love. If Faith is light and serves as the sight of the soul, and Hope, which is the nourishment of Faith, provides the souls with courage, peace, perseverance and all the rest - Charity, which is the substance of this light and of this nourishment, is like that most sweet and fragrant ointment which, penetrating everywhere, relieves and soothes the pains of life. **Charity makes suffering sweet, and makes one reach the point even of desiring it.** The soul who possesses Charity diffuses fragrance everywhere; her works, all done out of love, give off a most pleasing odor. And what is this odor? It is the odor of God Himself. The other virtues render the soul solitary and almost unrefined with creatures; Charity, on the other hand, being substance that unites, unites the hearts. But where? In God. Being a most fragrant ointment, Charity spreads everywhere and with everyone. **Charity makes one suffer the most ruthless torments with joy, and one reaches the point of not being able to be without suffering.** And when she see herself deprived of it, she says to her spouse Jesus: "**Sustain me with the fruits, which is suffering, because I am languishing with love; and where else can I show You my love other than in suffering for You?**" Charity burns, consumes all other things, even the virtues themselves, and turns them all into itself. In sum, it is like a queen who wants to reign everywhere, and does not want to surrender to anyone."

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2 – As far as Communion, I do not want you to afflict yourself because you are not able to stay there; know that this is a shadow of the pains I suffered in Gethsemani. What will happen when I make you share in the scourges, the thorns and the nails? The thought of greater pains will make you suffer the minor pains with more courage. So, when during Communion you find yourself alone, agonizing, think that I want a little bit of your company in my agony in the garden. Therefore, place yourself near Me, and make a comparison between your pains and Mine: see, you - alone and deprived of Me, and I too - alone, abandoned by my most faithful friends who are there, sleeping; left alone even by my Divine Father; and then, in the midst of most bitter pains, surrounded by snakes, by vipers, by rabid dogs, which were the sins of men, among which yours too did their part, such that they seemed to want to devour Me alive. My Heart was taken by such grips, that I felt as if it was under a press; so much so, that I sweat living blood. Tell Me, when did you arrive at suffering so much? Therefore, when you find yourself deprived of Me, afflicted, empty of any consolation, filled with sadness, with worries, with pains, come close to Me, dry that blood of mine from Me, offer those pains to Me as relief for my most bitter agony. By doing so, you will find the way to be able to stay with Me after Communion. **It is not that you will not suffer, because the most bitter pain I can give to the souls dear to Me is to deprive them of Me, but by thinking that through your suffering you give relief to Me, you will also be content.**

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Don't you know that the most beautiful presents I can give to the souls I love are crosses and pains? You are still a little girl in the way of the cross, therefore you feel too weak. Once you have grown up and have known how precious suffering is, then you will feel stronger. Therefore, lean on Me – rest, for in this way you will acquire strength."

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So, instead of afflicting yourself, you should rejoice and thank Me, because the faster I make you cross the stormy sea, the sooner you will reach the port of safety; the harder the trials to which I will submit you, the greater the graces I will give you. Courage, then, courage, and I will come back soon." And in saying this, He seemed to bless me, and then He left.

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

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I remember that, as I continued to ask for the crucifixion and Jesus would transport me outside of myself, He would take me to the holy sites of Jerusalem where our Lord suffered His sorrowful Passion, and there we encountered many crosses. My beloved Jesus would say to me: "If you knew what good the cross contains within itself, how precious it renders the soul, and what a gem of inestimable value one acquires, who has the good of possessing sufferings... It is enough to tell you only that, in coming upon earth, I did not choose riches or pleasures, but I cherished as dear and intimate sisters, the cross, poverty, sufferings and ignominies" While saying this, He would show such taste, such joy for suffering, that those words pierced my heart through like many burning arrows, to the point that I would feel my life leaving me if the Lord would not concede me suffering. And with as much voice and strength as I had, I would do nothing but say: 'Holy Spouse, give me suffering, give me crosses. From this alone will I know whether You love me - if You content me with crosses and with sufferings.'

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One morning - it was the day of the Exaltation of the Cross - my sweet Jesus transported me to the holy sites; and first, He told me many things about the virtue of the cross. I don't remember all, but just a few things: "My beloved, do you want to be beautiful? The cross will give you the most beautiful features that can possibly be found, both in Heaven and on earth; so much so, as to enamor God, who contains all beauties within Himself."

Jesus continued: "Do you want to be filled with immense riches - not for a short time, but for all eternity? Well then, the cross will administer to you all kinds of riches - from the tiniest cents, which are the little crosses, up to the greatest amounts, which are the heavier crosses. Yet, men are so greedy to earn a temporal penny, which they soon will have to leave, but do not give a thought to earning one eternal cent. And when I, having compassion for them, in seeing their carelessness for all that regards eternity, kindly offer them the opportunity - instead of cherishing it, they get angry and offend Me. What human madness - it seems that they understand it upside down. My beloved, in the cross are all the triumphs, all the victories, and the greatest gains. You

must have no aim other than the cross, and it will be enough for you, in everything. Today I want to make you content; that cross which until now has not been enough to lay you on and crucify you completely, is the cross that you have carried up to now. But since I have to crucify you completely, you need new crosses which I will let descend upon you. So, the cross you have had until now, I will bring to Heaven, to show it to the whole celestial court as pledge of your love, and I will make another one descend from Heaven – a larger one, to be able to satisfy the ardent desires I have upon you."

VOL. 2 - March 14, 1899

The following morning, I kept seeing Jesus withdrawn within my heart, and I saw that people would come even inside my heart, and would tread upon Him and trample Him underfoot. I would do as much as I could to free Him, and Jesus, turning to me, told me: "Do you see where the ingratitude of man reaches? They themselves force Me to chastise them, and I cannot do otherwise. And you, my dear one, after you have seen Me suffer so much – may you hold crosses more dearly, and pains as delights."

VOL. 2 - March 31, 1899

The value of sufferings.

This morning, my adorable Jesus made Himself seen crucified, and after He communicated His pains to me, He told me: "Many are the wounds that made Me suffer during my Passion, but one was the cross. This means that many are the roads through which I draw souls to perfection, but one is the Heaven in which these souls must unite. So, if one misses that Heaven, there is no other which can make them blessed forever."

Then He added: "Take a look: one is the cross, but this cross was formed with various pieces of wood. This means that one is Heaven, but this Heaven contains various places, more or less glorious; and these places will be distributed according to the sufferings suffered down here, more or less heavy. Oh, if all knew the preciousness of suffering, they would compete with one another to suffer more! But this science is not recognized by the world, and so they abhor all that can make them richer for eternity."

VOL. 2 - April 7, 1899

While I was in this state, so sorrowful, Jesus came and, all compassion, told me: "I have come now, do not cry any more – come to Me." In one instant I found myself outside of myself together with Him, and I looked at Him, but with such fear that I might lose Him again, that tears would pour in large streams from my eyes. Jesus continued: "No, do not cry any more. Take a look at how I am suffering; look at my head – the thorns have penetrated so deep that they no longer show outside. Do you see how many gashes and blood cover my body? Come close to Me, give me a refreshment."

By occupying myself with the pains of Jesus, I forgot about my own a little bit, and so I started from His head. Oh, how harrowing it was to see those thorns so sunk into His flesh that one could not pull them out. While I was doing that, Jesus would lament, so great was the pain He suffered. After I pulled that crown of thorns off, all broken, I put it together again, **and knowing that the greatest pleasure one can give Jesus is to suffer for Him, I took it and I drove it onto my head.** Then, He had me kiss His wounds, one by one, and in some of them He wanted me to suckle the blood. I was trying to do everything He wanted, though in mute silence, when the Most Holy Virgin came and told me: "Ask Jesus what He wants to make of you."

I would not dare, but Mama encouraged me to do it. To make Her content, I drew my lips near the ear of Jesus, and in a whisper I said to Him: "What do You want to make of me?" And He answered: "I want to make of you an object of my satisfactions"; and in the very act of saying these words, He disappeared, and I found myself inside myself.

VOL. 2 - May 16, 1899

The virtue of the Cross. Stripping oneself of one's own will.

Jesus continued for a few more days to manifest Himself in the same way – not wanting to detach Himself from me. It seemed that that little bit of sufferings He had poured into me attracted Him so much, that He could not be without me. This morning He poured a little bit more of bitterness from His mouth into mine, and then He told me: "The cross disposes the soul to patience. The cross opens Heaven, and unites Heaven and earth together – that is, God and the soul. The virtue of the cross is powerful, and when it enters into a soul, it has the virtue of removing the rust of all earthly things. Not only this, but it causes her boredom, bother and contempt for the things of the earth, giving her, instead, the flavor and the enjoyment of celestial things. However, few are those who recognize the virtue of the cross; therefore they despise it."

VOL. 2 - June 9, 1899

The very grave sin of abortion. Union of sufferings and of prayers.

I spent this morning very anguished because of the many offenses which I saw Him receive from men, especially because of certain horrendous dishonesties. How much the loss of souls grieved Jesus! More so, since it was a newborn baby that they were going to kill, without administering holy baptism to him. It seems to me that this sin weighs so much on the scale of Divine Justice, that it is the one that most cries out for revenge before God. Yet, these sorrowful scenes are renewed so very often. My most sweet Jesus was so afflicted as to arouse pity. Seeing Him in such a state, I did not dare to tell Him anything, and Jesus just told me: "**My daughter, unite your sufferings to Mine, your prayers to Mine, so that they may be more acceptable before the majesty of God, and may appear not as your things, but as my own works.**" Then He continued to make Himself seen other times, but always in silence. May the Lord be always blessed.

VOL. 2 - July 9, 1899

Jesus shares His pains with the soul in order to continue His Passion.

This morning, Jesus wanted to renew in me the pains of the crucifixion. First He transported me outside of myself, up on a mountain, and then He asked me whether I wanted to be crucified. And I: 'Yes, my Jesus, I yearn for nothing but the cross.'

As I was saying this, a huge cross appeared; He laid me upon it, and nailed me to it with His own hands. What atrocious pains I suffered in feeling my hands and feet being pierced through by those nails, and what is more, they did not have a point, and it was hard and very painful to make them penetrate; but with Jesus everything was tolerable. After He finished crucifying me, He told me: "My daughter, I make use of you in order to continue my Passion. Since my glorified body can no longer be capable of suffering, by coming into you, I make use of your body just as I used Mine during my mortal life, to be able to continue and to suffer my Passion, and therefore to be able to offer you as living victim of reparation and propitiation before Divine Justice."

After this, Heaven seemed to open and a multitude of Saints came down, all armed with swords. A voice like thunder came out from within that multitude, saying: "We come to defend the

Justice of God, and to take revenge on men, who have so much abused His Mercy!" Who can say what was happening on earth at this descent of the Saints? I am only able to say that some were fighting in one place, some in another; some were fleeing, and some were hiding. It seemed that all were in dismay.

VOL. 2 - July 22, 1899

How the cross renders the soul transparent. How to avoid the precipice.

This morning my adorable Jesus made Himself seen with a golden cross, all shining, hanging from His neck, and in looking at it, He was immensely pleased. In one instant the confessor was present, and Jesus said to him: "The sufferings of these past days have increased the splendor of the cross; so much so, that in looking at it, I take great delight."

Then He turned to me and told me: "The cross communicates such splendor to the soul as to render her transparent. Just as one can give all the colors he wants to an object which is transparent, in the same way, with its light the cross provides all features and the most beautiful shapes that can possibly be imagined, not only by others, but by the very soul who experiences them. Furthermore, on a transparent object one can immediately detect dust, little stains, and even a shadow. Such is the cross: since it renders the soul transparent, it immediately reveals to the soul the little defects, and the slightest imperfections, so much so, that there is no hand of master more capable than the cross in keeping the soul prepared, to make of her a residence worthy of the God of Heaven." Who can say what I understood of the cross, and how enviable is the soul who possesses it?

VOL. 2 - July 28, 1899

The cross is the noblest mark in the soul.

This morning, my adorable Jesus came with an appearance all admirable and mysterious. He was wearing a chain at His neck, hanging over His whole breast. At one end of the chain, one could see something like a bow; at the other end, something like a quiver full of precious stones and gems which formed an ornament of the most beautiful sort on the breast of my sweet Jesus. He also had a lance in His hand. While in this appearance, He told me: "The human life is a game; some play pleasure, some play money, some, their own lives, and many other games they play. I too delight in playing with souls; but what are the jokes I make? They are the crosses which I send. If they receive them with resignation and thank Me for them, I amuse Myself and I play with them, delighting immensely, receiving great honor and glory, and letting them make the greatest gains."

As He was saying this, He began to touch me with the lance; all the precious stones that the bow and the quiver contained came out, and turned into many crosses and arrows which wounded the creatures. Some of them, but extremely few, rejoiced, kissed them, and thanked Him, engaging in a game with Jesus; others then, would take them and throw them in His face. Oh, how afflicted Jesus would be left, and what a loss for those souls! Then Jesus added: "This is the thirst which I cried out on the cross, which, unable to quench entirely at that time, I delight in continuing to quench in the souls of my dear ones who suffer. So, when you suffer, you come to give a refreshment to my thirst."

As He came other times, and I prayed Him to free the confessor, who was suffering, He told me: "My daughter, don't you know that the noblest mark I can impress in my dear children is the cross?"

VOL. 2 - August 13, 1899

Jesus assumes the image of Luisa.

He continued to make Himself seen this morning, for just a little, always threatening to send chastisements; and as I would go about praying Him to placate Himself, He would escape me like a flash. The last time He came, He made Himself seen crucified. I placed myself near Him to kiss His most holy wounds, doing various adorations, but while I was doing this, instead of Jesus Christ I saw my own image. I was surprised, and I said: 'Lord, what am I doing? Am I doing the adorations to myself? This cannot be done.'

At that very instant He changed into the person of Jesus Christ, and He told me: "Do not be surprised that I have assumed your own image. If I suffer in you continuously, what is the wonder that I have assumed your very shape? **Besides, is it not to make of you an image of Myself that I make you suffer?**" I remained all confused, and Jesus disappeared. May everything be for His glory, and may His holy name be always blessed.

VOL. 2 - August 21, 1899

Effects of pleasing Jesus alone.

After having spent two days of sufferings, my benign Jesus showed Himself all affability and sweetness. In my interior I kept saying: 'How good the Lord is with me; yet, I find nothing in me that might please Him.' And Jesus, answering me, told me: "My beloved, just as you find no other pleasure and contentment than being with Me, conversing with Me, and pleasing Me alone, in such a way that all other things that are not Mine are disgusting for you, in the same way, my pleasure and my consolation is to come and be with you, and speak with you. You cannot comprehend the power that a soul who has the sole purpose of pleasing Me alone has over my Heart, in drawing me to herself. I feel so bound to her, that I am forced to do what she wants."

While Jesus was saying this, I understood that He was speaking in that way because during the past days, while suffering most bitter pains, I kept saying in my interior: 'My Jesus, everything for love of You. May these pains be as many acts of praise, of honor, of homage that I offer You. May these pains be as many voices that glorify You, and as many proofs that tell you that I love You.'

VOL. 2 - September 9, 1899

Faith, Hope and Charity. The soul, royal palace of God.

Jesus continues to come, but with a look all new. It seemed that the trunk of a tree was coming out of His blessed Heart, which contained three distinct roots. This trunk was leaning out of His Heart into mine, and coming out of my heart, it formed many beautiful branches, loaded with flowers, with fruits, with pearls and precious stones, shining like most refulgent stars. Now, seeing Himself in the shade of this tree, my loving Jesus amused Himself completely; more so, since many pearls were falling from the tree, which formed a beautiful ornament for His Most Holy Humanity. While He was in this position, He told me: "Dearest daughter of mine, the three roots you see, which this tree contains, are Faith, Hope and Charity. The fact that you see this trunk coming out of Me and entering into your heart means that there is no good that souls possess which does not come from Me. Then, after Faith, Hope and Charity, the first development of this trunk is to make known that everything good comes from God, that creatures have nothing of their own but their nothingness, and that this nothingness does nothing but give Me the freedom to enter into them and do what I want. However, there are other 'nothings' – that is, other souls – who make opposition with their own human will; so, because this knowledge is

lacking, the trunk produces neither branches, nor fruits, nor anything else that is good. The branches which this tree contains, with all the apparatus of flowers, fruits, pearls and precious stones, are all the different virtues that a soul can possess. Now, who has given life to such a beautiful tree? Certainly the roots. This means that Faith, Hope and Charity embrace everything and contain all virtues, so much so, that they are placed there as the basis and the foundation of the tree, and without them no other virtue can be produced."

I also understood that the flowers signify the virtues, the fruits, sufferings, the precious stones and pearls, suffering only out of pure love for God. This is why those pearls which were falling formed that beautiful ornament for Our Lord.

VOL. 2 - September 16, 1899

Effects and value of suffering only for God.

This morning my adorable Jesus came, and since I feared it might be the devil, I said to Him: 'Allow me to sign your forehead with the cross'; and in the very act of saying this I signed him, and so I remained more reassured and tranquil.

Now, blessed Jesus seemed tired, and wanted to rest in me, and since I too felt tired from the sufferings of the past days, especially because of His very few visits, I felt the necessity to rest in Him. So, after arguing for a little while together, He told me: "The life of the heart is love. I am like an infirm person who is burning with fever, and keeps looking for refreshment, for a relief, from the fire that devours him. My fever is love; but from where do I extract the refreshments and the reliefs which are most suitable for the fire that consumes Me? From the pains and toils suffered by souls beloved to Me, only for love of Me. Many times I wait and wait for that moment in which the soul turns to Me to tell Me: 'Lord, only for love of You do I want to suffer this pain.' Ah, yes, these are the reliefs and refreshments most suitable for Me, which cheer Me and dampen the fire that consumes Me."

After this, He threw Himself into my arms, languishing, in order to rest. While Jesus was resting, I understood many things about the words He had spoken, especially about suffering for love of Him. Oh, coin of inestimable value! If all of us knew it, we would compete with one another to suffer more. But I believe we are all shortsighted in knowing this coin so precious, and this is why one does not reach the knowledge of it.

VOL. 2 – September 19, 1899

Oh, holy Hope, how admirable you are! I imagine seeing the soul who is possessed by this beautiful Hope, like a noble wayfarer, who walks in order to go and take possession of a land that will make his whole fortune. But since he is unknown and he journeys through lands which are not his, some deride him, some insult him, some strip him of his clothes, and some reach the point of beating him and even of threatening to kill him. **And the noble wayfarer – what does he do in all these trials? Will he be disturbed? Ah, no – never! On the contrary, he will deride those who do all this to him, and knowing with certainty that the more he suffers, the more he will be honored and glorified when he comes to take possession of his land, he himself teases the people into tormenting him more. But he is always tranquil, he enjoys the most perfect peace;** and what is more, while in the midst of these insults, he remains so calm, that while the others are all alert around him, he keeps sleeping in the bosom of his longed-for God. Who administers so much peace and so much firmness to this wayfarer in continuing the journey he has undertaken? Certainly Hope in the eternal goods that will be his; and since they

are his, he will surpass everything in order to take possession of them. Now, by thinking that they are his own, he comes to love them – and here is how Hope gives rise to Charity.

VOL. 2 – October 3, 1899

Afterwards, I commended a sick person to Him, and Jesus showed His wounds, which that sick person had given to Him. I tried to pray Him, to placate Him, to repair Him, and it seemed that those wounds would heal. And Jesus, all benignity, told me: "My daughter, today you have performed for Me the office of a most skillful doctor, for you have tried not only to medicate and to bandage the wounds which that sick person gave to Me, but also to heal them. So I feel very much soothed and placated." **Then I understood that by praying for the sick, one comes to perform the office of doctor for Our Lord, who suffers in His very images.**

VOL. 2 - October 22, 1899

The cross, a way strewn with stars.

Jesus continues to make Himself seen afflicted. The moment He came, He threw Himself into my arms, totally exhausted, almost wanting refreshment. He shared with me a little bit of His sufferings, and then He told me: "My daughter, the way of the cross is a way strewn with stars, and as one walks through it, those stars change into most luminous suns. What will be the happiness of the soul for all eternity in being surrounded with these suns? Furthermore, the great reward I give to the cross is so great that there is no measure, either of width or of length – it is almost incomprehensible to the human minds; and this, because in bearing crosses, there can be nothing human – all is divine."

VOL. 2 - October 29, 1899

The formation of the interior dwelling for Jesus.

My adorable Jesus continues to come, but this morning, as soon as He came, He took me in His arms and carried me outside of myself. Being in those arms, I comprehended many things, and especially that in order to be in the arms of Our Lord freely, and even to enter into His Heart with all ease and to go out of It as the soul best pleases, and not to be a weight or a bother for blessed Jesus, it was absolutely necessary to strip oneself of everything. Therefore, with all my heart, I said to Him: 'My dear and only Good, what I ask of You for me is that You strip me of everything, because I see well that in order to be clothed again by You and live in You, and for You to live again in me, it is necessary for me to have not even a shadow of that which does not belong to You.' And He, all benignity, told me: "My daughter, the main thing so that I may enter into a soul and form my dwelling is total detachment from everything. Without this, not only can I not dwell in her, but not even any of the virtues can form its residence in the soul.

After this, once the soul has made everything go out of herself, then do I enter, and united with the will of the soul, we build a house. The foundations of it are based on humility, and the deeper they are, the higher and stronger the walls will be. These walls will be built with the stones of mortification, cemented with the purest gold of charity. After the walls have been built, I, like a most excelling painter, plaster it and form the most excelling paintings - not with lime and water, but with the merits of my Passion, represented by the lime, and with the colors of my Blood, represented by the water. This serves to protect it well from rains, from snows, and from any shock. Then come the doors, and in order for them to be solid like wood and not subject to wood worms, silence is necessary which forms the death of the exterior senses. In order to keep this house, a guardian is necessary to watch over it everywhere, inside and out. This is the holy fear

of God which guards it against any inconvenience, wind or anything else that may threaten it. This fear will be the safeguard of this house, which will cause one to operate, not out of fear of penalty, but out of fear of offending the master of this house. This holy fear must do nothing but do everything to please God, with no other intention.

Then, this house must be adorned and filled with treasures. These treasures must be nothing but holy desires and tears. These were the treasures of the Old Testament, and in them they found their salvation; in the fulfillment of their vows, their consolation; in sufferings, strength. In sum, they placed all their fortune in their desire for the future Redeemer, and in this desire they operated as athletes. A soul without desire operates almost as dead; everything is boredom, bother, rancor – even virtues themselves; there is nothing that she likes, and she walks almost crawling on the path of good. All the opposite for the soul who desires: nothing is a weight for her, everything is joy; she flies, and finds her tastes in the very pains. This, because there was an anticipated desire, and the things which are first desired, are then loved; and as one loves them, one finds the most pleasant delights in them. Therefore, this desire must be entertained even before this house is built. **The ornaments of this house will be the most precious stones, the most expensive pearls and gems of this Life of mine, always founded upon suffering – and pure suffering. And since the One who dwells in it is the giver of every good, He places in it the endowment of all virtues, He perfumes it with the most gentle odors, He makes lovely flowers give off their fragrance, He makes a celestial melody, among the most pleasant, resound. He makes one breathe an air of Paradise."**

I forgot to say that one must see whether there is domestic peace, and this must be nothing but the recollection and silence of the interior senses.

After this, I continued to be in the arms of Our Lord, and I was all stripped. In the meantime, I saw the confessor there present, and Jesus told me (but it seemed to me that He wanted to play with me to see what I would say): "My daughter, you have stripped yourself of everything, and you know that when one is stripped, someone else is needed who takes care of clothing him, of nourishing him, and who gives him a place where he can stay. Where do you want to stay – in the arms of the confessor, or in Mine?" And as He was saying this, He did the act of placing me in the arms of the confessor. I began to insist that I did not want to go, and He insisted that He wanted it. After a little bit of arguing, He told me: "Do not fear, I keep you in My arms." And so we remained at peace.

VOL. 3 - November 26, 1899

Delight of the Holy Trinity because of the sufferings of Luisa.

As I was very much in suffering, my lovable Jesus came and placed His arm behind my neck in the act of sustaining me. Now, being close to Him, I began to do my usual adorations to all of His holy members, beginning with His most sacred head. In the act in which I was doing this, He said to me: "My beloved, I thirst, let me quench my thirst in your love, for I cannot contain Myself any more." And assuming the appearance of a baby, He threw Himself into my arms and began to suckle. He seemed to take immense pleasure, He was all refreshed, and His thirst quenched. After this, almost wanting to joke with me, with a lance He held in His hand He pierced my heart through, side to side. I felt a most bitter pain, but – oh! how happy I was to suffer, especially because it was the very hands of my sole and only Good that gave me suffering; and I incited Him to give me greater torment, so great was the pleasure and the sweetness I felt. And blessed Jesus, to make me more content, tore my heart out, taking it in His hands, and with that same lance He opened it into two halves and found a cross, shining and pure

white. He took it in His hands with great delight, and He told me: “This cross was produced by the love and the purity with which you suffer; I am so delighted with the way you suffer, that I am not alone, but I call the Father and the Holy Spirit to delight with Me.”

In one instant, I went about looking and I saw Three Persons who, surrounding me, delighted in looking at this cross. However, lamenting to Them, I said: ‘Great God, too little is my suffering, I am not content with the cross alone, but I also want the thorns and the nails; and if I do not deserve this, because I am unworthy and a sinner, certainly You can give me the dispositions in order to deserve it.’ And Jesus, sending me a ray of intellectual light, made me understand that He wanted me to make the confession of my sins. I felt almost floored before the Three Divine Persons, but the Humanity of Our Lord inspired me with confidence; so, turning to Him I recited the Confiteor, and then I began to make the confession of my sins. Now, while I was all immersed in my misery, a voice came out from Their midst, saying: “We forgive you, and you – sin no more.” I was expecting to receive the absolution from Our Lord, but all of a sudden He disappeared. After a little while He came back crucified, and shared with me the pains of the cross.

VOL. 3 - December 2, 1899

Eloquent praise of the Cross.

As I was very afflicted about certain things, which it is not licit here to say, lovable Jesus, wanting to relieve me from my affliction, came with an appearance all new. He seemed to be dressed in pale blue, all adorned with tiny little bells of gold which, in touching one another, resounded with a sound never before heard. At the appearance of Jesus and at that gracious sound, I felt enchanted and relieved in my affliction, which departed from me like smoke. I would have remained there in silence, so much did I feel the powers of my soul enchanted and stunned, if blessed Jesus had not broken my silence, saying to me: “My beloved daughter, all these little bells are many voices that speak to you of my love, and call you to love Me. Now, let me see how many little bells you have that speak to Me of your love and call Me to love you.”

And I, all full of blushing, said to Him: ‘But, Lord, what are You saying? I have nothing; I have nothing but defects.’ And Jesus, compassionating my misery, continued: “You have nothing, it is true. Well then, I want to adorn you with my own little bells, so that you may have many voices to call Me and to show Me your love.” So it seemed that He surrounded my waist with a belt adorned with these little bells.

After this, I remained in silence, and He added: “Today I take pleasure in spending time with you. Tell Me something.” And I: ‘You know that all my contentment is in being with You, and in having You, I have everything. So, in possessing You, it seems I have nothing else to desire, or to say.’ And Jesus: “Let Me hear your voice that cheers my hearing. Let us converse together a little; I have spoken to you many times about the Cross; today, let Me hear you speak of the Cross.”

I felt all confused; I did not know what to say. But as He sent me a ray of intellectual light, to make Him content I began to say: ‘My Beloved, who can say to You what the Cross is? Your mouth alone can speak worthily of the sublimity of the Cross; but since You want me to speak, I will do it.

The Cross, suffered by You, freed me from the slavery of the devil, and espoused me to the Divinity with an indissoluble bond. The Cross is fecund and gives birth to Grace in me. The Cross is Light, It disillusiones me of what is temporal, and reveals to me what is eternal. The Cross is fire, and reduces to ashes all that is not of God, to the point of emptying my heart of the

tinest blade of grass that might be in it. The Cross is coin of inestimable value, and if I have, O Holy Spouse, the fortune of possessing it, I will be enriched with eternal coins, to the point of becoming the richest in Paradise, because the currency that circulates in Heaven is the Cross suffered on earth. The Cross, then, makes me know myself; not only this, but It gives me the knowledge of God. The Cross grafts all virtues into me. The Cross is the noble pulpit of the uncreated Wisdom, that teaches me the highest, the finest and most sublime doctrines. So, only the Cross will reveal to me the most hidden mysteries, the most secret things, the most perfect perfection, hidden to the most erudite and learned of the world. The Cross is like beneficent water that purifies me; not only this, but It administers to me the nourishment for the virtues, It makes them grow, and only then does It leave me, when It brings me back to Eternal Life. The Cross is like celestial dew, which preserves and embellishes for me the beautiful lily of purity. The Cross is the nourishment of Hope. The Cross is the beacon of operating Faith. The Cross is like hard wood, which preserves the fire of Charity, keeping it always lit. The Cross is like dry wood, which dispels and puts to flight all the smokes of pride and of vainglory, producing the humble violet of humility in the soul. The Cross is the most powerful weapon that offends the demons, and defends me from all of their claws. Therefore, the soul who possesses the Cross is the envy and admiration of the very Angels and Saints, and the rage and indignation of the demons. The Cross is my Paradise on earth, in such a way that if the Paradise of the Blessed up there, is of delights, the Paradise down here is of sufferings. The Cross is the chain of most pure gold that connects me to You, my Highest Good, and forms the most intimate union which can possibly be given, to the point of making my being disappear. And It transforms me in You, my Beloved, to the point that I feel lost within You, and I live from your very Life.'

After I said this (I don't know whether it is nonsense), my lovable Jesus was all delighted in listening to me, and taken by enthusiasm of love, kissed me all over, and said to me: "Brava, brava, my beloved - you spoke well! My Love is fire, but not like the terrestrial fire which, wherever it penetrates, renders things sterile and reduces everything to ashes. My fire is fecund, and it renders sterile only that which is not virtue. To all the rest it gives life, it makes beautiful flowers bloom, it makes the most delicious fruits mature, and forms the most delightful celestial garden. The Cross is so powerful, and I communicated so much grace to It, as to render It more effective than the very Sacraments; and this, because in receiving the Sacrament of my Body, the dispositions and free concourse of the soul are needed in order to receive my graces, and many times these may be lacking; while the Cross has the virtue of disposing the soul to grace."

VOL. 3 - December 27, 1899

Charity must be like a mantle that covers one's actions.

He continued to make Himself seen like shadow and flash. While I was in a sea of bitterness because of His absence, in one instant He made Himself seen, telling me: "Charity must be like a mantle which must cover all of your actions, in such a way that everything must shine with perfect charity. What is the meaning of your being displeased when you do not suffer? **That your charity is not perfect, because suffering for love of Me and not suffering for love of Me, without your will, is all the same.**" And He disappeared leaving me more embittered than before, wanting to touch a key too delicate for me, which He Himself has infused in me.

Then, after I shed bitter tears for my miserable state and over the absence of my adorable Jesus, He came back and told me: "With just souls I act with justice, or rather, I give them double recompense for their justice by favoring them with greater graces, and by speaking to them of just words and of sanctity." However, I found myself so confused and bad, that I did not dare to

utter a single word; rather, I continued to shed tears over my misery. And Jesus, wanting to infuse trust in me, placed His hand under my head in order to lift it, because it could not hold itself up, and He added: "Do not fear, I am the shield of the tribulated." And He disappeared.

VOL. 3 - February 21, 1900

Purity is obtained through mortification, and mortification renders the soul worthy of sympathy.

This morning my lovable Jesus began to make His usual delays. May He be always blessed, for He always starts from the beginning! Indeed it takes the patience of a saint to bear Him; and one would have to deal with Jesus to see how much patience it takes! One who has not experienced it, cannot believe it, and it is almost impossible not to have a few huffs with Him.

Then, after being patient in waiting and waiting for Him, finally He came and told me: "My daughter, the gift of purity is not a natural gift, but an attained grace; and it is obtained by rendering oneself worthy of sympathy. The soul becomes so through mortifications and through sufferings. **Oh, how worthy of sympathy becomes the mortified and suffering soul! Oh, how striking she is! And I feel such sympathy as to go mad for her, and whatever she wants, I give to her.** When you are deprived of Me, suffer my privation for love of Me, which is the most painful suffering for you, and I will feel more sympathy than before, and will grant you new gifts."

VOL. 3 - March 2, 1900

The union of wills is that which most binds the soul to Jesus.

This morning, after I received Holy Communion, my sweet Jesus made Himself seen crucified, and I felt drawn interiorly to reflect myself in Him, to be able to become like Him, and Jesus reflected Himself in me, to draw me to His likeness. While doing this, I felt the pains of my crucified Lord being infused in me, and with all goodness He told me: **"I want suffering to be your nourishment, not only as suffering, but as the fruit of my Will. The most sincere kiss which binds our friendship more tightly is the union of our wills, and the indissoluble bond that will clasp us in continuous embraces will be the continuous suffering."**

While He was saying this, blessed Jesus unnailed Himself, took His cross and laid it in the interior of my body, and I too was so stretched as to feel my bones being dislocated. Moreover, a hand, but I cannot tell with certainty whose it was, pierced my hands and feet through. Jesus, who was seated on the cross which lay in my interior, was all pleased with my suffering and with the one who was piercing my hands, and He added: "Now I can rest in tranquillity, I do not even have to take the trouble to crucify you, because obedience wants to do everything herself, and I leave you freely in the hands of obedience." And moving quickly from upon the cross, He placed Himself upon my heart to rest. Who can say in how much suffering I remained, being in that position? After I remained like this for a long time, Jesus would not bother relieving me as the other times, so as to let me return to my natural state. I could no longer see that hand which had put me on the cross; I said this to Jesus, and He replied: "Who put you on the cross? Did I perhaps do it? It was obedience, and obedience must remove you from it." It seems that this time He wanted to joke, and by His highest grace I obtained that blessed Jesus would free me.

VOL. 3 - March 10, 1900

Effects of suffering and of obedience.

This morning, having received Holy Communion, I saw my dear Jesus as a Child with a lance in His hand, in the act of wanting to pierce my heart through; and since I had said something to the confessor, wanting to reproach me, Jesus told me: “You want to shun suffering, and I want you to begin a new life of sufferings and of obedience.” And while saying this, He pierced my heart through with the lance, and then He added: “Just as the fire burns according to the wood that is placed in it, thus being more active in burning and consuming the objects that are thrown into it, and the greater the fire, the greater the heat and the light it contains – the same with suffering and obedience: the greater they are, the more the soul becomes capable of destroying what is material, and obedience gives her the shape it wants, like soft wax.”

VOL. 3 - April 20, 1900

The Cross gives us the features and the likeness of Jesus.

My adorable Jesus continues to come, for just a little and like a shadow, and even when He comes He does not say anything. This morning, after He renewed in me the pains of the cross as many as two times, looking at me with tenderness while I was suffering the spasm of the piercings of the nails, He told me: “The cross is a mirror in which the soul admires the Divinity, and by reflecting herself in it, she acquires the features and the likeness which most resembles God. The cross must not only be loved and desired, but one must consider it an honor and a glory. This is to operate as God and to become like God by participation, because I alone gloried in the cross and considered suffering an honor, and I loved it so much that in my whole life I did not want to be one moment without the cross.”

Who can say what I understood about the cross from this speaking of blessed Jesus? But I feel mute in expressing it with words. Ah, Lord, I pray You to keep me always nailed to the cross, so that, having this divine mirror ever before me, I may clean all my stains and embellish myself ever more in your likeness.

VOL. 3 - April 21, 1900

More than Sacrament, the Cross seals God in the soul.

As I was in my usual state, or rather, with a little bit of concern about something which it is not necessary to say here, my sweet Jesus, on coming, told me: “...And they are sacred vessels, and every once in a while it is necessary to dust them off. Your bodies are as many sacred vessels, in which I make my dwelling, therefore it is necessary that I do some little dusting every now and then – that is, that I visit them with some tribulation, so that I may remain in them with more decorum. Therefore, be calm.”

Later, after I received Communion, having renewed in me the pains of the crucifixion, He added: “My daughter, how precious is the cross! See now: in giving Itself to the soul, the Sacrament of my Body unites her with Me, It transforms her, to the point that she becomes one with Me. But as the species are consumed, the union, truly established, ceases. Not with the cross. The cross takes God and unites Him with the soul forever, and It places Itself more surely as a seal. Therefore, the cross seals God in the soul, in such a way that there is never separation between God and the crucified soul.”

VOL. 3 - April 24, 1900

The Eucharist and suffering.

This morning, having received Communion, it seemed to me that the confessor was placing the intention of making me suffer the crucifixion, and at that very instant I saw my guardian Angel

who laid me on the cross to make me suffer. After this, I saw my sweet Jesus who compassionated me and told me: “I am your refreshment, and my refreshment is your suffering.” And He showed an unspeakable contentment for my suffering, and for the confessor who, by means of the obedience to suffer which he had given me, had procured this relief for Him. Then He added: “Since the Sacrament of the Eucharist is the fruit of the cross, I feel more disposed to concede suffering to you when you receive my Body. In fact, in seeing you suffer, it seems to Me that I continue my passion for the good of souls - not mystically, but really; and this is a great relief for Me, because I collect the true fruit of my Cross and of the Eucharist.”

After this, He said: “Up until now it was obedience that made you suffer; do you want me to amuse Myself a little by renewing again in you the crucifixion with my own hands?” And I, though I felt great suffering and, still fresh, the pains of the cross which had been renewed in me, said: ‘Lord, I am in your hands, do with me whatever You want.’ So, all content, Jesus again began to drive the nails into my hands and feet. I felt such intensity of pain that I myself do not know how I remained alive, but I was content because I was making Jesus content. Then, after He bent the nails, placing Himself near me, He began to say: “How beautiful you are! But how much more does your beauty grow in your suffering! Oh, how dear you are to Me! My eyes are wounded in looking at you, because they see my very image in you.” And He said many other things, which it would be useless to repeat – first, because I am bad; second, because not seeing myself as the Lord tells me, I feel confusion and blushing in saying these things. But I hope that the Lord will make me truly good and beautiful; and then, as my blushing would fade, I will be able to describe them. So I stop here.

VOL. 3 - April 25, 1900

Purity in operating is light.

As I was in my usual state and not finding my sweet Jesus, I had to go around very much to go in search of Him. Finally I found Him in the arms of the Queen Mama, suckling milk from Her breasts. As much as I said and did, He did not seem to pay attention to me; or rather, He did not even look at me. Who can say the pain of my poor heart, in seeing that Jesus was not paying attention to me? Then, after I gave vent to my tears, having compassion for me, He came into my arms and poured from His mouth a little bit of that milk which He had suckled from the Queen Mama.

After this, I looked into His breast, and He had a little pearl, so refulgent as to invest the most holy Humanity of Our Lord with light. Wanting to know the meaning of it, I asked Jesus what that pearl was, which, while appearing so small, spread so much light. And Jesus: “It is the purity of your suffering which, though small, is the cause of so much light, because you suffer only for love of Me and would be ready to suffer more if I conceded it to you. My daughter, purity in operating is so great, that one who operates with the sole purpose of pleasing Me alone, does nothing other than spread light from all of his operating. One who does not operate in an upright way, even in good, does nothing other than spread darkness.” Then I looked into the breast of Our Lord, and He had a most clear mirror, and it seemed that those who walked in an upright way remained completely absorbed in that mirror, while those who did not, remained outside, without being able to receive any imprint of the image of blessed Jesus. Ah, Lord, keep me all absorbed in this divine mirror, that I may have no other shade of intention in my operating.

VOL. 3 - May 1, 1900

The Eucharist and the Cross. Suffering is not to be feared.

After I received Communion, my sweet Jesus made Himself seen all affability; and as it seemed that the confessor was placing the intention of the crucifixion, my nature felt almost a repugnance to submit itself. My sweet Jesus, to cheer me, told me: “My daughter, if the Eucharist is the deposit of the future glory, the cross is the disbursement with which to purchase it. If the Eucharist is the seed which prevents corruption – like those aromatic herbs that prevent decomposition when applied to cadavers – and gives immortality to soul and body, the cross embellishes and is so powerful that if debts have been contracted, it becomes their guarantor, and it more surely obtains the restitution of the debt’s deed. And after it has satisfied every debt, it forms for the soul the most refulgent throne in the future glory. Ah, yes, the cross and the Eucharist alternate, and one operates more powerfully than the other.”

Then He added: “The cross is my flowery bed, not because I did not suffer harrowing spasms, but because by means of the cross I delivered many souls to grace, and I could see many beautiful flowers bloom, which would produce many celestial fruits. So, in seeing so much good, I held that bed of suffering as my delight, and I delighted in the cross and in suffering. You too, my daughter - take pains as delights, and delight in being crucified on my cross. No, no, I do not want you to fear suffering, almost wanting to act as a sluggard. Up, courage! Be brave and, on your own, expose yourself to suffering.”

As He was saying this, I saw my good guardian Angel ready to crucify me; I stretched out my arms on my own, and the Angel crucified me. Oh, how good Jesus delighted in my suffering! And how content I was, that such a miserable soul could give pleasure to Jesus! It seemed a great honor for me to suffer for love of Him.

VOL. 3 - May 3, 1900

The Feast of the Cross in Heaven.

This morning I found myself outside of myself, and I saw all of Heaven studded with crosses – some small, some large, some medium; some which were larger, emanated more splendor. It was a most sweet enchantment to see so many crosses adorning the firmament, more refulgent than suns. Then, it seemed that Heaven opened, and one could see and hear the feast that the Blessed were making for the cross. Those who had suffered more were celebrated more on this day. One could distinguish in a special way the martyrs and those who had suffered in a hidden way. Oh, how esteemed were the cross and those who had suffered more, in that blessed dwelling!

As I was seeing this, a voice resounded throughout the whole of Heaven, saying: “If the Lord did not send the crosses upon the earth, He would be like a father who has no love for his own children - who wants to see them poor and dishonored, instead of honored and rich.”

The rest that I saw during this feast I have no words to describe. I can feel it within me, but I am unable to express it; so I remain silent.

VOL. 3 - May 17, 1900

Power of the victim souls.

I continue in the same state of privation and of abandonment. As I was outside of myself, I saw a flood of water mixed with hail, such that it seemed that several cities were flooded with considerable damage. While seeing this, I was in great consternation because I wanted to prevent that flood, but since I was alone - more so, since I did not have Jesus with me – I felt my poor arms too weak to be able to do it. Then, to my surprise, I saw a virgin coming (it seemed to me that she was from America) and, she from one point, I from another, managed to prevent in

great part the scourge that threatened us. After this, as we reunited, I saw that virgin with the insignia of the passion, and crowned with the crown of thorns, just as I was, and a person who seemed to be an Angel, saying: “Oh, power of the victim souls! That which is not given to us Angels to do, they can do with their sufferings. Oh, if men knew the good that comes from them – because they are there for the public and the individual good – they would do nothing but implore God to multiply these souls upon earth.” After this, having said to each other that each of us should commend the other to the Lord, we separated.

VOL. 3 - June 14, 1900

The effects of the Cross.

As I was a little in suffering, on coming, my adorable Jesus compassionated me and said to me: “My daughter, what is it - that you are suffering so much? Let me relieve you a little.” So (though Jesus was suffering more than I was) He gave me a kiss, and since He was crucified, He drew me outside of myself and placed my hands in His, my feet in His, while my head was leaning on His head, and His on mine. How content I was, being in that position! Though the nails and the thorns of Jesus gave me pains, yet, they were pains that gave me joy, because they were suffered for my beloved Good. Indeed, I would have wanted them to increase more.

Jesus too seemed to be content with me, keeping me in that way, drawn to Himself. It seemed to me that Jesus was refreshing me, and that I was of refreshment for Him. Then, we went out in that position, and having found the confessor, immediately I prayed to Him for his needs, and I asked the Lord to deign to allow the confessor to hear how sweet and gentle His voice is. To make me content, Jesus turned to him and spoke of the cross, saying: “The cross absorbs the Divinity into the soul, renders her similar to my Humanity, and reproduces my own works in her.”

Afterwards, we continued to go around for a little while, and – oh, how many sorrowful sights, such as to pierce the soul through!: the grave iniquities of men, who do not lower themselves even before Justice - on the contrary, they hurl themselves with greater fury, almost wanting to render double wounds for wounds; and the great misery that they are preparing for themselves. Then, to our greatest sorrow, we withdrew. Jesus disappeared, and I withdrew inside myself.

VOL. 3 – June 24, 1900

While I was saying this, He moaned continuously, almost in the act of wanting to be compassionated and relieved; but He wanted this relief to be snatched almost by force. So, after my importunity, He stretched out His nailed hands and feet in my interior and shared a little bit of His pains with me. After this, giving a little respite to His moans, He told me: **“My daughter, it is these sad times that force Me to this, because men have grown so bold and proud, that everyone thinks he is the god of himself; and if I do not lay hand to scourges, I would do harm to their souls, because the cross alone is the nourishment of humility.** So, if I did not do it, I Myself would cause them to lack the means to be humiliated and to surrender from their strange madness, even though the majority of them offends Me more. But I do this like a father who breaks the bread for all to be nourished - a bread which some of his children do not want to take; even more, they use it to throw it in their father’s face. What has the poor father done wrong? So I am. Therefore, compassionate Me in my afflictions.”

Having said this, He disappeared, leaving me half-awake and half-asleep, not knowing, myself, whether I have to wake up completely, or go back to sleep.

VOL. 3 - July 2, 1900

With her sufferings, Luisa holds back a chastisement.

I continue to be embittered and afflicted, as though dazed. This morning He did not come at all. The confessor came and placed the intention of the crucifixion. At first blessed Jesus did not concur, but then, after I prayed Him to deign to let me obey, He just barely made Himself seen and told me: "What do you want? Why do you want to do violence to Me by force when it is necessary to chastise the peoples?" And I: 'Lord, it is not I, it is obedience that wants it so.' And He: "Well then, since it is obedience I want to share with you my crucifixion, and in the meantime I want to refresh Myself a little bit. While saying this, He shared with me the pains of the cross, and while I was suffering, Jesus placed Himself near me and seemed to refresh Himself quite a bit. Now, while I was in this position together with Him, He showed me a pitch-black cloud approaching from one point in the air, such that it struck terror and fright at the mere sight; and everyone was saying: "This time we die." While all were terrified, a refulgent cross rose from between Jesus and me, and advancing toward that storm, put it to flight in great part, so much so, that the people seemed to calm down. I cannot tell for sure, but it seems to me that it was a hurricane accompanied by bolts of lightning and by hail so violent as to have the power to sweep factories away; and the cross which dispelled it in great part seemed to be my little suffering, which Jesus has shared with me. May the Lord be blessed, and may everything be for His glory and honor.

VOL. 3 - July 11, 1900

The sufferings of Luisa will render chastisements less rigorous.

This morning, having received Communion and continuing in the same state of confusion, I was all huddled within myself, when I saw my adorable Jesus coming toward me all in a hurry, saying: "My daughter, break my fury a little bit, otherwise...!" And I, all frightened, said: 'What do You want me to do to break your fury?' And He: "By calling my sufferings into yourself you will come to placate my fury."

At that moment, I saw as if He were calling the confessor by sending a ray of light, and immediately he placed the intention of having me suffer the crucifixion. The blessed Lord promptly concurred and I found myself in so many sufferings, that because of the intensity of the pains I felt my soul go out of my body. When I thought I was about to breathe my last, and I was content that Jesus would receive my soul, I saw the confessor who, by saying "enough, enough", was calling me back into myself. Then Jesus said to me: "Obedience is calling you." And I: 'Ah, Lord, I want to come!' And Jesus: "What can I do? Obedience keeps calling you." And so it seems that this new obedience did not allow the sufferings to go further; but indeed, a cruel obedience for me, because while I seemed to seize the harbor, I was flung outside to navigate the way.

Then, afterwards, even though I was left in suffering, I no longer felt that thing of being about to die, and my benign Lord continued: "My daughter, if today you had not broken my fury, I had reached such a limit, that I would have destroyed not only plants, but also men. And if the confessor himself had not intervened by calling my suffering into you, I would have had no regard even for him. It is true that chastisements are necessary, but every now and then, when my fury advances, it is necessary that you break it; otherwise, my daughter, how many more scourges I would send!" And while He was saying this, I seemed to see Him, all tired, saying, while moaning: "My daughter..."; or: "My children, poor children of mine, how reduced I see you!" And to my surprise He made me understand that after He had calmed down a little bit, He was to resume His fury to continue the chastisements, and that this had only served not to make

Him rage too much against the people. Ah, Lord, placate Yourself and have mercy on those whom You Yourself call “my children”!

VOL. 3 - July 19, 1900

Luisa offers herself to suffer, so that people might be spared.

This morning, after spending the whole night and great part of the morning waiting for my adorable Jesus, He was not deigning to come. So, tired of waiting for Him, I tried to go out of my usual state, thinking that it might no longer be Will of God. Almost impatient, while I was trying to go out of it, my benign Jesus moved within my heart, just barely making Himself seen and looking at me in silence. Impatient as I was, I said to Him: ‘My good Jesus, how can You be so cruel! Can there be greater cruelty than this – abandoning a soul prey to the ruthless tyrant of love that makes her live in continuous agony? Oh, how You have changed – from loving into cruel!’

While I was saying this, I saw many mutilated members of people before me, so I added: ‘Ah, Lord, how much mutilated human flesh! How many bitternesses and pains! Ah, would it not have been a lesser cruelty if You had satisfied Yourself in this body of mine, by tearing it into as many pieces for as many divisions as You have caused in these members? Would it not have been a lesser evil to see only one suffer, rather than many poor peoples?’ While I was saying this, Jesus continued to fix on me, as if He were struck – I cannot tell whether He was grieved too – and He said to me: “Yet, this is the beginning of the game; this is still nothing compared to what will come.” Having said this, He flew away from my sight, without letting me see Him any more, leaving me in a sea of bitternesses.

VOL. 4 - September 6, 1900

The state of victim.

My most sweet Jesus continues to come. This morning, as soon as He came, He wanted to pour a little bit of His bitternesses into me, and then He told me: "My daughter, I want to sleep a little, and you – do my office of suffering, praying and placating Justice." So He fell asleep, and I began to pray near Jesus. Later, as He woke up, we went round a little in the midst of people, and He showed me several conspiracies that they are making in order to provoke a revolution. Especially, I noticed a sudden assault they were plotting so as to better achieve their intent, and so that no one might be able to defend and guard himself against the enemy. How many gloomy scenes! However, it seems that the Lord is not yet giving them the freedom to do this; and not knowing the reason, they are consumed with rage, because in spite of their perverse will, they see themselves powerless to do it. It takes nothing else but the Lord to concede this freedom to them, for everything is ready.

After this, we came back, and Jesus showed Himself all wounded, and said to me: "See how many wounds they have opened in Me, and the necessity of the continuous state of victim, of your sufferings, because there is not a moment in which they spare Me offenses. **And since the offenses are continuous, continuous must be the sufferings and the prayers so that I may be spared;** and if you see that your suffering is suspended, tremble and fear, because not seeing Myself relieved in my pains, may it not be that I concede to the enemies that freedom so yearned for by them." On hearing this, I began to pray that He would let me suffer, and in the meantime I saw the confessor who, with his intentions, pressed Jesus to make me suffer. Then blessed Jesus shared with me such and so many pains, that I myself do not know how I remained alive. However, the Lord did not leave me alone in my pains; on the contrary, it seemed He did

not have the heart to leave me, and so I spent several days together with Jesus, and He communicated many graces to me, and made me comprehend many things. However, partly because of the suffering state, partly because I am unable to express myself, I move on and keep silent.

VOL. 4 - October 17, 1900

A suffering soul and a most humble prayer make Jesus lose all His strength, and render Him so weak as to let Himself be bound by that soul. The appearance of Justice.

As my adorable Jesus continued to come, I seemed to see Him in such great suffering as to arouse compassion. Throwing Himself into my arms, He said to me: "My daughter, break the fury of my Justice, otherwise...." At that moment, I seemed to see divine Justice, armed with swords, with darts of fire, such as to strike terror; and also the fortitude with which She can act. All frightened, I said: 'How can I break your fury if I see You so strong as to be able to annihilate heaven and earth in one simple instant?' And He: "Yet, a suffering soul and a most humble prayer make Me lose all my strength, and render Me so weak as to let Myself be bound by that soul as she pleases." And I: 'Ah, Lord, in what an ugly appearance is Justice showing Herself!' And Jesus added: "She is not ugly; if you see Her armed like this, it is because of men, but in Herself She is good and holy, like my other attributes, because there can not be even a shadow of evil in Me. It is true that Her appearance seems harsh, piercing, bitter, but Her fruits are sweet and delicious." Having said this, He disappeared.

VOL. 4 - March 8, 1901

It was the Cross that made Jesus recognized as God. The cross of pain and the cross of love.

Continuing in my poor state, and with the silence of blessed Jesus, this morning, as I was oppressed more than ever, on coming, He told me: "My daughter, it was not my works, nor my preaching, nor the very power of my miracles that made Me recognized with clarity as the God I am, but when I was put on the Cross and lifted up on It as though on my own throne – then was I recognized as God. So, the Cross alone revealed Me to the world and to the whole of hell for Who I really was. All were shaken and recognized their Creator. Therefore, it is the Cross that reveals God to the soul, and makes known whether the soul is truly of God. It can be said that the Cross uncovers all the intimate parts of the soul and reveals to God and to men who she is."

Then He added: "Upon two crosses do I consume souls – one is of pain, the other is of love. And just as in Heaven all nine choirs of Angels love Me, though each one has its distinct office – as for example, the special office of the Seraphim is love and their choir is positioned more in the front in order to receive the reverberations of my love; so much so, that my love and theirs, darting through each other, correspond continuously – in the same way, I give to souls on earth their distinct offices: some I render martyrs of pain, and some of love, as both of them are skillful masters in sacrificing souls and in rendering them worthy of my satisfactions."

VOL. 4 – March 19, 1901

Jesus explains the easiest and most profitable way to suffer.

This morning, as I was all oppressed and in suffering, much more so, because of the privation of my sweet Jesus, after much waiting, I saw Him for just a little and He told me: "My daughter, the true way of suffering is in not looking at whom the sufferings come from, or at that which one suffers, but at the good that must come from those sufferings. This was my way of suffering. I looked neither at the executioners, nor at the suffering, but at the good I intended to

do by means of my suffering, also for the very ones who gave Me suffering. And looking at the good that was to come to men, I disregarded everything else, and with intrepidity I followed the course of my suffering. My daughter, this is the easiest and most profitable way to suffer - not only with patience, but with unconquered and courageous heart."

VOL. 4 - June 13, 1901

Crosses and tribulations are the bread of eternal beatitude.

After a long silence on the part of my adorable Jesus – at the most, a few things about the scourges He wants to pour – this morning, as I was oppressed and tired because of my hard position, especially because of the continuous privations to which I am often subjected, I saw Him for short instants, and He told me: "My daughter, crosses and tribulations are the bread of eternal beatitude." I comprehended that as we suffer more, more abundant and more enjoyable will be the bread that will nourish us in the celestial dwelling; that is, the more we suffer, the greater the deposit we receive of the future glory.

VOL. 4 - September 2, 1901

Only through the Cross will the Church reacquire Her full vigor. Condition of the present society.

This morning my adorable Jesus made Himself seen united with the Holy Father, and He seemed to say to him: "The things suffered up to now are nothing other than everything I went through from the beginning of my Passion until I was condemned to death. My son, there is nothing left for you but to carry the Cross to Calvary." As He was saying this, it seemed that blessed Jesus took the Cross and placed it upon the shoulders of the Holy Father, helping him to carry it Himself. While doing this, He added: "My Church seems to be dying, especially with regard to the social conditions, which anxiously wait for the cry of death. But, courage, my son; after you have reached the top of the mountain, as the Cross is lifted up, all will be shaken, and the Church will lay down Her aspect of a dying one, and will reacquire Her full vigor. The Cross alone is the means for it. Just as the Cross alone was the only means to fill the void which sin had made, and to unite the abyss of infinite distance that existed between God and man; in the same way, in these times the Cross alone will make my Church's forehead rise, with courage and splendor, so as to confuse and put to flight the enemies." Having said this, He disappeared.

After a little while, my beloved Jesus came back all afflicted, and continued: "My daughter, how much I grieve for the present society! They are my members, and I cannot help loving them. It happens to Me as to one who had one arm or one hand infected and wounded. Does he perhaps hate it? Does he abhor it? Ah, not at all! On the contrary, he lavishes all his care upon it, and who knows how much he spends to see himself healed; and it causes his whole body to ache and be oppressed, until he manages to obtain the intent of seeing himself healed. Such is my condition: I see my members infected and wounded, I feel pain and sorrow, and because of this I feel more drawn to love them. Oh, how very different is my love from that of creatures! I am forced to love them because they are my own, but they do not love Me as their own; and if they love Me at all, they love Me for their own good." After this He disappeared, and I found myself inside myself.

VOL. 4 - September 9, 1901

Effectiveness of the intentions.

This morning my adorable Jesus was not coming. Then, while my mind was occupied with considering the mystery of the crowning of thorns, I remembered that, other times, as I was occupied with this mystery, the Lord had pleased to remove the crown of thorns from His head and to drive it onto mine. So I said in my interior: 'Ah, Lord, I am no longer worthy of suffering your thorns.' And all of a sudden He came, for just a little, and told me: **"My daughter, when you suffer my own thorns, You relieve Me, and in suffering them yourself, I feel completely free of those pains. When you humble yourself and believe yourself unworthy of suffering them, you repair for the sins of pride which are committed in the world."** And I added: 'Ah, Lord, for as many drops as You shed, for as many thorns as You suffered, for as many wounds, so much glory do I intend to give You for as much glory as all creatures should give You if the sin of pride did not exist; and so many graces do I intend to ask of You for all creatures, so that this sin be destroyed.'

While saying this, I saw that Jesus contained the whole world within Himself, like a machine containing objects in itself. All creatures moved within Him, and Jesus moved toward them, and it seemed that Jesus would receive the glory of my intention and that creatures had returned to Him in order to receive the good impetrated by me for them. I remained stupefied, and He, seeing my stupefaction, said: "All this seems surprising, doesn't it? What you have done seems a trivial thing, yet, it is not so. How much good could be done by repeating this intention, but is not?" Having said this, He disappeared.

VOL. 4 - September 14, 1901

The beginning and the end of our actions must be the love of God.

After going through various days of privation, today, as I was about to do my meditation, my mind was distracted in something else, and by means of light I comprehended that in going out of the body, the soul enters into God; but since God is most pure love, only when the soul is a complex of love - then does she enter into God. In fact, God receives no one into Himself if she is not completely similar to Him, and on finding her similar, He receives her and shares all of His qualities with her. So, we shall be in God beyond the Heavens, just as we are inside our rooms here. Now, it seemed to me that this could be done also during the course of our lives, so as to spare the fire of Purgatory the toil, and ourselves the pain, and therefore be introduced immediately, with no interruption, into our highest Good, God. It seemed to me that the nourishment of fire is wood, and the sign to be sure that the wood is reduced to fire is that it no longer produces smoke. **Now, the beginning and the end of all our actions must be the fire of the love of God; the wood which must nourish this fire is the crosses, the mortifications; the smoke that rises in the midst of wood and fire is the passions, the inclinations which often peep out.** So, the sign that everything is consumed into fire within us is that our passions remain in their place, and we no longer feel inclination toward all that does not regard God. It seems that, with this, we will pass freely, with no obstacle, to dwell inside our God, and we will come to enjoy, even here below, paradise in advance.

VOL. 4 - September 15, 1901

By shunning the cross one remains in the dark.

This morning my adorable Jesus came all glorious, with His wounds more refulgent than suns, and with a cross in His hand. In the meantime I also saw a wheel with four sections of it leaning out, while it seemed that another section shunned the light and remained in the dark. In this darkening the people remained as though abandoned by God, and bloody wars would happen

against the Church and against themselves. Ah, it seemed that the things said by blessed Jesus in the past are approaching at a fast pace! Now, on seeing all this, moved to compassion, Our Lord drew near the dark part, and He cast the cross He had in His hand upon it, saying with sonorous voice: "Glory to the cross!" And it seemed that that cross would call back the light, and the peoples, stirring themselves, would implore help and aid. Jesus repeated: "All the glory and triumph will be of the cross, otherwise the remedies will make the very evils worse. Therefore, the cross, the cross!" Who can say how afflicted I was left, and concerned for what might happen?

VOL. 4 - January 25, 1902

The fever of love makes the soul take flight toward Heaven. Sweet reproach of Jesus.

This morning, after I went through much hardship, my adorable Jesus came, and as soon as I saw Him, I said to Him: 'My beloved Good, I can bear no more, take me with You to Heaven once and for all, or remain forever with me on this earth.' And He: "Let me observe a little bit where the fever of your love has reached. In fact, just as the natural fever, when it reaches a high degree, has the virtue of consuming the body and of making it die, in the same way, the fever of love, if it reaches an extremely high degree, has the virtue of melting the body and of making the soul take flight even unto Heaven." And while saying this, He took my heart in His hands as though to visit it, and He continued: "My daughter, the intensity of the fever of love has not reached that point; it takes a little more." Then He made the act of wanting to pour [His bitternesses into Me], but I did not say anything to Him; and He, almost reproaching me, added sweetly: **"Don't you know your duty – that the first thing you should do on seeing Me is to check whether there is something in Me that afflicts Me and embitters Me, and to pray Me to pour it upon you? This is true love – to suffer the pains of the beloved, so as to be able to see the loved one fully content."** Feeling ashamed, I said: 'Lord, pour.' And He poured and disappeared.

VOL. 4 - February 24, 1902

The Queen Mother: Star of the Sea on earth, Star of Light in Heaven. More about the law of divorce.

As I was in my usual state, the Queen Mother came and told me: "My daughter, my sorrows, as the prophets say, were a sea of sorrows, and in Heaven they have turned into a sea of glory, and each of my sorrows has borne the fruit of as many treasures of grace. And just as on earth they call Me 'Star of the Sea', because I guide them to the harbor with certainty, in Heaven they call Me 'Star of Light' for all the Blessed, because they are delighted by this light that my sorrows produced." In the meantime my adorable Jesus came, saying to me: **"My beloved, there is nothing more dear and pleasing to Me than an upright heart which loves Me and, on seeing Me suffer, prays Me to let it suffer what I suffer. This binds Me so much and has so much power over my Heart that, as recompense, I give it all of Myself, and I concede to it the greatest graces and whatever it wants; and if I did not do so, since I gave Myself as gift, I feel that, for as many things as I do not give to it, so many thefts do I make from it – that is, so many debts do I contract with it."**

VOL. 4 - April 25, 1902

The Cross is Sacrament.

This morning I found myself outside of myself, and after going in search of my sweet Jesus, I found Him - but in such a pitiful state as to break my heart. He had His hands wounded, contracted because of the sharpness of the pain, to the point that they could not be touched. I tried to touch them in order to extend His fingers and heal His wounds, but I could not, because blessed Jesus was crying for the strong pain. Then, not knowing what to do, I squeezed Him to myself and said to Him: 'My loving Good, it has been a while since You shared with me the pains of your wounds; maybe this is why they are so embittered. I pray You to let me share in your pains, so that, as I suffer myself, your sufferings might be lessened.'

As I was saying this, an Angel came out with a nail in his hand, and he pierced my hands and feet through. As he was driving the nail into my hands, the fingers of my dear Jesus loosened up, and His wounds were healed. And while I was suffering, the Lord told me: "My daughter, the Cross is Sacrament. Each one of the Sacraments contains Its special effects – one removes sin, another confers grace, another unites one with God, another gives strength, and many other effects. But the Cross alone unites all these effects together, producing them in the soul with such effectiveness as to render her, in a very short time, similar to the original from which she came." After this, as though wanting to take some rest, He withdrew into my interior.

VOL. 4 - March 18, 1902

Restlessness makes Jesus suffer.

This morning I felt restless because of the absence of my adorable Jesus; so, having received Communion, as soon as He came into my heart, I began to speak much nonsense: 'My sweet Good, it is not for me to remain calm when You do not come. In seeing me calm, You take advantage and do not give a thought to coming; so, it is necessary to take some steps, otherwise one cannot not manage.' On hearing me, He moved in my interior and made Himself seen in the act of smiling, for He heard my nonsense; and He told me: "You, then, want Me to suffer. In fact, knowing that if you are restless I suffer more, and not trying to be calm, is the same as wanting Me to suffer more." And I, insane as I was, said: 'It is better that You suffer, because from your very suffering you can have more compassion for my suffering. Besides, the suffering that comes to You from sin – that one is ugly. It is enough that it's not that one.' And Jesus: "But if I come, you force Me not to chastise, when chastisements are so very necessary. In that case, then, you would have to conform to Me in wanting what I want." And I, remembering what I had seen in the past days, said: 'What chastisements? Do You want to make people die? Let them die; they must come to You and to their fatherland anyway – as long as You save them. What I want is that You free them of contagious diseases.' The Lord did not pay attention to me, and He disappeared. As He came back, He made Himself seen always with His back to the world, and as much as I tried, I could not manage to have Him look at it; and when I wanted to induce Him by force, He said: "Do not force Me, otherwise you force Me to deprive you of my presence." So I was left with a remorse, and I feel I have committed many defects.

VOL. 4 - November 9, 1902

Difference between the operating of Jesus and the operating of man.

While I was longing for my adorable Jesus, He came in the appearance He had when His enemies were slapping Him, covering His face with spit, and blindfolding Him. With admirable patience He suffered everything; even more, it seemed He would not even look at them, so much was He intent in His interior on looking at the fruit which those sufferings would produce. I admired everything with amazement, and Jesus told me: "**My daughter, in my operating and**

suffering I never looked outside, but always inside; and whatever it might be, in seeing its fruit, I would not just suffer it, but I would suffer everything with yearning and avidity. On the other hand, completely opposite, man, in operating good, does not look inside the work, and not seeing its fruit, he becomes easily bored, everything bothers him, and many times he neglects doing good. If he suffers, he easily loses his patience; and if he does evil, not looking inside that evil, he does it with ease." Then He added: "Creatures do not want to convince themselves that life must be accompanied by various circumstances, now of sufferings, now of consolation. Yet, even plants and flowers give them an example of this by remaining submitted to winds, snows, hail and heat."

VOL. 4 - November 21, 1902

Jesus uses the nature of Luisa to continue the course of His sufferings within her.

As I still could neither lose consciousness nor sleep, my poor nature could take no more. But then, when I felt convinced more than ever that I would not see Him any more, all of a sudden my dearest Jesus came and made me lose consciousness – I was as though struck by lightning. Who can say my fear? I had no more control over myself; it was no longer in my power to regain consciousness. Jesus told me: "My daughter, do not fear, I have come to strengthen you; don't you yourself see how you can take no more, and how your nature fails you without Me?" And I said to Him, crying: 'Ah, my life, without You I am dead, I feel no more vital strengths; You used to form my whole being, and if I do not have You, I lack everything. Indeed if You continue not coming, I will die of sorrow.' And He: "**My beloved daughter, you say that I am your life, and I say to you that you are my living life. Just as I made use of my Humanity to suffer, so am I using your nature to continue the course of my sufferings within you. Therefore, you are all Mine – even more, you are my very life.**" As He was saying this, I remembered the obedience and I said to Him: 'My sweet Good, will You let me obey by allowing me to come round by myself?' And He: "My daughter, I, the Creator, have obeyed the creature by keeping you suspended in these days; it is only right now for the creature to obey his Creator by submitting to my Will, because before my Divine Will the human reason does not count, and the strongest reason before the Supreme Will resolves into smoke."

VOL. 4 – December 4, 1902

In addition to this, my Wisdom is infinite, and when It sends some cross to a soul for her sanctification, It does not take that soul alone, but five, ten... as many as I please, so that not one alone, but all others together may be sanctified. In fact, on Calvary I was not alone; in addition to having a priest, I had a Mother, I had friends and also enemies, and on seeing the prodigy of my patience, many of them believed in Me as the God I was, and were converted. Had I been alone, would they have received these great goods? Certainly not."

But who can say everything He told me, or explain the most minute meanings? I said this the best I could – the way I was able to say it in my roughness. I hope that the Lord will do the rest, by illuminating them so that they may comprehend what I have not been able to manifest well.

VOL. 4 - December 24, 1902

Effects of sufferings. The value of pride.

Continuing in my usual state, I found myself outside of myself, and I found Our Lord, who had a cross near Him, which was all braided with thorns. He took it and placed it upon my

shoulders, commanding me to carry it into the midst of a multitude of people, to give proof of His Mercy and to placate Divine Justice. It was so heavy that I carried it bent over and almost dragging myself. While I was carrying it, Jesus disappeared, and as I reached a certain place, the one who was guiding me told me: "Leave the cross and remove your clothes, for Our Lord is coming back and He must find you ready for the crucifixion." I removed my clothes but I kept them in my hands because of the embarrassment my nature felt; and I said to myself: 'I will drop them as soon as He comes.' At that moment He came back, and finding me with my clothes in my hands, told me: "You have not even let yourself be found completely stripped so that I might crucify you immediately. Well then, we will leave it for another time." I remained confused and afflicted, unable to articulate a word, and Jesus, to console me, took me by the hand and told me: "Tell Me, what do you want Me to give you?" And I: 'Lord, suffering.' And He: "And what else?" And I: 'I can ask of You nothing but suffering.' And Jesus: "And what about love – don't you want some?" And I: 'No, suffering, because in giving me suffering you will give me more love. I know this out of experience – that in order to obtain graces, the strongest love and all of You, these cannot be obtained but through suffering; and in order to earn all your sympathies, delights and satisfactions, the only and sole means is to suffer for love of You.' And He: "My beloved, I wanted to test you so as to ignite in you more the desire to suffer for love of Me."

VOL. 4 - January 7, 1903

Jesus reproduces in Luisa the very sufferings He suffered in His Humanity, and with the same power and effects.

Continuing in my usual state, I was thinking: 'How is it possible, how can it be true, that because of a few sufferings of mine the Lord would suspend chastisements and debilitate the human strengths so that they may not start revolutions and form iniquitous laws? Besides, who am I to earn all this with a few sufferings? While I was thinking of this, blessed Jesus came and told me: "My daughter, neither you nor the one who directs you have comprehended your state. Indeed, in your state of sufferings you disappear completely, and I alone, not mystically, but in living flesh, reproduce the very sufferings which my Humanity suffered. Was it perhaps not my sufferings that debilitated demons, enlightened blinded minds, and, in a word, formed the Redemption of man? And if they could do this at that time in my Humanity, can they perhaps not do it now in yours? If a king went to live in a little hovel, and from there he dispensed graces, help and coins, he would continue his office of king. If anyone would not believe this, one would say that he is foolish. If that is a king, he can do good in the little hovel as much as in the palace; or rather, one admires his goodness more, because, king as he is, he does not disdain to live in little hovels and miserable huts. Such is your case." I comprehended all this with clarity, and I said: 'My Lord, everything You say is fine, but the whole difficulty of my state is in the coming of the priest.' And He: "My daughter, even if a king lived in little hovels, because of circumstances, necessity and his very status of king it is appropriate for his ministers never to leave him alone, but to keep him company, serving him and obeying him in whatever he wants." I was left so convinced that I did not know what else to say.

VOL. 4 - March 5, 1903

The crosses of disillusion.

As I was in my usual state, I found myself together with blessed Jesus, who was carrying a bundle of crosses and of thorns in His arms, all tired and weary. On seeing Him in that state, I said: 'Lord, why weary Yourself so much with this bundle in your arms?' And He: "My

daughter, these are the crosses of disillusion, which I keep always ready to disillusion the creatures." As He was saying this, we found ourselves in the midst of people, and as soon as blessed Jesus would see that someone would become attached to creatures, He would take the cross of persecution from that bundle and would give it to him; and that person, seeing himself persecuted, unpopular, would be disillusioned and would comprehend that those were the creatures, and that God alone deserves to be loved. If someone would become attached to riches, He would take from that bundle the cross of poverty and would give it to him; and that person, seeing that riches had vanished away from him and he was now poor, would comprehend that everything down here is smoke, and that true riches are eternal, and so he would attach his heart to everything that is eternal. If someone else would become bound to his self-esteem, to knowledge, blessed Jesus, with all sweetness, would take the cross of slanders and of confusions and would give it to him; and that person, confused and slandered, would remove as though a mask from himself and comprehend his own nothingness, his being, and would order his whole interior in the order of God, and no longer of himself. And so on with all the other crosses.

After this, my adorable Jesus told me: "Have you seen the reason why I have this bundle of crosses in my arms? It is my love for creatures that forces Me to keep it, remaining in continuous attitude for them. In fact, the cross is the primary disillusion and the first thing that judges the works of creatures, in such a way that if the creature surrenders, the cross will make him avoid the judgment of God, as I am satisfied when one submits to the judgment of the cross during his life. If then he does not surrender, he will find himself in the sphere of the second judgment at his death, and will be judged with much more severe rigor by God; more so, since he has shunned the judgment of the cross, which is a judgment all of love." After this He disappeared, and I also comprehended that it is true that Jesus loves the cross, but many times it is man himself that incites and provokes Jesus to give him the cross. In fact, if man were ordered in the order of God, of himself and of creatures, not seeing any disorder in him, the Lord would remain at peace and would give him peace.

VOL. 5 - March 19, 1903

True love is that of one who, in suffering for God, wants to suffer more.

This morning I saw the confessor all humiliated, and also blessed Jesus and Saint Joseph, who said to him: "Get down to work, for the Lord is ready to give you the grace you want."

After this, on seeing my dear Jesus suffering as in the course of His Passion, I said to Him: 'Lord, did You not feel tiredness in suffering so many different pains?' And He: "No, on the contrary, one suffering would ignite the heart more to suffer another one. These are the ways of Divine Suffering; not only this, but in suffering and operating, It looks at nothing but the fruit It receives from it. In my wounds and in my blood I saw nations saved and the good that creatures would receive; and my Heart, instead of feeling tiredness, felt joy and ardent desire to suffer more. So, this is the sign that what one suffers is participation in my pains: that there is suffering united with joy to suffer more; that in operating, one operates for Me; that one does not look at what he does, but at the glory he gives to God, and at the fruit he receives."

VOL. 5 - June 6, 1903

Jesus teaches her how she must behave in the state of abandonment and of sufferings.

After going through bitter days of privations and of sufferings, this morning I found myself outside of myself with Baby Jesus in my arms. As soon as I saw Him, I said: 'Ah, dear Jesus, how could You leave me alone? At least teach me how I must behave in this state of

abandonment and of sufferings.’ And He: "My daughter, offer everything you suffer in your arms, in your legs and in your heart together with the sufferings of my members by reciting five Glory be's; and offer it to divine Justice to satisfy for the works, the steps and the bad desires of the hearts which creatures commit continuously. Unite it, then, to my sufferings caused by the thorns and to those of my shoulders, with the recitation of three Glory be's, and offer it for the satisfaction of the three powers of man, which are so disfigured that I can no longer recognize my image in them; and try to keep your will always united to Me and in continuous attitude of loving Me. Let your memory be the bell that rings continuously within you, and reminds you of what I have done and suffered for you, and of how many graces I have given to your soul, so as to thank Me and be grateful to Me, since gratitude is the key that opens the divine treasures. Let your intellect think of nothing, and occupy itself with nothing but God. If you do this, I will find again my image in you, and I will take the satisfaction which I cannot receive from the other creatures. And you must do this continuously, because if the offense is continuous, continuous must be the satisfaction."

Then I added: ‘Ah, Lord, how *cattiva* [bad] I have made myself – I have become even greedy.’ And He: "My daughter, do not fear, when a soul does everything for Me, everything she takes, even refreshments themselves, I receive as if she were refreshing my suffering body; and those who give them to her I consider as if they were giving them to Me; so much so, that if they did not give them, I would feel pain. But in order for you to remove any doubt, every time they give you some refreshment and you feel the necessity to take it, you will not only do it for me, but will add: ‘Lord, I intend to refresh your suffering body within mine.’ While saying this, little by little He withdrew into my interior, and I could no longer see Him and talk to Him. I felt such pain, that because of the sorrow I would have torn myself to pieces to be able to find Him again. So I began to tear the part of my interior in which He had enclosed Himself; and so I found Him, and with highest sorrow I said: ‘Ah, Lord, how can You leave me? Are You perhaps not my life, such that without You, not only the soul, but also the body is completely shattered and cannot bear the intensity of the pain of your privation? So much so, that it seems to me that I am going to die right here and now; my only and sole comfort – death.’ But as I was saying this, Jesus blessed me and withdrew into my interior again. He disappeared, and I found myself inside myself.

VOL. 5 - June 16, 1903

What renders the soul more dear, more beautiful, more lovable and more intimate with God is her perseverance in operating to please Him alone.

Continuing in my usual state, I found myself outside of myself, and I saw Baby Jesus with a cup full of bitterness and a stick in His hand; and He said to me: "See my daughter, what a cup of bitterness the world continuously gives Me to drink." And I: ‘Lord, share it with me so You won't suffer alone.’ So He gave me to drink a little bit of that bitterness; and then, with the stick He had in His hand, He began to pierce the place of my heart through, to the point of making a hole from which a rivulet of that bitterness which I had drunk came out. However, it was changed into sweet milk, and went into the mouth of the Baby, who was all sweetened and refreshed. Then He told me: "**My daughter, when I give to the soul the bitterness of tribulations, if the soul conforms to my Will, is grateful to Me, thanks Me for it and offers it to Me as a gift, for her it is bitterness, it is suffering, but for Me it changes into sweetness and refreshment. But what cheers Me the most and gives Me the most pleasure is to see**

that the soul, whether she operates or suffers, is all intent on pleasing Me alone, with no other end or purpose of recompense. However, what renders the soul more dear, more beautiful, more lovable, more intimate with the Divine Being, is her perseverance in this way of behaving, which renders her immutable with the immutable God. In fact, if today she does something and tomorrow she doesn't; if one time she has one end and another time another; if today she tries to please God and tomorrow creatures, she is the image of one who today is queen and tomorrow a most miserable servant; today she nourishes herself with delicious foods, tomorrow with filth."

After a little while He disappeared, but a little later He came back, adding: "The sun is there for the benefit of all, but not everyone enjoys its beneficial effects. In the same way, the Divine Sun gives Its light to all, but who enjoys Its beneficial effects? One who keeps his eyes open to the light of truth. All others, even if they are exposed to the Sun, remain in the dark. However, it is one who is all intent on pleasing Me that truly enjoys and receives all the fullness of this Sun."

VOL. 5 - October 27, 1903

The divine way of operating is only love for the Father and for men.

As I was in my usual state, I saw my adorable Jesus for just a little, saying to me: "**My daughter, to accept mortifications and sufferings as penance and as chastisement is praiseworthy, it is good, but it has no connection with the divine way of operating. In fact, I did much, I suffered much, but the way I had in all this was only love for the Father and for men.** So, it shows immediately whether a creature has the way of operating and suffering in a divine manner - if it is love alone that pushes her to do it and to suffer. If she has other ways, good as they may be, they are always the ways of creatures, and therefore she will find in them the merit that a creature can acquire, not the merit that the Creator can acquire, because there is no union of ways. But if she has my way, the fire of love will destroy any disparity and inequality, and will form one single thing between my work and that of the creature."

VOL. 6 - November 19, 1903

While one is nothing, one can be all.

Continuing in my usual state, I saw blessed Jesus in my interior, and a light in my intellect saying: "While one is nothing, one can be all. But how? One becomes all through suffering. Suffering makes the soul become pontiff, priest, king, prince, minister, judge, advocate, repairer, protector, defender. And since true suffering is the suffering wanted by God in the soul, if the soul appeases herself completely in His Volition, this appeasement, united to suffering, allows the soul to rule over justice, over the mercy of God, over men and over all things. Now, just as suffering gave Christ all the most beautiful qualities and all the honors and offices that the human nature can contain, in the same way, by participating in the suffering of Christ, the soul participates in His qualities, in the honors and in the offices of Christ, who is the All."

VOL. 6 - November 23, 1903

There is no beauty that equals suffering for God alone.

I felt impressed in my interior by what I had written above, as if it were not according to the truth; so, as soon as I saw blessed Jesus, I said: 'Lord, what I have written is not right; how can there be all this through mere suffering?' And He: "My daughter, do not be surprised. Indeed, there is no beauty that equals suffering for the love of God alone. Two arrows come from Me continuously: one from my Heart, which is of love, and wounds all those who are on

my lap – that is, those who are in my grace; this arrow wounds, mortifies, heals, afflicts, attracts, reveals, consoles and continues my Passion and Redemption in those who are on my lap. The other comes from my throne, and I entrust it to the Angels who, as my ministers, make this arrow flow over any kind of people, chastising them and exciting all to conversion.” Now, while He was saying this, He shared His pains with me, telling me: “Here in you also, is the continuation of Redemption.”

VOL. 6 - December 3, 1903

With the Divine Will we are everything; without It we are nothing.

Continuing in my usual state, my blessed Jesus came for a little, telling me: “My daughter, any human action which has no connection with the Divine Will puts God out of His own creation. **Even suffering itself, as holy, noble and precious as it might be before my eyes, if it is not a birth from my Will, instead of pleasing Me, makes Me indignant and is disgusting to Me.**” Oh, power of the Will of God, how holy, adorable and lovable You are! With You we are everything, even if we did nothing, because your Will is fecund and gives birth to all goods for us. Without You we are nothing, even if we did everything, because the human will is sterile and makes everything sterile.

VOL. 6 - December 21, 1903

Effects of the Sorrows of the Celestial Mama. The glory She enjoys in Heaven.

This morning I found myself outside of myself, and looking into the vault of the heavens I saw seven most refulgent suns – but their shape was different from the sun which we see. It started with the shape of a cross and it ended with a point, and this point was inside a heart. At first it could not be seen clearly, because the light of these suns was so great as to not allow one to see who was inside; but the nearer I drew, the more clearly it appeared that the Queen Mama was inside. In my interior I kept saying: ‘How I would like to ask Her whether She wants me to try to go out of this state without waiting for the priest.’ In the meantime, I found myself near Her and I told Her; and She answered a curt “No”. I was left mortified by this answer, and the Most Holy Virgin turned to a multitude of people who surrounded Her, and said to them: “Listen to what she wants to do....” And everyone said: “No, no....”

Then, drawing near me, all goodness, She told me: “My daughter, courage along the way of sorrow. See, these seven suns which come out from within my Heart are my Seven Sorrows which produced much glory and splendor for Me. These suns, the fruits of my sorrows, dart continuously through the throne of the Most Holy Trinity which, feeling wounded, sends Me seven channels of grace continuously, making Me their owner; and I dispense them for the glory of all Heaven, for the relief of purging souls, and for the benefit of pilgrim souls.” While saying this, She disappeared, and I found myself inside myself.

VOL. 6 - December 22, 1903

The cross forms the incarnation of Jesus in the womb of souls, and the incarnation of the soul in God.

As I was in my usual state, my adorable Jesus came as crucified, and after He shared His pains with me, while I was suffering, He told me: “My daughter, in the Creation I gave my image to the soul; in the Incarnation I gave my Divinity, divinizing humanity. And since in the very act, in the very instant, in which the Divinity incarnated Itself in humanity, It incarnated Itself in the

cross, in such a way that from the moment I was conceived, I was conceived united with the cross – it can be said that just as my cross was united with Me in the Incarnation which I did in the womb of my Mother, so does my cross form as many other incarnations of mine in the wombs of souls. And just as the cross forms my incarnation in souls, the cross is the incarnation of the soul in God, destroying in her everything that gives of nature, and filling her with the Divinity so much, as to form a sort of incarnation – God in the soul, and the soul in God.” I remained as though enchanted on hearing that the cross is the incarnation of the soul in God, and He repeated: “I am not saying union, but incarnation, because the cross penetrates so much into her nature as to make her nature itself become suffering, and where there is suffering there is God, as God and suffering cannot be apart. And the cross, forming this incarnation, renders this union more stable, and the separation of God from the soul almost as difficult as is separating suffering from nature. On the other hand, through union, the separation can easily occur. It is understood, always, that this is not the Incarnation, but a simile of the Incarnation.”

Having said this, He disappeared, but after a little while He came back in the act of His Passion when He was covered with opprobriums, with ignominies, with spit - and I said to Him: ‘Lord, teach me what I could do to move these opprobriums away from You, and give You back honors, praises and adorations.’ And He said to me: “My daughter, around my throne there is a void, and this void must be filled with the glory that Creation owes Me. So, one who sees Me despised by the other creatures, and honors Me, not only for herself, but for others, makes honors for Me arise again in this void. When she sees Me unloved, and loves Me, she makes love for Me arise again. When she sees that I fill creatures with benefits, while they are not grateful to Me and do not even thank Me, and she is grateful to Me as if those benefits were given to her, and she thanks Me, she makes the flower of gratitude and of thanksgiving arise again for Me in this void; and so with all the rest that Creation owes Me, but denies to Me with awful ingratitude. Now, since all this is an overflow of the charity of the soul, who gives Me not only what she herself owes Me and what overflows from herself, but she does it for others - since this glory and these flowers that she sends to Me into this void around my throne are the fruit of charity, they receive a more beautiful shade, which is pleasing to Me.”

VOL. 6 - February 7, 1904

I remember that one day, as I was feeling ill, He told me: “My daughter, what will happen if the music ceases in the world?” And I: ‘Lord, what music should cease?’ And He added: “My beloved, your music. **In fact, when the soul suffers for Me**, prays, repairs, praises, thanks continually, this is continuous music to my hearing, which takes Me away from hearing the iniquity of the earth, and therefore from chastising as appropriate. Not only this, but it is music in the human minds, and it diverts them from doing worse things. So, if I take you, would the music not cease? For Me it is nothing, because it would be nothing other than transporting it from the earth to Heaven, and instead of having it from the earth, I would have it in Heaven. But how shall the world go on?”

VOL. 6 - February 8, 1904

One of the qualities of Jesus is Pain. For one who lives of His Most Holy Will Purgatory does not exist.

I remember that another day, as I continued to feel in suffering, I saw the confessor praying Our Lord to touch the part where I was suffering so as to have the sufferings mitigate. And blessed Jesus told me: “**My daughter, your confessor wants me to touch you to alleviate your pains,**

but among my many qualities I am also Pain, and if I touch you, instead of decreasing, your pain could increase. In fact, the thing in which my Humanity delighted the most was suffering, and It still delights in communicating it to those whom It loves.” And it seemed that, in reality, He would touch me and make me feel more pain. So I added: ‘My sweet Good, as for myself, I want nothing but your Most Holy Will. I do not look at whether I suffer or I enjoy – your Will is everything for me.’ And He added: “And this is what I want, this is my design upon you, and this is enough for Me and contents Me. This is the greatest and most honorable worship that the creature can render Me, and that she owes Me as her Creator; and as the soul does so, it can be said that her mind lives and thinks in my mind; her eyes, being in mine, look through my eyes; her mouth speaks through my mouth, her heart loves through Mine, her hands operate within my own hands, her feet walk within my feet. And I can say: “You are my eye, my mouth, my Heart, my hands and my feet.” And, likewise, the soul can say: “Jesus Christ is my eye, my mouth, my heart, my hands and my feet.” Being in this union, not only of wills, but personal, when the soul dies there is nothing left of her to be purged, and therefore Purgatory cannot touch her, because Purgatory touches those who live outside of Me, whether completely or in part.”

VOL. 6 - February 22, 1904

The great gift of having a victim.

This morning, as I was in my usual state, I saw blessed Jesus for just a little, and I saw people who were suffering. I prayed Jesus to free them of those sufferings, even at the cost of suffering myself in their place, and He said to me: **“If you want to suffer yourself now that you are victim – fine; because then, when the victim comes to Me, those who surround you, your own country and even kingdoms will see the void that they will feel! Oh, how they will know then, through this loss, the great good I had given them by giving them a victim!”**

VOL. 6 - March 5, 1904

The cross is citation, advocate and judge of the soul, so that she may take possession of the eternal Kingdom.

This morning I was feeling in much suffering, with the addition of His privation. Then, after I struggled very much, He came for just a few instants, and told me: “My daughter, sufferings, crosses, are like many citations which I send to souls. If the soul accepts these citations - whether they are citations that notify the soul to pay some debt, or it is a notification to obtain some gain for eternal life - if the soul responds to Me by resigning herself to my Will, by thanking Me, by adoring my holy dispositions, we are immediately in accord, and the soul will avoid many inconveniences that are possible, like being cited again, having advocates involved, going through the suit, and receiving the condemnation of the judge. Responding to the citation with resignation and with thanksgiving alone will make up for all this, because the cross will be citation, advocate and judge for her, with nothing else needed for her to take possession of the eternal Kingdom. If then she does not accept these citations - think about it, yourself, into how many abysses of disgraces and troubles she throws herself, and what the rigor of the judge will be in condemning her for having shunned the cross as her judge - so much milder, more compassionate, more prone to enriching her rather than judging her, more intent on embellishing her rather than condemning her.”

VOL. 6 - March 12, 1904

Threats of wars. All Europe lays on Luisa's shoulders.

Since Luisa is ill, I imposed on her to dictate to me. As she could not disobey, she dictated what follows, with great repugnance:

As I lamented to Our Lord that, while I felt in suffering, He would still not take me to Heaven, blessed Jesus told me: "My daughter, courage in suffering; I do not want you to afflict yourself in seeing yourself not yet taken to Heaven. **You must know that all Europe lays on your shoulders, and the good or bad outcome for Europe depends on your sufferings. If you are strong and constant in suffering, things will be more bearable; if you are not strong and constant in suffering, or if I take you to Heaven, things will be so grave that Europe will be threatened with invasion and of being seized by foreigners.**"

Even more, He added: "If you remain on earth and suffer much with desire and constancy, all the chastisements that will happen in Europe will serve for the coming of the triumph of the Church. And if in spite of all this, Europe will not take advantage and will remain obstinate in sin, your sufferings will serve as preparation for your death, without Europe's taking advantage of them." Father Gennaro De Gennaro.

VOL. 6 - March 16, 1904

True resignation does not put things under scrutiny, but adores in silence the divine dispositions. The cross is festive, jubilant, joyful and desiring.

This morning, as I was in my usual state, I found myself over a person who appeared as though clothed like a sheep, and I was carried on his shoulders. But he walked at a slow pace, while in front of him there was something like a car, which was faster; and I said in my interior: "This one is going slowly; I would like to go inside that car for it goes faster." I don't know why, but as soon as I thought of this I found myself there, inside of it, with other people who said to me: "What have you done – you have left the Shepherd? And what a Shepherd! In fact, since his life is in the fields, all the medicinal herbs, noxious and salutary, are his; and by being with him one can be always in good health. And if you see him clothed like a sheep, it is so that he can make himself similar to the sheep, allowing them to approach him with no fear; and even though he walks at a slow pace, he is safer."

On hearing this, I said in my interior: "Since it is so, I would like to be with him so as to tell him something about my illness." But as I was thinking of this, I found him near me; and I, all content, drew close to his ear and said to him: "Good Shepherd, if you are so very expert, give me some remedy for my troubles, as I find myself in this state of sufferings." And as I wanted to say more, he cut my words inside my mouth, saying to me: "True resignation, not an imaginary one, does not put things under scrutiny, but adores in silence the divine dispositions." And as he was saying this, it seemed that the sheepskin split, and I could see the face of Our Lord and His head crowned with thorns.

On hearing Him tell me that, I did not know what else to say - I remained in silence, content with being with Him; and He added: "You have forgotten to tell the confessor another thing about the cross. And I: 'My adorable Lord, I don't remember, repeat it to me and I will tell him.' And He: "My daughter, among the many titles that the cross has, it has the title of 'feast day', because when one receives a gift, what happens? One makes feast, rejoices and is more content. Now, since the cross is the most precious, the noblest gift, and is given by the greatest and most unique Person that exists, it is more pleasing and brings more feast, more gladness than all other gifts. So, you yourself can say what other titles can be given to the cross." And I: "As You say, it can be said that the cross is festive, jubilant, joyful, desiring." And He: "Good - you spoke

well. However, the soul comes to experience these effects of the cross when she is perfectly resigned to my Will and has given all of herself to Me, without keeping anything for herself. And I, so as not to be surpassed in love by the creature, give her all of Myself, and in giving Myself I also give my cross; and the soul recognizing it as my gift, makes feast and enjoys.”

VOL. 6 - March 20, 1904

All things take origin from Faith.

This morning I was feeling all discouraged and embittered because of the loss of my adorable Jesus; and while I was in this state, He let His most sweet voice be heard, saying to me: **“My daughter, all things take origin from Faith. One who is strong in Faith is strong in suffering;** Faith makes one find God in every place, it makes one see Him in every action, touch Him in every movement, and every new occasion that presents itself is a new divine revelation that one receives. Therefore, remain strong in Faith, for if you are strong in it, in all states and circumstances, Faith will administer fortitude to you, and will make you be always united with God.”

VOL. 6 - April 10, 1904

The three little ropes that bind Jesus all over and clasp Him more intimately to the soul: assiduous sufferings, perpetual reparation, persevering love.

This morning, finding myself with the fear that blessed Jesus, in seeing me still so *cattiva* [bad], had left me, I felt Him come out from within my interior, and He told me: “My daughter, why do you occupy yourself with useless thoughts and with things which are not? Know that you have three titles before Me, which, like three little ropes, bind Me all over and clasp Me more intimately to you, in such a way that I cannot leave you; and these are: assiduous sufferings, perpetual reparation, persevering love. If you, as a creature, are constant in this, would the Creator perhaps be inferior to the creature - or would He let Himself be surpassed by her? This is impossible.”

VOL. 6 - April 14, 1904

If the soul gives to God the food of patient love, God will give her the sweet bread of grace.

I continue in my usual state, but always with immense bitterness in my soul because of the privation of blessed Jesus; at the most, He comes when I can take no more and after I have almost persuaded myself that He will come no more.

I saw Him for just a little, carrying a chalice in His hand, and He told me: **“My daughter, if in addition to the food of love you give Me the bread of your patience - because patient and suffering love is a more solid, more nourishing and fortifying food, for if love is not patient, it can be said that it is empty, light love and with no substance, and therefore it can be said that the necessary materials in order to form the bread of patience are lacking - ...so, if you give Me this, I will give you the sweet bread of grace.”** And while saying this, He gave me to drink what was inside the chalice he carried in His hand, which seemed sweet, like a sort of liqueur which I am unable to distinguish. And He disappeared.

After this, I saw many foreign people around my bed - priests, gentlemen, women, and it seemed that they were going to come to visit me. Several of them were saying to the confessor: “Give us an account of this soul, of everything that the Lord has manifested to her and the graces He has given her, because the Lord manifested to us since 1882 that He would choose a victim; and the sign to recognize this victim would be that the Lord would keep her always in this state

like a young woman, just as she was when He chose her, without aging or changing in her very nature.” Now, while they were saying this, I don’t know how, I saw myself just as I was when I became bedridden, without having changed a bit for having been in this state of sufferings for so many years.

VOL. 6 - April 21, 1904

One who has the title of victim can fight with Justice.

Continuing in my usual state, I felt people around my bed praying to Our Lord; but I did not care about hearing what they wanted, I only cared about the fact that it was late and blessed Jesus had not yet made Himself seen. Oh! how my heart was tormented, fearing that He might not come at all. And I said to myself: ‘Blessed Lord, we are now at the last hour and You are still not coming? O please! do not give me this sorrow – let Yourself be seen at least.’ While I was saying this, He came out from within my interior and said to those who were around me: “It is not licit for creatures to fight with my Justice. Only for one who has the title of victim is it licit, not only to fight, but to play with Justice; and this, because in fighting or playing, one easily suffers blows, defeats and losses, **and the victim is ready to receive the blows upon herself, and to resign herself in the defeats and losses, without caring about her losses, about her sufferings, but only about the glory of God and the good of her neighbor.** If I wanted to placate Myself, I have my victim here, who is ready to fight and to receive all the fury of my Justice upon herself.” It shows that they were praying in order to placate the Lord. I was left mortified and more embittered in hearing this from Our Lord.

VOL. 6 - April 29, 1904

The Divine Life manifests Itself in creatures through words, through works and through sufferings, but what manifests It more clearly are the sufferings.

Continuing in my usual state, I found myself surrounded by three virgins, who took me and wanted to crucify me on a cross by sheer force; but since I did not see blessed Jesus, fearing, I resisted them. On seeing my resistance, they told me: “Dearest sister, do not fear that our Spouse is not here; allow us to begin to crucify you, for the Lord, drawn by the virtue of sufferings, will come. We are coming from Heaven, and since we have seen most grave evils about to happen in Europe, we have come to make you suffer so that at least they might be milder.” In the meantime they pierced my hands and feet through with the nails, but with such cruelty of pain, that I felt I was dying. Now, while I was suffering, blessed Jesus came, and looking at me with severe eyes, He told me: “Who commanded you to put yourself in these sufferings? Of what use are you to Me, then? To make Me unable even to be free to do what I want, and to be a continuous hindrance to my Justice?” In my interior I said: ‘What does He want from me? Neither did I want this; they have been the ones who induced me, and He gets upset with me.’ But I could not speak because of the bitterness of the pain. On seeing the severity of Our Lord, those virgins made me suffer more, pulling the nails out and then driving them in again; and they brought me closer to Him, showing Him my sufferings. The more I suffered, the more it seemed that the Lord was appeased; and when they saw Him more appeased, and almost moved by my suffering, they left me and went away, leaving me alone with Our Lord. Then He Himself assisted me and sustained me; and in seeing me suffer, to cheer me He told me: **“My daughter, my Life manifests Itself in the creatures through words, through works and through sufferings, but what manifests It more clearly are the sufferings.”**

In the meantime the confessor came to call me to obedience, but partly because of the sufferings, partly because the Lord would not leave me, I was unable to obey. So I lamented to my Jesus, telling Him: ‘Lord, how come the confessor is here at this hour? Why did he have to come right now?’ And He: “My daughter, let him be with us for a while, and also participate in my graces. When one frequents a house continuously, he participates in its crying and in its laughter, in its poverty and in its riches. The same for the confessor. Has he not participated in your mortifications and privations? Now he participates in my presence.” And it seemed that He communicated divine fortitude to him, telling him: “The Life of God in the soul is Hope, and the more you hope, the more Divine Life you contain within yourself. And since Divine Life contains power, wisdom, fortitude, love..., the soul feels herself as though being watered by as many streams for as many as are the divine virtues, and so the Divine Life keeps growing within you. But if you do not hope – both in spiritual things... and, through the spiritual, the corporal too will participate – the Divine Life will be gradually consumed until It is completely extinguished. Therefore, hope – hope always.”

Then, I was just barely able to receive Communion, and afterwards I found myself outside of myself, and I saw three men in the shape of three untamed horses, raging throughout Europe, making a great bloody slaughter. It seemed that they wanted to ensnare most of Europe in fierce wars, as though inside a net. All were trembling at the sight of those incarnate devils, and many were destroyed by them.

VOL. 6 - May 1, 1904

The eye that delights only in the things of Heaven has the virtue of seeing Jesus, while one who delights in the things of the earth has the virtue of seeing the things of the earth.

As I was in my usual state, I was thinking about Our Lord at the moment when, as He reached the top of mount Calvary, He was completely stripped and was embittered with gall; and I was praying to Him, saying: ‘My adorable Lord, I see in You but a garment of blood adorned with wounds; for taste and pleasure, I see bitternesses of gall, and for honor and glory, I see confusion, opprobriums and crosses. **O please! do not permit, after You have suffered so much, that I look at the things of this earth as anything other than dung and mud, that I take any other pleasure but in You alone, and that all my honor be anything else but the cross.**’ And He, making Himself seen, told me: “My daughter, if you did otherwise you would lose the purity of eye, and as a veil would form before your sight, you would lose the good of seeing Me. In fact, the eye that delights only in the things of Heaven has the virtue of seeing Me, while one who delights in the things of the earth has the virtue of seeing the things of the earth, because his eye, in seeing them as different from what they are, sees them and loves them.”

VOL. 6 - May 28, 1904

A little later, the devil came, who just wanted to molest me; and I, without becoming fearful, said to him: ‘Why do you want to molest me? If you want to show how brave you are, take a rod and beat me up to the point of leaving me not even one drop of blood, provided, however, that each drop of blood I shed be one more proof of love, of reparation and of glory which I intend to give to my God.’ And he: “I don’t have a rod with me to be able to beat you; and if I go fetch it, you will not wait for me.” And I: ‘Go ahead – I’ll be waiting for you here.’ So he went off, and I remained with the firm intention of waiting for him. But to my surprise, I saw that, as he met with another demon, the two were saying: “It is useless for us to go back. **Why should we beat her, if this must serve to harm us, and as a loss for us? It is good to make suffer one who**

does not want to suffer, because he would offend God; but if one wants to suffer, we would do harm to ourselves with our own hands.” So he did not come back, and I was left mortified.

VOL. 6 - June 3, 1904

The cross destroys three evil kingdoms and constitutes three good Kingdoms in the soul.

This morning, since blessed Jesus was not coming, I felt all oppressed and tired. Then, when He came, He told me: “My daughter, do not want to become tired in suffering, but rather, act as if at each hour you were just beginning to suffer. In fact, if the soul lets herself be dominated by the cross, the cross destroys three evil kingdoms in her, which are the world, the devil and the flesh, and it constitutes in her three more good Kingdoms: the Spiritual, the Divine and the Eternal Kingdom.” And He disappeared.

VOL. 6 - August 7, 1904

The first to persecute the Church will be the religious.

As I was in my usual state, I found myself surrounded by Angels and Saints, who said to me: “It is necessary that you suffer more for the imminent things that are about to happen against the Church, for if they do not come about imminently, time will make them happen in a milder way and with lesser offense to God.” And I said: ‘Is suffering perhaps in my power? If the Lord gives it to me, I will gladly suffer.’ Meanwhile, they took me and brought me before the throne of Our Lord, and they prayed together that He would make me suffer; and blessed Jesus, coming toward us in the form of the Crucified, shared His pains with me – not only once, but I spent almost all morning amid continuous renewals of the crucifixion. Afterwards, He said to me: **“My daughter, sufferings divert my just indignation, and the light of grace is renewed in the human minds.** Ah, daughter, do you think that it will be the secular who will be the first to persecute my Church? Ah, no, it will be the religious, the very leaders who, pretending now to be sons, shepherds, while in reality they are poisonous snakes that poison themselves and others, will begin among themselves to lacerate this good mother; and then the secular will follow.” Then, as obedience called me, the Lord withdrew, but all embittered.

VOL. 6 - August 8, 1904

The soul must look for Jesus within herself, not outside. Everything must be enclosed in one word: ‘Love’. One who loves Jesus is another Jesus.

While I continued struggling, my adorable Jesus came for just a little, but even though I felt Him near me, I would try to grab Him, and He would escape me, almost preventing me from going outside of myself to go in search of Him. Then, after I struggled very much, He made Himself seen for just a little and told me: “My daughter, do not look for Me outside of yourself, but within yourself, in the depth of your soul, because if you go outside and do not find Me, you will suffer very much and will not be able to endure. If you can find Me more easily, why do you want to struggle more?” And I: ‘It is because I believe that not finding You immediately within myself, I can find You outside; it is love that pushes me to this.’ And He: “Ah, it is love that pushes you to this? Everything, everything should be enclosed in one single word: ‘Love’. If the soul does not enclose everything in this, it can be said that she does not know a thing about loving Me, **and according to how much the soul loves Me, so do I expand the gift of suffering.**” And I, interrupting Him, all surprised and afflicted, said: **‘My Life and my whole Good, so, since I suffer little or nothing, I love You little, or not at all. What fright, the mere thought that I do not love You! My soul feels a sharp disappointment, and I even**

almost feel offended by You.’ And He added: “I do not intend to disappoint you; your disappointment would press on my Heart more than on your own. And besides, you must not look at the mere corporal sufferings, but also at the spiritual, and at the true will you have to suffer; because if the soul truly wants to suffer, for Me it is as if the soul had suffered. Therefore calm yourself and do not be troubled; and let Me continue speaking:

Haven’t you ever seen two intimate friends? Oh, how they try to imitate each other, and to reproduce the other within themselves. They imitate the voice, the manners, the steps, the works, the clothes, in such a way that the friend can say: ‘The one who loves me is another me, and since he is me I cannot help loving him.’ So I do with the soul who encloses all of Me within herself, as though within a small circle of love. I feel as though reproduced within her, and finding Myself, I love her with all my Heart, and I cannot do without being with her, because if I leave her, I would leave Myself.” While saying this, He disappeared.

VOL. 6 - August 14, 1904

The more the blows of the cross knock the soul down, the more light she acquires.

As I was a little in suffering, blessed Jesus, on coming, said to me: “My beloved daughter, the more the iron is beaten, the more light it acquires; and even if the iron did not have rust, the blows serve to keep it shiny and free of dust. So, whoever comes close to that iron, can easily reflect himself in it as if it were a mirror. The same for the soul: the more the blows of the cross knock her down, the more light she acquires, and she maintains herself dusted of any slightest thing, in such a way that whoever comes close to her can reflect himself in her as if she were a mirror. And, naturally, being a mirror, she performs its office – to show whether faces are stained or clean, whether they are beautiful or ugly. Not only this, but I Myself delight in going to reflect Myself in her; and finding in her no dust or any other thing that may prevent Me from reflecting my Image in her, I love her more and more.”

VOL. 6 - January 28, 1905

The cross is seed of virtue.

As I was feeling in suffering more than usual, my adorable Jesus came for just a little and told me: “My daughter, the cross is seed of virtue, and just as one who sows harvests for ten, twenty, thirty, and even one hundred - in the same way, the cross, being seed, multiplies virtues and perfections, and it embellishes them in an admirable way. So, the more crosses thicken around you, the more seeds of virtue are sown into your soul. Therefore, instead of afflicting yourself when a new cross comes to you, you should rejoice, thinking that you are acquiring another seed, with which you can enrich, and even complete, your crown.”

VOL. 6 - February 8, 1905

The characteristics of the children of God: love for the cross, love for the glory of God, and love for the glory of the Church.

Continuing in my poor state of privation and of unspeakable bitterness – at the most, He makes Himself seen in silence – this morning He told me: “My daughter, the characteristics of my children are: **love for the cross**, love for the glory of God, and love for the glory of the Church - to the point of laying down their lives. One who does not have these characteristics, in vain calls himself my son; one who dares to say it, is a liar and a traitor who betrays God and himself. Take a look into yourself, to see whether you have them.” And He disappeared.

VOL. 6 - February 10, 1905

What the contentments of the soul are.

As I was in my usual state, I felt a discontentment about myself; but then, when blessed Jesus came, I felt myself entering into such contentment that I said: ‘Ah, Lord, You alone are the true contentment!’ And He added: “And I say to you that the first contentment of the soul is God alone. The second contentment is when the soul, within herself and outside of herself, looks at nothing but God. The third is when, as the soul finds herself in this divine sphere, no created object, nor creatures nor riches can break the Divine Image within her mind. In fact, the mind nourishes itself with what it thinks, and by looking at God alone, of the things of down here, she looks only at those that God wants, not bothering about anything else, and so she remains always in God. **The fourth contentment is suffering for God, because in order for the soul and God now to maintain their conversation, now to be more intimately clasped together, now to prove their love to each other, God calls the soul and the souls answers, God draws near and the soul embraces Him, God gives her suffering and the soul gladly suffers – or rather, she desires to suffer more for love of Him so as to be able to say to Him: ‘Do You see how I love You?’ And this is the greatest of all contentments.**”

VOL. 6 - March 5, 1905

Definitions of the cross.

As I was in suffering a little more than usual, blessed Jesus came for a little and told me: “My daughter, the cross is support of the weak, it is strength of the strong, it is seed and custody of virginity.” Having said this, He disappeared.

VOL. 6 - April 16, 1905

Suffering is reigning.

Continuing in my usual state, my lovable Jesus made Himself seen for a little, with a nail inside His Heart; and drawing near my heart He would touch it with that nail, and I would feel mortal pains. Then He said to me: “My daughter, it is the world that drives this nail deep inside my Heart, giving Me a continuous death. So, by justice, just as they give Me continuous death, I will allow that they give death among themselves, killing one another like many dogs.” And while saying this, He made me hear the screams of the rebel, to the point that I remained deafened for four or five days. Then, as I was very much in suffering, He came back a little later and told me: “Today is the Day of the Palms in which I was proclaimed King. All must aspire to a kingdom, but in order to acquire the eternal kingdom it is necessary for the creature to acquire the regime of herself through the dominion of her passions. The only means is suffering, because suffering is reigning; that is, through patience, man puts himself in his place, becoming king of himself and of the eternal kingdom.”

VOL. 6 - May 2, 1905

The three types of resurrection which suffering contains.

As I continued to be in suffering a little more than usual, on coming, my good Jesus told me: “My daughter, suffering contains three types of resurrection. First, suffering makes the soul rise again to grace. Second, as suffering advances, it gathers the virtues and the soul rises again to sanctity. Third, as suffering continues, it perfects the virtues, it embellishes them with splendor, forming a beautiful crown; and the soul, crowned, rises again to glory on earth, and to glory in Heaven.” Having said this, He disappeared.

VOL. 6 - May 20, 1905***The way of suffering of Jesus.***

This morning I was thinking of when blessed Jesus remained all dislocated on the Cross, and I said to myself: ‘Ah, Lord, how tormented you must have been by sufferings so atrocious, and how afflicted your soul must have been!’ At that moment, almost like a shadow, He came and told me: “My daughter, I did not occupy Myself with my sufferings, but rather, I occupied Myself with the purpose of my pains; and since in my pains I could see the Will of the Father fulfilled, I suffered and in my very suffering I found the sweetest rest. In fact, doing the Divine Will contains this good: while one suffers, one finds the most beautiful rest; and if one enjoys, but this enjoyment is not wanted by God, in the very enjoyment one finds the most atrocious torment. Even more, the closer I would come to the end of the pains, yearning to fulfill the Will of the Father in everything, the more relieved I would feel, and my rest would become more beautiful. Oh, how different is the way of souls! If they suffer or operate, their gaze is neither on the fruit which they can obtain nor on the fulfillment of the Divine Will; rather, they concentrate all of themselves on the thing that they are doing, and not seeing the goods which they can earn or the sweet rest that the Will of God brings, they live bothered and tormented, and they shun suffering and operating as much as they can, thinking of finding rest; but they remain more tormented than before.”

VOL. 6 - June 5, 1905***Crosses are baptismal founts.***

This morning, on coming, blessed Jesus told me: “My daughter, crosses, mortifications, are as many baptismal founts, and any kind of cross which is dipped in the thought of my Passion loses half of its bitterness and its weight decreases by half.” And He disappeared like a flash. I remained there, doing certain adorations and reparations in my interior, and He came back again, adding: “What is not my consolation in seeing, redone in you, what my Humanity did many centuries ago. In fact, everything which I established for each soul to do, was done in my Humanity before, and if the soul corresponds to Me, what I did for her she does again within herself; but if she does not, it remains done only in Me, and I feel an inexpressible bitterness.”

VOL. 6 - August 22, 1905***One who shares with Jesus the weight of His sufferings, that is, the work of His Redemption, comes to participate in the gain of the work of Redemption.***

As I was in my usual state, my adorable Jesus came for just a little, and He transported me outside of myself; He shared His sufferings with me, and then He told me: “My daughter, when two people share together the weight of a work, together they share the compensation that they receive from that work, and both of them can do good to whomever they want with that compensation. So, since you share with Me the weight of my sufferings, that is, the work of my Redemption, you come to share in the gain of the work of Redemption. And since the compensation for our pains is divided between you and Me, I can do good to whomever I want, in general and also in a special way; and you too are free to do good to whomever you want with the compensation that is due to you. This is the gain for one who shares my pains with Me, which is conceded only to the state of victim; and it is gain for those who are closest to the victim because, being close, they can participate more easily in the goods that he possesses.

Therefore, my daughter, rejoice the more I share my pains with you, because greater will be the share of your compensation."

VOL. 6 - September 17, 1905

How one can participate in the sorrows of the Queen Mama.

Having been in much suffering because of the privation of my most sweet Jesus, this morning, the day of the Sorrows of Mary Most Holy, after I struggled in some way, He came and told me: "My daughter, what do you want, that you so much yearn for Me?"

And I: 'Lord, what You have for Yourself – that is what I yearn for myself.' And He: "My daughter, for Myself I have thorns, nails and cross." And I: 'Well then, that is what I want for myself.' So He gave me His crown of thorns and shared with me the pains of the cross.

Then He added: "Everyone can share in the merits and in the goods produced by the sorrows of my Mother. **One who, in advance, places herself in the hands of Providence, offering herself to suffer any kind of pains, miseries, illnesses, calumnies, and everything which the Lord will dispose upon her, comes to participate in the first sorrow of the prophecy of Simeon. One who actually finds herself amid sufferings, and is resigned, clings more tightly to Me and does not offend Me, it is as if she were saving Me from the hands of Herod, keeping Me safe and sound within the Egypt of her heart - and she participates in the second sorrow. One who feels downhearted, dry and deprived of my presence, and remains yet firm and faithful to her usual practices - even more, she takes the opportunity to love Me and to search for Me more, without tiring - comes to participate in the merits and goods which my Mother acquired when I was lost. One who, in any circumstance she encounters, especially in seeing Me gravely offended, despised, trampled upon, tries to repair Me, to compassionate Me, and to pray for the very ones who offend Me – it is as if I encountered in that soul my own Mother who, if She could have done it, would have freed Me from my enemies; and she participates in the fourth sorrow. One who crucifies her senses for love of my crucifixion, and tries to copy the virtues of my crucifixion within herself, participates in the fifth one. One who is in a continuous attitude of adoring, of kissing my wounds, of repairing, of thanking etc., in the name of all mankind, it is as if she were holding Me in her arms, just as my Mother held Me when I was deposed from the Cross - and she participates in the sixth sorrow. One who remains in my grace and corresponds to it, giving a place to no one else but Me within her heart, it is as if she buried Me in the center of her heart - and she participates in the seventh one.**"

VOL. 7 - April 29, 1906

How the soul who is empty of everything is like water that always runs.

Continuing in my usual state, blessed Jesus came for just a little, and filling all of my interior with Himself, He told me: "My daughter, an empty soul is like water that runs, and always runs, and when it reaches the center from which it came, only then does it stop; and since water has no color, it receives into itself all the colors that are reflected in it. In the same way, the empty soul runs, and always runs toward the divine center from which she came, and when she comes to fill all of herself, completely, with God, only then does she stop. In fact, since she is empty, nothing of the Divine Being escapes her, and since she does not have a color of her own, she receives all the divine colors into herself. **Now, only an empty soul, because she is empty of everything, comprehends things according to the truth: the preciousness of suffering, the true good of virtue, the necessity for the Eternal One alone; because in order to love something,**

it is absolutely necessary to hate that which is opposite to what is loved. Only an empty soul reaches such a great happiness."

VOL. 7 - May 18, 1906

The soul suffers while Jesus sleeps.

I was feeling very much in suffering, soul and body, to the point that I myself don't know how I live, when I saw blessed Jesus, for just a little, resting and sleeping in my interior. I called Him, I pulled Him, but He would not listen to me. Then, after much hardship, He told me: "My beloved, do not want to disturb my rest. Do you not tell Me that you want to suffer in my place, and that you want to suffer in your humanity everything which I would suffer in my Humanity if It were living, intending to relieve my suffering members through your sufferings, by suffering yourself so as to leave Me free? So, while you suffer, I rest." And while He was saying this, He fell asleep more soundly, and He disappeared. What He said to me are my continuous intentions in my sufferings.

VOL. 7 - June 22, 1906

A garment similar to that of Jesus.

Continuing in my state of sufferings, ever increasing, blessed Jesus came for a little, and showed me a garment, all adorned and whole, without seam and opening, suspended above my person. While I was seeing this, He told me: "My beloved, this garment is similar to my garment, which I have communicated to you by having shared with you the pains of my Passion, and by having chosen you as victim. This garment covers and protects the world, and since it is whole, no one can escape its protection. But the world, with its abuses, no longer deserves to be covered by this garment, but to feel all the weight of the divine indignation. So I am about to draw it to Myself, to be able to give vent to my justice, which has been restrained for a long time by this garment."

At that moment, it seemed that the light I had seen in the past days was inside this garment, and the Lord awaited both one and the other to absorb them into Himself.

VOL. 7 - July 2, 1906

With her sufferings, she forms a ring for Jesus.

As I was in my usual state and my sufferings kept increasing a little, blessed Jesus came for just a little and told me: "My daughter, truly I want to take you, because I want to disengage Myself from the world."

It seemed He wanted to tempt me, but I did not say anything about His taking me, because obedience was opposed, and also because I am sorry for the world. In the meantime, He showed me His hand; He had a most beautiful ring with a white gem on His finger, and many little gold rings were hanging from this gem, which were intertwined and formed a beautiful ornament for the hand of Our Lord. He kept showing it, so much did He like it, and then He added: "You have done this for Me in these past days by means of your sufferings, and I am preparing a more beautiful one for you."

VOL. 7 - July 12, 1906

Everything that serves as sufferings to the creature touches God.

Having struggled very much in waiting for my blessed Jesus, I was feeling tired and exhausted. Then, coming almost in passing, He told me: "My daughter, everything that serves as

sufferings or as pricking to the creature, on one hand pricks the creature, on the other touches God. And God, feeling touched, at each touch He feels, gives always something divine to the creature." And He disappeared.

VOL. 7 - July 27, 1906

In the Cross, Jesus dowered souls and espoused them to Himself.

This morning, as my adorable Jesus made Himself seen embracing the Cross, I thought in my interior: 'What were His thoughts in receiving the Cross?' And He said to me: "My daughter, when I received the Cross, I embraced It as my dearest treasure, because in the Cross I dowered souls and espoused them to Myself. Now, upon looking at the Cross – at Its length and breadth – I rejoiced, because I saw in It sufficient dowries for all my spouses, and none of them could fear not being able to marry Me, because I held in my own hands – in the Cross – the price of their dowry. But with this condition alone: that if the soul accepts the little gifts I send to her - which are the crosses - as the pledge of her acceptance of Me as her Spouse, the marriage is formed and I give her the gift of the dowry. If then she does not accept the gifts – that is, if she is not resigned to my Will – everything is undone, and even if I want to dower her, I cannot, because in order to form a marriage, it always takes the will of both sides; and since the soul does not accept my gifts, it means that she does not want to accept the marriage."

VOL. 7 - August 11, 1906

The cross is a treasure.

Finding myself in my usual state, I saw my adorable Jesus with a cross in His hand, all full of white pearls. Giving it to me as gift, He placed it on my breast, and it sank into my heart as inside a room. Then He told me: "My daughter, the cross is a treasure, and the safest place in which to keep this valuable treasure is one's own soul. Or rather, it is a safe place when the soul is disposed to receive this treasure with patience, with resignation and with the other virtues, because the virtues are as many keys that secure it, so as not to spoil it or expose it to thieves. But if it does not find especially the gold key of patience, this treasure will find many thieves, who will steal it and spoil it."

VOL. 7 - October 2, 1906

How our sufferings can relieve Jesus.

Having received Communion, I felt I was outside of myself and I saw a person who was very oppressed by various crosses, and blessed Jesus was saying: "Tell her that in the act in which she feels as though dogged by persecutions, by punctures, by sufferings, she should think that I am present with her, and that whatever she suffers she can use to heal and medicate my wounds. So, her sufferings will serve to medicate now my side, now my head, now my hands and feet, which are too much in pain and embittered by the grave offenses that creatures give Me. This is a great honor that I give her, by giving her, Myself, the medicine to medicate my wounds, and by also giving her the merit of charity for having medicated Me."

While He was saying this, I saw many purging souls who, on hearing this, all amazed, said: "Fortunate are all of you to receive so many sublime teachings – that you acquire the merits to medicate a God, which surpass all other merits in merit - and your glory will be distinct from the others, as is Heaven from the earth. Oh, if only we had received these teachings - that our sufferings could serve to medicate a God - how many riches we would acquire, which now we do not have!"

VOL. 7 - October 8, 1906***The cross is to man as the rein to the horse.***

As I was in my usual state, blessed Jesus came for just a little and told me: "My daughter, the cross is to the creature as the rein to the horse. What would happen to the horse if man did not use the rein? It would be untamed, unrestrained, and would but go from precipice to precipice, to the point of becoming fierce and noxious to man and to itself. On the other hand, with the rein it can be conducted, it becomes tame, walks straight, serves the needs of man as a faithful friend, and stays safe from any precipice, because man keeps it and protects it. Such is the cross to man. The cross tames him, restrains him, arrests the course of his hurling himself along the paths of passions which he feels within himself, and which devour him like fire. So, instead of raging against God and hurting himself, the cross dampens his passions, softens him, conducts him, and serves the glory of God and his own salvation. Oh, if it wasn't for the cross which, by Its mercy, Divine Providence holds as a rein in order to restrain man – oh, amid how many more evils would one see poor humanity lie!"

VOL. 7 - October 31, 1906***How for each suffering, the soul acquires one more kingdom within herself.***

Continuing in my usual state, blessed Jesus came in passing, and told me only this: "My daughter, each suffering that the soul suffers is one more dominion that she acquires over herself. In fact, patience in suffering is regime, and by ruling herself, the more she suffers, the more dominion she acquires. She does nothing but expand and enlarge her kingdom of Heaven, acquiring immense riches for eternal life. So, for each additional pain you suffer, consider that you acquire one more kingdom in your soul – a kingdom of grace, which corresponds to a kingdom of virtue and of glory."

VOL. 7 - November 14, 1906***The cross expands the boundaries of the Kingdom of Heaven.***

Oh, how I struggled and suffered because of His privation! Then, after a long time, He made Himself seen, just in passing, and told me: "My daughter, if perfect resignation is the certain and sure sign of predestination, the cross expands the boundaries of the Kingdom of Heaven." And He disappeared like a flash.

VOL. 7 - March 2, 1907***There is nothing that equals suffering willingly.***

Continuing in my usual state, and having learned that almost the entire town was with the influenza, and that in other places people were dying, I was praying Our Lord that He would be so benign as to spare so many victims, and that He would make me suffer to spare them, since nowadays I suffer little or nothing, for He has taken this also away from me. While I was saying this, He told me in my interior: "My daughter, it was said about Me 'that it was necessary that one would die to save the whole people'. It was a truth, but at that time it was not understood. In the same way, in all times it is necessary that there be one who suffers to spare the others, and this one, in order to be accepted must offer himself voluntarily, and only for love of God and of his neighbor, to suffer himself in order to spare all others. And the suffering of this one cannot be equaled by the suffering of all the others put together; there is no value that matches it. Do you

think that the void of your suffering is nothing? Yet, it is not a complete void; and if I suspend you completely, where will the peoples end up? Woe, woe – things do not end here."

VOL. 7 - May 9, 1907

I remember confusedly that, on another day, when blessed Jesus came, He made me comprehend the preciousness of suffering, and I prayed that He would let everyone comprehend the good contained in suffering. And He said to me: "My daughter, the cross is a thorny fruit, which is bothering and prickly on the outside, but once the thorns and the cortex are removed, one finds a precious and delicious fruit. But only one who has the patience to bear the bothers of the prickings, can arrive at discovering the secret of the preciousness and flavor of that fruit. And only one who has come to discover this secret, looks at it with love, and goes in search of this fruit with avidity, without caring about the prickings, while all the others look at it with contempt, and despise it." And I: 'But, my sweet Lord, what is this secret contained in the fruit of the cross?' And He: "It is the secret of eternal beatitude, because in the fruit of the cross there are many little coins which circulate only to enter into Heaven, and with these little coins the soul is enriched and makes herself blessed for eternity."

The rest I remember confusedly, and I feel it is not orderly in my mind, therefore I move on, and I stop here.

VOL. 8 - July 10, 1907

One begins to really live, when he begins to be a victim.

As I was in my usual state, I found myself outside of myself together with my adorable Jesus, and in seeing Him crowned with thorns, I removed the crown from His head, and with both hands I placed it on mine, pressing it thoroughly. **Oh, how I felt the prickings penetrate into me! – but I felt happy to suffer to relieve the pains of Jesus.** Then I said: 'My good Jesus, tell me, is there much time left before You take me to Heaven?'

And He: "Indeed, very little" And I: 'Your little can be ten...or twenty years. I am already forty-two.' And He: "That is not true; your years only begin from the moment you began to be a victim. My goodness called you, and you can say that from that time you began to really live. And just as I called you to live my life upon earth, in a little while I will call you to live my life in Heaven."

In the meantime, two pillars came out of the hands of blessed Jesus, which then became one, and which He kept leaning on my shoulders quite heavily, in such a way that I could not move from beneath them. While He was calling me, there was no one who would go to place his shoulders under those pillars; so they remained suspended in His hands, and while they were suspended, slaughters of every kind occurred. I understood that those pillars were the Church and the world, which had come out of His Most Holy hands, and were held inside His holy wounds. They will always be there, but if good Jesus has no place on which to lean them, He will soon tire of keeping them suspended in His hands - and woe!... but such woes as to be horrifying. They are such and so many, that I believe it is better to keep them in silence.

VOL. 8 - October 4, 1907

The exaltation of the cross. The cross grafts Divinity to humanity.

Continuing in my usual state of privation, and therefore with little suffering, I was saying to myself: 'Not only of Jesus am I deprived, but also the good of suffering is taken away from me. Oh, God! You want to put me to fire and the sword, and touch the things which are most dear to

me, and which form my very life: Jesus and the cross. If I am abominable to Jesus because of my ingratitude, He is right in not coming; but you, O cross – what have I done to you, that you left me so barbarously? Ah, did I perhaps not welcome you when you came? Did I not treat you as my faithful companion? Ah, I remember that I loved you so much that I could not be without you, and sometimes I even preferred you to Jesus. I didn't know what you had done to me, that I could not be without you. Yet, you left me! It is true that you have done much good to me; you were the way, the door, the room, the secret, the light in which I could find Jesus. This is why I loved you so much. And now, everything is over for me.'

While I was thinking of this, blessed Jesus came for just a little and told me: "Daughter, the cross is part of one's life, and only one who does not love his own life, does not love the cross, because it was with the Cross alone that I grafted the Divinity to lost humanity. Only the cross continues Redemption in the world, grafting anyone who receives it into the Divinity; and if one does not love it, it means he knows nothing of virtues, of perfection, of love of God, and of true life. It happens as to a rich man who has lost his riches, and is presented with the means to reacquire them again - and maybe even more. How much does he not love this means? Does he perhaps not put his own life into this means in order to find life again in his riches? Such is the cross. Man had become so very poor, and the cross is the means not only to save him from misery, but to enrich him with all goods. Therefore, the cross is the richness of the soul." And He disappeared, while I remained more embittered, thinking of what I had lost.

VOL. 8 - February 7, 1908

Life is a weight that will turn into a treasure.

Continuing in my usual state, I was thinking about the enormous weight that blessed Jesus felt in carrying the cross, and I said to myself: 'Lord, life too is a weight – but what a weight, especially because You, my highest Good, are far away. At that moment, He came and told me: "My daughter, it is true that life is a weight, but when this weight is carried with Me, and one finds out that at the end of his life he can unload this weight within Me, he will find this weight changed into a treasure, in which he will find gems, precious stones, diamonds and all riches, such as to make him happy for eternity."

VOL. 8 - February 16, 1908

How the cross is the surest sign to know whether we love the Lord.

As I was in my usual state, I was thinking about why it is the cross alone that makes us know whether we really love the Lord, while there are many other things, like the virtues, prayer, the Sacraments, which could make us know whether we love the Lord. While I was thinking of this, blessed Jesus came and told me: "My daughter, it is really so, the cross alone is that which makes one know whether he really loves the Lord - but a cross carried with patience and resignation, because where there is patience and resignation in crosses, there is divine life. Since nature is so reluctant to suffering, if there is patience, it cannot be something natural, but divine, and the soul no longer loves the Lord with her love alone, but united with the love of the divine life. So, what doubt can she have whether she loves or not, if she arrives at loving Him with His own love?

On the other hand, in the other things, and even in the very Sacraments, there also may be someone who loves, who contains this divine life within himself, but these things cannot give the certainty of the cross. It may be there, or it may not, because of lack of dispositions. One can very well go to Confession, but if he lacks the dispositions, it certainly cannot be said that he loves and that he has received this divine life within himself. Another may receive Communion;

indeed he receives the divine life, but he can only say that this divine life remains within him if he had the true dispositions. In fact, it can be seen how some receive Communion or go to Confession, but as occasions arise, the patience of divine life cannot be seen in them; and if patience is missing, love is missing because love is recognized only through sacrifice. And so here are the doubts; while the cross, patience, resignation, are fruits produced only by Grace and by love."

VOL. 8 - March 9, 1908

The lives of all palpitated in the Heart of Jesus.

Continuing in my usual state, blessed Jesus came for just a little, and He seemed to draw near me, letting me hear the beats of His Heart – but so very strongly; and many other little heartbeats palpitated in His heartbeat. He told me: "My daughter, this is the state in which my Heart found Itself in the act of my Passion. All human lives palpitated in my Heart, which, with their sins, were all in the attitude of giving Me death; and my Heart, in spite of their ingratitude, taken by violence of love, gave back life to all. This is why I palpitated so strongly, and in my heartbeat I enclosed all human heartbeats, making them rise again into heartbeats of grace, of love and of divine delights." And He disappeared.

In addition to this, having spent a day with many visits, I was feeling tired, and in my interior I was lamenting to Our Lord, saying: "Move creatures away from me; I feel very oppressed – I don't know what they find or want from me. Have pity on the violence I do myself continuously, to be with You in my interior and with creatures externally.' At that moment, the Queen Mama came, and raising her right hand, pointing to my interior, in which there seemed to be lovable Jesus, told me: "My beloved daughter, do not oppress yourself, creatures run to where there is a treasure. And since in you there is the treasure of sufferings, in which my sweet Son is enclosed, they come to you. **You, however, while dealing with them - do not get distracted from your treasure, making each one love the treasure you contain within you, which is the cross and my Son. In this way, you will send them back all enriched.**"

VOL. 8 - April 8, 1908

While in the midst of these cruel torments, last night, as I was in my usual state, I found myself surrounded by some people who were saying: "Recite a 'Pater, Ave, Gloria' in honor of Saint Francis of Paola, who will bring you some refreshment for your sufferings." So I recited it; and as I did so, the Saint appeared, bringing me a little loaf of bread. He gave it to me, saying: "Eat it."

I ate it, and felt all strengthened. Then I said to him: 'Dear Saint, I would like to tell you something.' And he, all affability: "Tell me, what would you like to say?"

And I: 'I fear very much that my state may not be Will of God. Listen: in the first years of this illness, which occurred at intervals, I would feel Our Lord calling me to become a victim; at the same time I would be caught by internal sufferings and wounds, such that externally it appeared that I was having a fit. Now, I fear that it was my fantasy that produced these evils.'

And the Saint: "The sure sign to know whether a state is Will of God is that the soul is ready to do otherwise, if she knew that the Will of God was no longer that state."

Not persuaded, I added: 'Dear Saint, I have not told you everything. Listen: the first ones were at intervals; then, from the time when Our Lord called me to continuous immolation, it is twenty-one years since I have been always in bed – and who can tell my tribulations? Sometimes it seems that He leaves me, He takes suffering away from me, the only and faithful friend of my

state; and I remain crushed without God, and even without the support of suffering... and so, doubts and fears that my state may not be the Will of God.'

And he, all sweetness: "I repeat to you what I have said to you before: if you are ready to do the Will of God, if you knew It, then your state is His Will.'

Now, I very much feel within my soul that if I knew the Will of God with all clarity, I would be ready to follow this Holy Volition at the cost of my life. So I remained more tranquil. May the Lord be always thanked.

VOL. 8 - January 30, 1909

The story of 'why'.

Finding myself in my usual state, I found myself outside of myself; I seemed to see a soul in Purgatory, whom I knew, and I said to her: 'Take a look at how I am before God – I am so concerned about it, especially about the state in which I find myself.' And she told me: **"It takes nothing to know whether you are doing well or badly: if you appreciate suffering, you are doing well; if you don't, you are doing badly. In fact, one who appreciates suffering, appreciates God; and by appreciating Him, one can never displease Him. Things which are appreciated, are also esteemed, loved, and one cherishes them and keeps them safe, more than oneself. Can it ever be possible that one wants evil for himself? In the same way, it is impossible that one may displease God, if he appreciates Him."**

Then, afterwards, blessed Jesus came for just a little, and told me: "My daughter, in almost all of the events that occur, creatures keep repeating, over and over again: 'And why? And why? And why? Why this illness? Why this interior state? Why this scourge?' And many other why's. The explanation of 'why' is not written on earth, but in Heaven, and there everyone will read it. Do you know what 'why' is? It is egoism, which gives continuous food to love of self. Do you know where 'why' was created? In hell. Who was the first one that pronounced it? A demon. The effects produced by the first 'why' were the loss of innocence in Eden Itself, the war of untamable passions, the ruin of many souls, the evils of life. The story of 'why' is long; it is enough to tell you that there is no evil in the world which does not carry the

mark of 'why'. 'Why' is destruction of divine wisdom in souls. And do you know where 'why' will be buried? In hell, to make them restless for eternity, without ever giving them peace. The art of 'why' is to wage war against souls, without ever giving them respite."

VOL. 9 - April 1, 1909

Jesus bejewels the soul with the gems that come from suffering.

Since I was feeling very much in suffering, to the point of being unable to move, I was offering my little sufferings together with those of Jesus, and with that intensity of love with which He intended to glorify the Father, to repair for our sins, and to obtain all those goods which He impetrated with His sufferings. And I said to myself: 'I will take it as if these sufferings were a martyrdom of mine, as if the pains were the executioners, as if the bed were the cross, and my immobility the ropes that keep me bound, so as to render myself more dear and loving to my highest good. But the executioners... I don't see them. So, who is my executioner that lacerates me and tears me to shreds, not only on the exterior of my body, but also in the most intimate parts, deep in my soul – to the point that I feel the circle of my life crack? Ah! my executioner is blessed Jesus Himself!'

At that moment, almost in a flash, He told me: "My daughter, too great for you is the honor of having me as your executioner. I act just like a groom who, having to espouse his bride

and send her out in public, in order to make her have a beautiful appearance and to make her worthy of himself, trusts no one, not even his spouse herself, but he himself wants to wash her, comb her, clothe her, adorn her with gems, with diamonds. This is a great honor for a bride; more so, since she will have no such concern: 'Will I be pleasing to my spouse or not? Will he like the way I adorned myself, or will he reproach me as a foolish one, for not having been able to guess the way to please him the best?'

So I do with my beloved spouses. The love I have for them is so great that I trust no one; I am even forced to act as their executioner – but a loving executioner. And so now I give her a wash, now a comb; now I clothe her a little more beautifully, now I bejewel her – but not with the gems that come from the earth, which are things all superficial; rather, with the gems that I make come out from the depth of her soul, from the most intimate parts, and which are formed at the touch of my fingers that creates suffering; and from suffering come the gems. It converts the will into gold, and this will converted into gold by my own hands, will send out all kinds of things: the most beautiful crowns, the most magnificent garments, the most fragrant flowers, the most pleasant melodies. And with my own hands, as I have them produced, I keep arranging them to adorn her more and more. All this happens with suffering souls; so, am I not right in telling you: 'Too great for you the honor?'

VOL. 9 - May 5, 1909

Sufferings impress the Sanctity of Jesus in the soul.

As I was in my usual state, my benign Jesus made Himself heard for just a little, telling me with His sweet word: "My daughter, mortifications, miseries, privations, sufferings, crosses, for those who make use of them, serve for nothing but to impress well my Sanctity in the soul, as if she kept embellishing herself with all the varieties of the divine colors. Even more, they are nothing other than many fragrances of Heaven, with which the soul remains all perfumed."

VOL. 9 - November 6, 1909

The privation of Jesus purifies and consumes the soul.

I was lamenting to Jesus because of His privations, and making Himself seen for just a little, He told me: "**My daughter, the cross unites the soul ever more closely to Me.** These privations that you suffer make you fly above yourself, because not finding the One whom you love in you, life becomes boring to you, all the things that surround you annoy you, and you have nothing on which to lean. The One on whom alone you used to lean seems to be missing in you, and therefore the soul keeps flying and flying, until she is purged of everything, to the point of being consumed; and in these consummations your Jesus will give you the final kiss and you will find yourself in Heaven. Aren't you happy?"

VOL. 9 - November 9, 1909

Amusement of Jesus when the soul operates together with Him.

As I was in my usual state, I seemed to see Our Lord extending His arms within me, and playing, with His hands, a little sonata with an organ while being inside of me. Jesus amused Himself in playing. I said to Him: 'Oh, how well You amuse Yourself!' And Jesus: "Yes, I do. You must know that since you have done your things together with Me – that is, you have loved Me with my love, you have adored Me with my adorations, you have repaired Me with my own reparations, and so with all the rest – things are immense in you, just as my own, and this union in operating has formed this organ. **However, every time you suffer something more, you add one more key, and I immediately come to play my little sonata, to see what sound this new**

key produces; and I enjoy one more amusement. Therefore, the more you suffer, the more harmony you add to my organ, and I amuse Myself more."

VOL. 9 - November 16, 1909

Sin is the only disorder in the soul.

After spending bitter days of privation, having received Communion, I was lamenting to blessed Jesus, saying to Him: 'It really seems You want to leave me completely; but, at least tell me: do You want me to go out of this state? Who knows what disorder there is in me that You have moved away. Tell me, for I promise you from the heart – I will be more good.'

And Jesus: "My daughter, do not become alarmed. When I make you lose consciousness, remain peaceful; when I don't, remain more peaceful, without wasting time. Whatever happens to you, take everything from my hands; can I not suspend your state for a few days? As for the disorder, I would have told you. Do you know what puts disorder in the soul? Only sin, even the slightest. Oh, how it deforms her, discolors her, debilitates her! But the interior states, the privations, do no harm to her. Therefore, be careful not to offend Me, even slightly, and have no fear of disorder in your soul."

And I: 'But, Lord, there must be something bad in me. Before, You did nothing but come and go, and in these visits... sharing of crosses, of nails, of thorns; but when nature has become so used to them to the point of considering them natural, so much so, that suffering is easier for her than not suffering, You withdraw. How is it possible that there is nothing grave in me?' And Jesus, benignly, told me: "Listen my daughter, I had to dispose your soul to make you reach this point of delighting in suffering, so as to do my work; therefore I had to test you, surprise you, load you with sufferings, so that your nature might rise again to new life. This work I have completed, since the participation in my pains has remained in you permanently, now more, now less. Now, having completed this work, I am enjoying it; don't you want me to rest? Listen, do not want to think about it; let your Jesus do it, who loves you very much. I know when my crafting is necessary in you, and when I must rest from my work."

VOL. 9 - November 20, 1909

Human and divine views of the cross.

As I was in my usual state, my sweet Jesus came for just a little, and told me: "My daughter, one who takes the cross according to human views finds it muddy, and therefore heavier and more bitter. On the other hand, one who takes the cross according to divine views finds it full of light, light and sweet. In fact, the human views are without grace, strength and light, therefore she has the boldness to say: 'Why did that person do that wrong to me? Why did this one cause me this displeasure, this calumny?' And the soul fills herself with indignation, with anger, with revenge, and so the cross becomes muddy, dark, heavy and bitter. On the other hand, the divine views are full of grace, of strength and of light, therefore she does not have the boldness to say: 'Lord, why did you do this to me?' On the contrary, she humbles herself, she resigns herself, and the cross becomes light and brings her light and sweetness."

VOL. 9 – September 11, 1910

Then afterwards, having told father what I wrote on the 9th, I remained doubtful, and I said to myself: 'How I wish I would not have to write these things... if it is true that Jesus suspends the scourge to content me, or if it is my fantasy.' And Jesus told me: "My daughter,

justice and mercy are in a continuous fight, and the victories of mercy are more than those of justice. **Now, when a soul is perfectly united with my Will, she takes part in my actions *ad extra*, and as she satisfies with her sufferings, mercy obtains its most beautiful victories over justice.** And since I delight in crowning all of my attributes with mercy, even justice itself, in seeing Myself being importuned by the soul united with Me, in order to content her, I surrender to her, because she has surrendered all of her things in my Will. This is why I do not come when I do not want to surrender – because I don't trust that I can resist without surrendering. So, what is your doubt?"

VOL. 10 – November 29, 1910

While I was saying this, my blessed Jesus made Himself seen looking in my interior, turning everything upside down to see if there was something which He did not like. And while turning and turning, He took something like a grain of white sand in His hands, and He threw it to the ground. Then He said to me: "Dearest daughter of Mine, it is absolutely right that for one who is all for Me, I be all for her. I am too jealous that someone else might give her the slightest comfort. I alone – I Myself alone want to make up for all, and in everything. What is it that afflicts you? What do you want? I do everything to make you content. Do you see that white grain that I removed from you? It was nothing but a little bit of anxiety, for you wanted to know my Will from others. I removed it from you and I threw it on the ground so as to leave you in holy indifference - the way I want you. And now I will tell you what my Will is: I want Mass and also Communion; as for whether or not you must wait for the priest to come round, you will be indifferent to this. If you feel dozy, you will not try to come round; and if you feel awake, you will not try to doze off. **However, know that I want you always ready, and always at your post of victim, even if you should not always suffer. I want you like the soldiers in the battle field: even if the act of fighting is not continuous they remain with their weapons ready, and if necessary, seated in the quarters, so that every time the enemy tries to start the fight, they may always be ready to defeat him. The same for you, my daughter: you will remain always ready, always at your post, so that every time I should want to make You suffer either for my relief or to hold back chastisements, or for anything else, I may find you always ready. I do not have to always call you, or dispose you to the sacrifice each time; but rather, you will consider yourself as being always called, even if I should not always keep you in the act of suffering. So, we have understood each other, haven't we? Be tranquil, and**

fear

nothing."

VOL. 10 - January 27, 1912

The soul wants hiddenness.

This morning, Jesus showed me a soul who was crying, but it seemed, rather, to be a crying of love. Jesus clasped her, and it seemed that inside His Heart there was a cross which, pressing against her heart, made her feel abandonments, coldness, agonies, distractions, oppressions; and the soul wriggled about, and a few times she escaped from the arms of Jesus to put herself at His feet. Jesus wanted that, in her state, she would hold on, remaining in His arms, telling her: "If you are able to hold on in this state, remaining in my arms without wavering, this cross will be your sanctification; otherwise you will always stay at the same point."

VOL. 11 - February 14, 1912

Jesus looks at everything in the will, and it is there - in her will - that the creature keeps the ownership of her things. In the Divine Will all things become equal.

Continuing in my usual state, my always adorable Jesus came while I was telling Him: 'Tell me, oh Jesus, how it comes about that after You have disposed the soul to suffering, and she loves suffering, knowing the goodness contained in it, and she suffers almost with passion, believing that her destiny is to suffer - at that very moment You take this treasure away from her?' And Jesus: "My daughter, my love is great, my rule is insuperable, my teachings sublime, my instructions divine, creative and inimitable. Therefore, in order to make all things - great or small, natural or spiritual, painful or pleasant - acquire one single color and have one single value, once the soul has been trained to suffer and arrives at the point of loving it, I let this suffering pass into her will as her own property. So, every time I will send her a pain, she will always be disposed to suffer it and to love it, since she keeps within her will the property and the dispositions. I look at things in the will, and it is as if the soul always suffered, even if she does not suffer.

Further, in order for pleasure to have the same value as suffering, and in order for praying, working, eating, sleeping - in sum, everything, whatever they might be - to have one single value, since all can be if things are of my Will, I allow the soul to practice all things in my Will with holy indifference. So, it may seem to the soul that just as I give her something, I take it away from her, but it is not true. Rather, it happens that at the beginning, when the soul is not yet well trained, she is sensitive in the suffering, praying or loving. But when, with practice, these things pass in her will as her own property, the sensitivity ceases; and as she occasionally needs to use these divine properties which I made her acquire, she begins to exercise them, as the opportunity arises, with firm step and imperturbable heart. For example: does suffering occur? She finds within herself the strength and the life of suffering. Must she pray? She finds within herself the life of prayer; and so forth with all the rest."

According to what Jesus says, it seems to me this way. Let's suppose that I received a gift. Until I make up my mind on where I should keep that gift, I look at it, I appreciate it, and I feel a certain sensitivity in loving that gift; but if I keep it under lock and key, no longer watching it, that sensitivity ceases. With this I cannot say that the gift is no longer mine, rather, it is certainly more mine since I keep it locked, while before it was in danger and someone could have stolen it from me.

Jesus continues: "In my Will all things hold each other's hands, all look alike and all are in agreement. Therefore, suffering gives rise to pleasure and says: 'I have done my part in the Will of God; now you do yours, and only if Jesus wants it will I place myself in the field again.' Fervor says to coldness: 'You will be more ardent than me if you will content yourself with staying in the will of my Eternal Love.' Prayer to work, sleep to vigil, illness to health,... everything; all things among themselves, it seems that each one of them leaves its place to the other to be in the field - but each one of them has its own distinct place. Then, it is not necessary for one who lives in my Will to move to place herself in the act of doing what I want; she is already in Me, like an electric wire, doing whatever I want."

((Continuing in my usual state, my adorable Jesus made Himself seen Crucified, with a soul near Him, who was offering herself to Jesus as a victim. And Jesus told me: "My daughter, I accept you as a victim of pain. All that you will be able to suffer you will suffer as if you were with Me on the Cross, and you will release Me with your sufferings. Many times this escapes you: releasing Me with your sufferings. But know that I was a peaceful Victim and Host; you too - I don't want you an oppressed victim, but peaceful and joyful. You will be like a docile little

lamb, and your bleating - that is your prayers, sufferings and works - will serve to soothe my embittered wounds."))

VOL. 11 - August 27, 1913

Ah, if you knew into what constraints of love you put Me, and how much I suffer when I see you the least bit saddened or disturbed because of Me! You would be more content, and the others would abstain from bothering you." And I: 'Do you see, O Jesus, how much evil I do, to the extent of making You suffer?' And soon Jesus: **"My daughter, don't be troubled for this. Sufferings which come from the love of the soul contain also great joys, because true love, though it brings sufferings, is never separated from great joy and unspeakable contentments."**

VOL. 11 - September 20, 1913

The only purpose of God in everything that happens is to accomplish His Will in us.

I was thinking about my current state - how little or nothing I suffer. And Jesus, immediately: "My daughter, everything which happens around and inside the soul - bitterness, pleasures, contrasts, deaths, privations, contentments, and other things - is nothing other than my continuous crafting in order to have my Will fulfilled and accomplished in her. When I obtain this, all is done and, consequently, all is peace. **It seems that even suffering wants to stay away from that soul, in seeing that the Divine Volition is more than suffering itself**, and that It replaces everything within the soul, surpassing everything. It seems that all things revere my Will. And when the soul reaches this point - of using everything in order to let Me accomplish the crafting of my Volition - once this is done, I Myself prepare her for Heaven."

VOL. 11 - November 18, 1913

When the human will and the Divine Will are opposed, one forms the cross of the other.

I was thinking about my poor state, and how even the cross has been banished to me. In my interior, Jesus told me: "My daughter, when two wills are opposed to each other, one forms the cross of the other. So it is between Me and the creatures: when their wills are opposed to Mine, I form their cross and they form Mine. I am the long bar of the cross, while they are the short one, and crossing each other, they form the cross. Now, when the will of the soul unites with Mine, the bars remain no longer crossed, but united; therefore, the cross is no longer a cross. Have you understood? Furthermore, I sanctified the Cross; it was not the cross that sanctified Me. The Cross does not sanctify; rather, the resignation to my Will sanctifies the Cross; therefore, even the Cross can do good as long as it is connected with my Will. Not only this; the Cross sanctifies and crucifies part of the person, while my Will does not spare anything; It sanctifies everything, crucifying thoughts, desires, will, affections, heart - everything. Being light, my Will shows to the soul the necessity of this sanctification and complete crucifixion, in such a way that she, herself, incites Me to accomplish the crafting of my Will upon her.

Therefore, the Cross and the other virtues are content as long as they get something; and if they can pierce the creature with three nails, they celebrate triumphantly. Instead, my Will, which does not know how to do incomplete works, is not happy with just three nails, but with as many nails for as many acts of my Will which I dispose for the creature."

VOL. 11 - June 17, 1915

Everything must end in the Divine Will and be enclosed in It. Jesus gives to Luisa the cross of light of His Divine Will in place of the cross of wood.

Finding myself in my usual state, I was lamenting with Jesus, telling Him: 'My Life, Jesus, everything is ended. At the most, what is left to me is nothing other than your flashes and shadows...' And Jesus, interrupting my saying, told me: "My daughter, everything must end in my Will. Once the soul has done this, she has done everything. If she had done much without enclosing it in my Will, one can say that she has done nothing. I take into account all that ends in my Will, since my own Life is in It, as if bound. So, it is just that I take into account even the most tiny things, even trifles, as my own things, because I feel that each tiny act the creature does united with my Will, she takes from Me first, and then she performs it. Therefore, all my Sanctity, my Power, my Wisdom, my Love and all that I am are included in her tiniest act. In that act done with my Will, I feel the repetition of my Life, my Works, my Word, my Thought and so on. So, if your things ended up in my Will, what else would you want?

All things have only one final point. The Sun has that of invading all the earth with Its light. The farmer sows, hoes, works the earth; he suffers from cold and heat. However, that is not his final point, which is, rather, to reap the fruits and make of them his own food. The same thing for many other things which, many as they are, resolve into one single point - and this point constitutes the life of man. The soul must make everything end in the single point of my Will. It will be her Life and I will make of It my food."

Then He added: "In these sad times, you and I will go through a very painful period - things will rage more. However, know that if I take my Cross of wood away from you, I give you the Cross of my Will, which has no length and no width - it is interminable. I could not give you a more noble Cross. It is not made of wood, but of Light; and in this Light, which burns more than any fire, we will suffer together in every creature, in their agonies and in their tortures. We will try to be the life of all."

VOL. 11 - December 10, 1915

Our prayers, actions and sufferings must flow within those of Jesus, to do the good that Jesus did.

I was feeling very afflicted because my sweet Jesus, my Life, my all, did not make Himself seen. I was lamenting: 'If I could, I would like to deafen Heaven and earth with my laments. What a great misfortune: to know Him, love Him, and remain without Him! Can a greater misfortune ever be given?' But while I was lamenting, blessed Jesus, making Himself seen in my interior, told me with a severe look: "My daughter, do not tempt Me! What! I told you everything to make you be tranquil. I told you that when I do not come, it is because I have to inflict greater chastisements, because my Justice wants it; and I even told you the reasons. Before you did not believe that it was in order to chastise that I was not coming as usual - because you did not hear that great chastisements were occurring in the world. Now you hear them, and in spite of this, you still doubt? Isn't this tempting Me?"

I was shaking in seeing and hearing Jesus so severe. In order to calm me down He changed His look and, all kindness, added: "My daughter, courage. I will not leave you; I am inside of you, although you do not always see Me. And you - unite yourself always with Me. If you pray, may your prayer flow in Mine - make it your own. In this way, you too will do all that I did with my prayers - the glory I gave to the Father, the good I pleaded for all - you will do it as well. If you work, make your work flow into Mine, and make it your own. So you will have in your power all the good that my Humanity did, which sanctified and Divinized everything. And

if you suffer, may your suffering flow in Mine - make it your own; so you will have in your power all the good that I did in Redemption. With this, you will take the three essential points of my Life; and as you do so, immense seas of graces will come out from you, and pour out for the good of all. And I will look at your life, not as your own, but as Mine."

VOL. 11 – August 3, 1916

But who can say all the little things He told me? Then, this morning, I was praying and lamenting to Jesus for He was not answering me, especially because He does not stop chastising, and I said to Him: 'Why pray if You do not want to answer me? On the contrary, You tell me that the evils will get worse.' And He: "My daughter, good is always good. Even more, you must know that each prayer, each reparation, each act of love, any holy thing that the creature does, is one more paradise that she acquires. So, the simplest holy act will be one more paradise; one act less, a paradise less. In fact, every good act comes from God, and therefore in every good act the soul takes God; and since God contains infinite, innumerable, eternal, immense joys - so many that the very Blessed will not arrive at enjoying them all throughout all eternity - it is no wonder, then, that since each good act acquires God, God is almost bound to substitute them with as many contentments. **So, if the soul suffers even distractions for love of Me, in Heaven her intelligence will have more light and will enjoy as many more paradises for as many times as she has sacrificed her intelligence; and so much more will she comprehend God. If she suffers coldness for love of Me, so many paradises will she enjoy of the variety of contentments which are present in my love; if darkness, so many more contentments in my inaccessible light; and so with all the rest. This is what one prayer more or one less means."**

VOL. 11 - August 10, 1916

How in the Divine Will our pains are together with those of Jesus.

Continuing in my usual state, I was feeling embittered because of the privation of my lovable Jesus, and I was lamenting to Him that each privation He caused me was a death that He gave me – and a cruel death, such that while one feels death, one cannot die. And I said: 'How can You have the heart to give me so many deaths?' And Jesus, in passing, told me: "My daughter, do not lose heart; when my Humanity was on earth It contained all the lives of creatures, and these lives came all from Me. But how many of them would not return into Me because they would die and bury themselves in hell - and I felt the death of each one, which tormented my Humanity. These deaths were the most sorrowful and cruel pain of my whole life, up to my last breath. My daughter, don't you want to take part in my pains? The death you feel because of my privation is nothing but a shadow of the pains of death which I felt because of the loss of souls. Therefore, give it to Me to sweeten the so many cruel deaths that my Humanity suffered. Let this pain flow in my Will, and you will find Mine; and uniting with it, it will run for the good of all, especially for those who are about to fall into the abyss. If you keep it for yourself, clouds will form between you and Me, and the current of my Will will be broken between you and Me; your pains will not find Mine, you will not be able to diffuse yourself for the good of all, and will feel all the weight of it. On the other hand, if you think of how to let everything which you may suffer flow in my Will, there will be no clouds for you, the very pains will bring you light, and will open new currents of union, of love and of graces."

VOL. 11 - December 22, 1916

Everything that the soul does in the Will of God, Jesus does together with her.

Having received Communion, I was uniting all of myself with Jesus, pouring all of myself into His Will; and I said to Him: 'I am unable to do anything, or say anything, therefore I feel the great need to do what You do, and to repeat your own words. In your Will I find, present and as though in act, the acts You did in receiving Yourself in the Sacrament, I make them my own, and I repeat them for You.' So I tried to penetrate into everything which Jesus had done in receiving Himself in the Sacrament, and while I was doing this, He told me: "My daughter, the soul who does my Will, and whatever she does, she does in my Volition, forces Me to do whatever she does together with her. So, if she receives Communion in my Will, I repeat the acts I did in communicating Myself, and I renew the complete fruit of my Sacramental Life. If she prays in my Will, I pray with her and renew the fruit of my prayers. **If she suffers, if she works, if she speaks in my Will, I suffer with her, renewing the fruit of my pains;** I work and speak with her, and I renew the fruit of my works and words; and so with all the rest."

VOL. 11 - December 30, 1916

How Jesus made us free in our will and in our love. The effects of this.

Continuing in my usual state, I was thinking about the pains of my lovable Jesus, offering my interior martyrdom united to the pains of Jesus; and Jesus told me: "My daughter, my executioners were able to lacerate my body, insult Me, trample upon Me..., but they could touch neither my Will nor my Love; these I wanted free, so that, like two currents they might run and run, without anyone being able to hinder them, pouring Myself out for the good of all, and also of my very enemies. Oh, how my Will and my Love triumphed in the midst of my enemies! They would strike Me with scourges, and I would strike their hearts with my Love; and with my Will I would chain them. They would prick my head with thorns, and my Love would turn on the light in their minds to make Me known. They would open wounds on Me, and my Love would heal the wounds of their souls. They gave Me death, and my Love gave life back to them; so much so, that as I breathed my last on the Cross, the flames of my Love, touching their hearts, forced them to prostrate themselves before Me and to confess Me as true God. Never was I so glorious and triumphant as I was in my pains during the course of my mortal life down here.

Now, my daughter, in my likeness, I made the soul free in her will and in her love. So, others might take possession of the external works of the creature, but no one – no one can do so with her interior, with her will and her love. I Myself wanted her to be free in this, so that, freely, not being forced, this will and this love might run toward Me; and immersing herself in Me, she might offer Me the noblest and purest acts which a creature can give Me; and since I am free, and so is she, we might pour ourselves into each other and run - run toward Heaven to love and glorify the Father, and to dwell together with the Sacrosanct Trinity; run toward the earth to do good to all; run into the hearts of all to strike them with our Love, to chain them with our Will, and make of them conquests. **Greater dowry I could not give to the creature. But where can the creature make greater display of this free will and of this love? In suffering. In it love grows, the will is magnified, and, as queen, the creature rules over herself, she binds my Heart, and her pains surround Me like a crown, they move Me to pity, and I let Myself be dominated. I cannot resist the pains of a loving soul, and I keep her at my side like a queen. In the pains, the dominion of this creature is so great, that they make her acquire noble, dignified, ingratiating, heroic, disinterested manners, similar to my manners; and the other creatures compete to let themselves be dominated by this soul.** And the more the soul operates with Me, is united with Me, identifies herself with Me, the more I feel absorbed in the soul. So, as she thinks, I feel my thought being absorbed in her mind; as

she looks, as she speaks, as she breathes, I feel my gaze, my voice, my breath, my action, step and heartbeat being absorbed in hers. She absorbs all of Me, and while she absorbs Me, she keeps acquiring my manners, my likeness; I keep gazing at Myself in her continuously, and I find Myself."

VOL. 12 - March, 18 1917

Effects of fusing oneself in Jesus.

I was praying, fusing all of myself in Jesus, and I wanted each thought of Jesus in my power in order to have life in each thought of creature, and to repair with the same thought of Jesus; and so with all the rest. And my sweet Jesus told me: "My daughter, my Humanity on earth did nothing but connect each thought of creature with my own. So, each thought of creature was reflected in my mind, each word in my voice, each heartbeat in my heart, each action in my hands, each step in my feet, and so with all the rest. With this, I offered divine reparations to the Father. Now, all that I did upon earth, I continue in Heaven, and as the creatures think, their thoughts pour into my mind; as they look, I feel their glances in mine. Therefore, a continuous electricity flows between Me and them, just as the members are in continuous communication with the head. And I say to the Father: 'My Father, I am not the only one who is praying, repairing, satisfying, appeasing You, but there are other creatures who do within Me whatever I do. **Even more, with their suffering, they make up for my Humanity, which is glorious and incapable of suffering.**'

By fusing herself in Me, the soul repeats all that I did, and continue to do. What will be the contentment of these souls who lived their lives in Me, embracing together with Me all creatures and all reparations, when they will be with Me in Heaven? They will continue their lives in Me; and as the creatures will think or will offend Me with their thoughts, these will be reflected in their minds, and they will continue the reparations which they did on earth. They will be, together with Me, the sentries of honor before the Divine Throne; and as creatures on earth will offend Me, they will do opposite acts in Heaven. They will guard my Throne; they will have the place of honor; they will be the ones who will comprehend Me the most - the most glorious. Their glory will be completely fused in Mine, and Mine in theirs.

Therefore, may your life on earth be completely fused in Mine. Do not do any act without making it pass into Me; and every time you will fuse yourself in Me, I will pour new graces and new light in you, and I will become the vigilant sentry of your heart in order to keep any shadow of sin far away from you. I will guard you as my own Humanity, and I will command the Angels to surround you like a crown, that you may be sheltered from everything and everyone."

VOL. 12 - April 12, 1917

It is not the suffering that renders the creature unhappy. She becomes unhappy when something is missing to her love for God.

Finding myself in my usual state, my always lovable Jesus came, and since I was a little in suffering, He took me in His arms and told me: "My beloved daughter, beloved daughter of mine, rest in Me. And your pains, do not keep them with you, but send them up to my Cross, so that they may become the cortege of my pains, relieving Me, and so that my pains may be the cortege of your pains, sustain you, burn with the same fire, and be consumed together. I will look at your pains as if they were mine; I will give them the same effects and the same value; and they will perform the same offices which I did on the Cross, before the Father and before souls. Or better still, come, you yourself, onto the Cross. How happy we will be together, even in

suffering. In fact, it is not the suffering that renders the creature unhappy; rather, suffering makes her victorious, glorious, rich, beautiful. She becomes unhappy when something is missing to her love. Being united with Me on the Cross, you will be completely satisfied in love; your pains will be love; your life will be love - all love. And so you will be happy."

VOL. 12 - July 4, 1917

All the pains of the creatures were suffered before by Jesus. One who lives the Divine Will is together with Jesus in the Tabernacle.

Continuing in my usual state, I was feeling a little in suffering, and my adorable Jesus came and placed Himself in front of me. It seemed that between me and Jesus there were many electric wires of communication; and He told me: **"My daughter, each pain which the soul suffers is one additional communication that the soul acquires. In fact, all the pains that the creature could suffer were suffered before by Me, in my Humanity, and took their place in the divine order. And since the creature cannot suffer them all together, my Goodness communicates them little by little; and in doing so, the chains of union with Me keep growing. This, not only for the pains, but for all the good that the creature can do. In this way the links of connection between Me and her develop."**

Another day I was thinking to myself about the good that other souls receive by being in front of the Most Blessed Sacrament, while I, poor one, was deprived of It. And blessed Jesus told me: "My daughter, one who does my Will is with Me in the Tabernacle, and shares in my pains, in the coldness, in the irreverences, and in all that the very souls who are in my Sacramental Presence do. One who does my Will must excel in everything; and the place of honor is always reserved for her. Therefore, who receives more good: one who is before Me, or one who is with Me? I do not tolerate even one step of distance, nor division of pains or of joys between Me and one who does my Will. I may keep her on the cross - but always with Me.

This is why I want you always in my Will: to give you the first place inside my Sacramental Heart. I want to feel your heart palpitating in Mine, with my own love and pain. I want to feel your will in Mine, which, multiplying in everyone, may give Me the reparations of all, and the love of all in one single act. And I want to feel my Will in yours, which, making your poor humanity my own, may raise it before the Majesty of the Father as my continuous victim."

VOL. 12 - July 7, 1917

For one who does the Divine Will, everything is present.

I was fusing myself in my sweet Jesus, but I saw myself as so miserable that I didn't know what to tell Him. And my always lovable Jesus, to console me, told me: "My daughter, neither past nor future exist for one who does my Will, but everything is in a present act. Everything I did and suffered is in a present act, in such a way that, if I want to give satisfaction to the Father, or do good to the creatures, I can do it, as if I were in the very act of suffering and operating. In the same way, all that the creature can suffer and do in my Will is already identified with my pains and works, and they become one. So, when the soul wants to give Me a proof of love with her pains, she can take the pains suffered at other times, which are in act, and give them to Me, in order to replicate her love, her satisfactions for Me. And in seeing the industriousness of the creature who places her acts as if on a counter in order to multiply them and collect the interest, to give Me love and satisfactions, I give her my pains and my works multiplied, so as to enrich her and not to be outdone in love, to love her and to be loved."

VOL. 12 - October 4, 1917

Jesus remained with His bitterness, and I remained afflicted because I was unable to relieve Jesus. I could just feel His bitter breath, and I found myself inside myself. But I felt restless; the words of Jesus tormented me. I could see before my mind the terrible future. And Jesus came back to calm me down, and almost to distract me, told me: "How much love! How much love! Do you see? As I was suffering and pain was formed in Me, I said: 'My pain, go, run, run. Go in search of man. Help him, and may my pains be the strength of his pains.' As I was shedding my Blood, I said to each drop: 'Run, run, save man for Me. If he is dead, give him life, but Divine Life. If he escapes, run after him, besiege him from all sides, confuse him with love until he surrenders.' As the wounds were being formed on my Body under the scourges, I repeated: 'My wounds, do not remain with Me, but go in search for man. If you find him wounded by sin, place yourselves as a seal in order to heal him.' So, everything I did and said, I placed around man, in order to save him. You too - for love of Me, do not keep anything for yourself, but let everything run after man to save him, and I will look at you as another Me."

VOL. 12 - October 8, 1917

Everything that was done by Jesus is eternal. The souls who love Jesus stand in for Him.

Continuing in my usual state and being very much in pain, my lovable Jesus came and told me: "My daughter, everything that was done by Me is eternal. My Humanity was not to be suffering for a time, but for as long as the world is world. And since my Humanity in Heaven is no longer able to suffer, I use the humanities of creatures, making them share in my pains in order to continue my Humanity on earth; and this, with justice, because when I was upon earth I embodied all the humanities of creatures within Me, in order to save them and do everything for them. Now, being in Heaven, I diffuse my Humanity, my pains and all that my Humanity did for the good of corrupted souls in them, especially in those who love Me, so as to say to the Father: 'My Humanity is in Heaven but also on earth, in the souls who love Me and who suffer.' Therefore, my satisfaction is always complete; my pains are always in act, because the souls who love Me stand in for Me. So, be consoled when you suffer, because you receive the honor of standing in for Me."

VOL. 12 - March 26, 1918

As one operates in the Divine Will, what is human remains as though suspended, and the Divine Life acts and takes its place.

Continuing in my usual state, I was trying to fuse myself in the Divine Volition, when my sweet Jesus told me: "My daughter, each time the soul enters my Volition, and prays, works, suffers, etc., she acquires as many new divine beauties. Therefore, one more act or one act less, done in my Will, is one more beauty or one beauty less which the soul acquires. Not only this, but in every additional act that she does in my Will, she takes one more Divine strength, wisdom, love, sanctity... And while she takes the Divine qualities, she leaves the human ones. Even more, as she operates in my Will, what is human remains as though suspended; the Divine Life acts and takes its place, and my Love has the freedom to form its attitude within the creature."

April 16, 1918

Jesus comes as hidden in sufferings.

Continuing in my usual state, I felt my poor heart oppressed and amid bitter pains - which it is not necessary here to explain. As my always lovable Jesus came, He told me: "My daughter,

I send sufferings to the creatures, so that they may find Me in the sufferings. I am as though wrapped within those pains, and if the soul suffers with patience, with love, she tears the wrapping that covers Me, and she finds Me. Otherwise, I remain hidden in the pain, she will not have the good of finding Me, and I will not have the good of revealing Myself."

Then He added: "I feel an irresistible force to spread Myself toward creatures. I would like to spread my Beauty to make them all beautiful; but the creature, dirtying herself with sin, rejects the Divine Beauty and covers herself with ugliness. I would like to spread my Love; but loving what is not Mine, they live numb with cold, and my Love is rejected. I would like to communicate all of Myself to man, concealing him completely within my own qualities, but I am rejected. And in rejecting Me, he forms a wall of division between Me and him, to the point of breaking all communications between creature and Creator. But in spite of this, I continue to spread Myself - I do not withdraw, in order to find at least someone who would receive my qualities. And if I find him, I redouble my graces, I increase them a hundredfold for him. I pour all of Myself into him, to the point of making of him a portent of grace.

Therefore, remove this oppression from your heart. Pour yourself into Me, and I will pour Myself into you. Jesus told you this - and that is enough. Have no care about anything, and I will take care of everything."

VOL. 12 - August 1, 1918

Effects of the privation of Jesus.

I go on in the midst of privations and anxieties, and I often lament to my sweet Jesus. And He came; and drawing close to me, clasped me to His Heart and told me: "Drink from my Side!" I drank the Most Holy Blood which poured from the wound of His Heart. How happy I was! But Jesus, not content with letting me drink the first time, told me to drink a second time, and then a third. I remained amazed at His goodness - that, without my asking, He Himself wanted me to drink.

Then He added: "**My daughter, every time you remember that you are deprived of Me and you suffer, your heart is wounded with a Divine wound which, being Divine, has the virtue of being reflected in my Heart and of wounding It. This wound is sweet - it is balm to my Heart, and I use it to soothe my cruel wounds which creatures make Me - the wounds of their indifference, of their scorn toward Me, reaching the point of forgetting about Me. So, if the soul feels cold, dry, distracted, and she suffers about it because of Me, she remains wounded, and she wounds Me - and I feel cheered.**"

VOL. 12 - October 24, 1918

Afterwards, I lamented to Jesus because He no longer makes Me suffer as He used to; and He added: "My daughter, I look not so much at the suffering, but at the good will of the soul - at the love with which she suffers. Because of it, the tiniest suffering becomes great; trifles take life within the All, and acquire value, and the lack of suffering is even greater than suffering itself. What a sweet violence it is for Me, to see a creature who wants to suffer for love of Me. What do I care if she does not suffer, when I see that not suffering is for her a more transfixing nail than suffering itself? On the other hand, lack of good will, things which are forced and without love, as great as they may be, remain small. I do not look at them; on the contrary, they are a weight for Me."

VOL. 12 - January 2, 1919

Just as in Jesus, everything must be silent in souls.

This morning my lovable Jesus made Himself seen under a storm of blows; and with His sweet gaze He looked at me, asking for help and refuge. I flung myself toward Him to extract Him from those blows and enclose Him inside my heart; and Jesus told me: "My daughter, my Humanity remained silent under the blows of the scourges. Not only did my mouth remain silent, but everything was silent in Me. Esteem, glory, power and honor were silent; but in a mute language my patience, my humiliation, my wounds, my Blood, the annihilation of my Being, almost to dust, were eloquently speaking. And my ardent Love for the salvation of souls gave an echo to all my pains.

Here is, my daughter, the true portrait of loving souls. Everything must remain silent in them, and around them: esteem, glory, pleasures, honors, greatness, will, creatures. And if the soul had these things, she must remain as though deaf, and as if she did not see anything. On the other hand, my patience, my glory, my esteem, my pains, must take over within her; and everything she does, thinks and loves, will be nothing other than love, which will have one single echo with Mine, and will ask Me for souls. **My Love for souls is great, and since I want everyone to be saved, I go in search for souls who love Me and who, taken by the same follies of my Love, would suffer and ask Me for souls. But alas!, how scarce is the number of those who listen to Me!"**

VOL. 12 - January 4, 1919

Effects of the pains suffered in the Will of God.

Continuing in my usual state, I was all afflicted because of the privation of my sweet Jesus. However, I tried to remain united with Him doing the *Hours of the Passion*. I was just at the hour of Jesus on the Cross when, at the summit, I felt Him in my interior, joining His hands and saying with articulate voice: "My Father, accept the sacrifice of this daughter of Mine - the pain that she feels because of my privation. Do You not see how she suffers? Pain makes her almost lifeless, deprived of Me, to the extent that, although hidden, I am forced to suffer together with her in order to give her strength; otherwise she would succumb. O please, Father, accept it, united to the pain which I suffered on the Cross, when I was abandoned even by You; and concede that the privation she feels of Me, be light, knowledge, Divine Life in other souls, and all that I Myself pleaded with my abandonment."

After He said this, He hid again. I felt as if petrified for the pain, and although crying I said: 'My life, Jesus - ah!, yes, give me souls. May the strongest bond that forces You to give them to me be the tormenting pain of your privation. May this pain run within your Will, so that all may feel the touch of my pain, my incessant cry, and may surrender.'

Then, around evening, blessed Jesus came for just a little, and added: "Daughter and refuge of Mine, what sweet harmony did your pain form today in my Will! My Will is in Heaven, and since your pain was in my Will, it harmonized in Heaven, and with its cry it asked the Sacrosanct Trinity for '*Souls!*'. And as my Will was flowing in all the Angels and Saints, your pain asked them for '*Souls!*' - to the extent that all remained struck by your harmony, and together with your pain they all cried out before my Majesty: '*Souls, souls!*' My Will flew in all creatures, and your pain touched all hearts, and cried out to all of them, '*Be saved, be saved!*' My Will centralized Itself in you, and like a refulgent sun, It placed Itself on guard for all, in order to convert them. See what great good - yet, who takes the care to know the value, the incalculable price of my Volition?"

VOL. 12 - January 25, 1919

Now my Humanity is glorious, and I need a Humanity that may grieve, suffer, share the pains with Me, love souls together with Me, and place its life in order to save them. I chose you; aren't you happy? Therefore I want to tell you everything - my pains, the chastisements that creatures deserve, so that you may take part in everything and be one with Me. This is also why I want you in the height of my Will, because wherever you cannot arrive with your own will, you will do it with Mine, reaching all that befits the office of my Humanity. Therefore, fear no longer; do not afflict yourself with your pains, with fears that I may abandon you. I receive enough from other creatures - do you want to increase my pains with yours? No, no, be sure, your Jesus will not leave you."

VOL. 12 - January 27, 1919

The three mortal wounds of the Heart of Jesus.

As I was in my usual state, my always lovable Jesus, in coming, showed me His adorable Heart, all full of wounds, from which rivers of blood gushed. All sorrowful, He told me: "My daughter, among the many wounds that my Heart contains, there are three wounds which give Me mortal pains and such bitterness of sorrow as to surpass all the other wounds together. These are the pains of my loving souls. When I see a soul, all Mine, suffering because of Me, tortured, crushed, ready to suffer for Me even the most painful death, I feel her pains as if they were Mine - and maybe even more. Ah! love can open the deepest gashes, to the extent of making one feel no other pains.

My dear Mama enters first into this first wound. Oh, how her Heart, pierced because of my pains, overflowed into Mine, and felt vividly all of Its piercings! In seeing her dying, without dying, because of my death, I felt the torment, the cruelty of her martyrdom in my Heart, and I felt the pains of my death which the Heart of my dear Mama felt, and my Heart died together with Hers. Therefore, all my pains, united with the pains of my Mama, surpassed everything. It was right that my Celestial Mama had the first place in my Heart, both in sorrow and in love, because each pain suffered for love of Me opened seas of graces and of love, which poured into her pierced Heart. **All the souls who suffer because of Me, and only out of love, enter into this wound. You yourself enter into it; and even if all offended Me and nobody loved Me, I would find in you the love which can compensate Me for all. Therefore, when creatures drive Me away and force Me to run away from them, I very quickly come to take refuge in you as though in my hiding place; and finding my own Love, not their own, and a Love suffering only for Me, I say: 'I do not regret having created Heaven and earth, and having suffered so much. A soul who loves Me and who suffers for Me is all my contentment, my happiness, my reward for everything I have done'. And as though putting all the rest aside, I delight and play with her.**

VOL. 12 - June 16, 1919

There is no sanctity without the Cross. No virtue can be acquired without union with pains.

I was thinking in my interior: 'Where are the pains that my sweet Jesus had told me He would let me share in - while I am suffering almost nothing?' And my always lovable Jesus told me: "My daughter, how you deceive yourself! You calculate the physical pains; I calculate physical and moral pains. Each time you have been deprived of Me, it was a death that you felt, and I felt I was being repaired for the many deaths which creatures give themselves through sin - and you took part in the many deaths which I suffered. When you were feeling cold - that was

another little death you felt, and you shared in the coldness of the creatures, who would want to cool my love. But my Love, triumphant over their coldness, absorbs it into Me, to feel the death of their coldness; and I give to them more ardent love. And so with all your other pains: they were evils opposite those of the creatures; and like many little deaths, they made you share in my deaths.

And then, don't you know that my Justice suspends your pains, when it is forced by the evil of peoples to pour out new chastisements? Evils will be so grave as to be horrifying. I know that this is a pain for you, but I too had the same pain. I would have wanted to free creatures from all pains, both in time and in Eternity, but this was not granted to Me by the Wisdom of the Father, and I had to resign Myself. Would you perhaps want to surpass my very Humanity? Ah, daughter, no kind of sanctity is without Cross! No virtue can be acquired without union with pains. However, know that I will repay you at usurious interest for all my privations, and even for the pains that you would want to suffer, and you don't."

VOL. 12 - May 15, 1920

The Divine Will forms the complete crucifixion in the soul.

I was lamenting to my sweet Jesus, telling Him: 'Where are your promises? No more cross, no more likeness to You. Everything has vanished - there is nothing left for me but to cry over my painful end.' And Jesus, moving, told me in my interior: "My daughter, my crucifixion was complete, and do you know why? Because It was done in the Eternal Will of my Father. In this Will, the Cross became so long and so wide as to embrace all centuries, and penetrate into every heart, past, present and future, in such a way that I remained crucified in the heart of each creature. This Divine Will put nails through all of my interior - into my desires, into my affections and into my heartbeats. I can say that I did not have a life of my own, but the Life of the Eternal Will, which enclosed all the creatures within Me, and which wanted Me to answer for all. My crucifixion could never have been complete and so extensive as to embrace all, if the Eternal Volition had not been the Actor.

I want that in you also the crucifixion be complete and extended to all. This is the reason for the continuous call into my Will, for pushing you to bring the whole human family before the Supreme Majesty, and to emit, in the name of all, the acts which they do not do. Oblivion of yourself and lack of self-reflections are nothing other than the nails put by my Will. My Will does not know how to do small or incomplete things. Placing Itself around the soul like a crown, It wants her within Itself; and spreading her within the whole sphere of Its Eternal Volition, It puts the seal of Its completion upon her. My Will empties the interior of the creature of all that is human, and places in her all that is Divine. And in order to be more sure, It keeps on sealing all of her interior with as many nails for as many human acts as can have life in the creature, substituting them with as many divine acts. In this way, It forms the true crucifixion in her - not for a time, but for her entire life."

VOL. 12 - September 21, 1920

The acts in the Divine Will remain confirmed in It.

I was doing my acts in the Most Holy Will of my Jesus, and moving in my interior, He told me: "My daughter, as the soul does her acts in my Will, her acts remain confirmed in It. So, if she prays in my Will, as her prayer remains confirmed in my Will, she receives the life of prayer, in such a way that she will no longer need to make an effort to pray, but she will feel the spontaneous promptness of prayer within herself. In fact, remaining confirmed in my Will, she

will feel within herself the spring of the life of prayer. A healthy eye makes no effort to see; rather, it naturally looks at objects, delighting in them and enjoying them, because it contains the life of light within itself. But a sick eye - how many efforts; how it suffers in looking! **In the same way, if the soul suffers in my Will, if she works, she will feel within herself the life of patience, the life of working in a saintly way.** So, as her acts remain confirmed in my Will, they lose weaknesses, miseries, all that is human, and are substituted by springs of Divine Life."

VOL. 12 - November 15, 1920

Continuous good makes the creature feel transported to operate good.

My state is ever more painful; the Most Holy Will is my only help. As I was with my sweet Jesus, He told me: "My daughter, each work done for Me - each thought, word, prayer, **suffering**, and even a simple memory of Me - are many chains which the soul keeps forming in order to bind Me, and to bind herself to Me. These chains, without using violence on the human freedom, have the virtue of sweetly administering to her the chain of perseverance, allowing the formation of the last link and the last step, so as to make her take possession of the immortal Glory. In fact, continuous good has this virtue - this attraction over the soul: without anyone forcing her or using violence on her, voluntarily, she feels transported to operate good."

VOL. 14 - February 24 1922

The cross of one who lives in the Divine Will becomes similar to the Cross of Jesus.

As I was in my usual state, my always adorable Jesus made Himself seen in the act of taking up His Cross and placing It on His Most Holy shoulders; and He told me: "My daughter, when I received the Cross, I looked at It from top to bottom, to see the place that each soul would take in my Cross. Among so many of them, I looked with more love and I paid a more special attention to those who would be resigned, and would live in my Will. I looked at them, and I saw their cross, long and large just as Mine, because my Will made up for all that their cross lacked, making it longer and larger like Mine. Oh, how your long cross stood out! - so very long because of many years of bed, and suffered only to fulfill my Will. My Cross existed only to fulfill the Will of my Celestial Father; and yours, to fulfill my Will. One gave honor to the other; and since both of them had the same measure, they blended together.

Now, my Will has the virtue of softening hardness, of soothing bitterness, of extending and enlarging short things. So, when I felt the Cross upon my shoulders, I felt the softness and the sweetness of the cross of the souls who would suffer in my Will. Ah! My Heart heaved a sigh of relief, and the softness of the crosses of these souls made my Cross adapt to my shoulders, sinking to much into it as to make Me a deep wound; and although it gave Me a sharp pain, I also felt the softness and the sweetness of the souls who would suffer in my Will. And since my Will is eternal, their suffering, their reparations, their acts, ran within each drop of my Blood, in each wound, in each offense. My Will made them be as though present at the offenses of the past, from the moment the first man sinned up to the present and future offenses. They were the ones who returned to Me the rights of my Will; and for love of them, I decreed Redemption. And if others enter into It, it is because of these souls that they partake in It. There is no good I concede, either in Heaven or on earth, which is not because of them."

VOL. 14 - June 6, 1922

By living in the Divine Will, Cross and Sanctity become similar to those of Jesus.

I was thinking to myself: 'How is it that my good Jesus has changed with me? Before, He would be all delighted in letting me suffer; everything was participation of nails and cross. Now, everything has vanished. He no longer delights in letting me suffer; and if sometimes I suffer, He looks at me with such indifference; He no longer shows that taste of the past.'

Now, while I was thinking of this, my sweet Jesus, moving in my interior, sighing, told me: "My daughter, when there are superior tastes, minor tastes lose their delight, their attractiveness, and therefore one looks at them with indifference.

The cross binds grace; but who nourishes it? Who makes it grow to the proper stature? My Will. My Will alone completes everything and allows my highest designs to be accomplished in the soul. If it wasn't for my Will, even the cross, as much power and greatness as it contains, can make souls remain half way. Oh, how many suffer, but since the continuous nourishment of my Will is missing, they do not reach the destination - the undoing of the human will. And the Divine Will cannot give the last blow, the final brush stroke of Divine Sanctity.

See, you say that nails and cross have vanished. False, my daughter - false. Before, your cross was small and incomplete; now my Will, raising you into my Will, makes your cross become large, and each act you do in my Volition is a nail that your will receives. And as you live in my Will, yours extends so much as to diffuse in each creature, and for each one of them it gives Me that Life which I gave them, so as to render Me the honor, the glory and the purpose for which I created her. See, your cross extends not only for you, but for each creature; therefore I see your cross everywhere. Before, I saw it only in you; now I see it everywhere. Your fusing yourself in my Will, with no personal interest, but only to give Me that which all should give Me, and to give all the good that my Will contains to everyone, is only of the Divine Life, not of the human. So, my Will alone is That which forms this Divine Sanctity in the soul. On the other hand, your previous crosses were human sanctity, and that which is human, as holy as it may be, cannot do great things, but small ones; and even less can it elevate the soul to the Sanctity and to the fusion with the works of her Creator; she remains always in the restriction of a creature. But my Will, destroying all human barriers, flings the creature into the divine Immensity, and everything becomes immense in her: cross, nails, sanctity, love, reparation - everything.

My goal in you was not human sanctity, although it was necessary to first do the small things in you; and this is why I delighted so much. Now, as I made you go further, and having to make you live in my Volition, in seeing your littleness, your atom, embrace Immensity in order to give Me love and glory for all and for each one, to render Me all the rights of the whole Creation, I am so delighted that all other things give Me no taste any more.

Therefore, your cross, your nails, will be my Will which, keeping yours crucified, will complete the true crucifixion in you - not at intervals, but perennial, fully similar to Mine, who was conceived crucified and died crucified. My Cross was nourished by the Eternal Will alone, and therefore I was crucified for all and for each one. My Cross marked everyone with Its emblem."

VOL. 14 - August 12, 1922

Value and effects of sacrifice.

I felt oppressed and in pain, in such a way that only my sweet Jesus can know. He scrutinizes each fiber of my poor heart and sees all the intensity of my torment. Having compassion for me, on coming, He sustained me in His arms, telling me: "My daughter, courage, I am here for You, what do you fear? Have I perhaps failed you? And if at any cost you do not feel like moving the slightest from my Will, much less do I feel like not being with you, as life of

each act and pain of yours. Now, you must know that my Will is most pure gold. And so that the thread of your will may become of most pure gold - in such a way that, as the thread of your will is braided with Mine, that which is yours and that which is Mine may not be distinguished - it takes only sacrifice and pains. Consuming the thread of your human will, they substitute it with the golden divine thread which, identifying itself with mine, forms one single thread, and braiding the great wheel of Eternity, extends everywhere and finds itself in every place.

But if my Will is gold and yours is iron, you will remain behind, and Mine will not lower Itself to be braided with yours. If you take two objects of gold, though each one may have its own different shape, by melting them, you will be able to form one single object, and would no longer be able to discern the gold of one from that of the other. But if one object is of gold and the other of iron, one will not stick to the other, and it will be impossible to form one single object. So, only sacrifice changes the nature of the human will.

Sacrifice is the burning fire that melts and consumes. Sacrifice is sacred, and has the virtue of consecrating the Divine Will in the human. Sacrifice is grace, and with its skillful brush it impresses the divine shape and features. Here is the reason for the increasing of your sufferings: these are the final brush strokes which are needed in order to produce the final extension and braiding of your will in Mine."

And I: 'Ah, my Jesus, all of my sufferings, as painful as they are, such that they seem to annihilate me, do not oppress me; and if it pleases You, multiply them for me. But You know which one is the pain that tortures me; for that one alone I implore your compassion, for it seems that I cannot go on any more. O please! for pity's sake, help me and free me, if You please."

And Jesus: "My daughter, in this pain also I will be with you; I will be your help, I will give you my strength in order to bear it. I could make you content, but it would not be decorous for Me to do that. A Work so high, a Mission so sublime and unique - calling you to live in my Will - would sound odd to Me if I did not make It pass through the organ of my Church. Besides, it was through my Will and through the intervention of obedience to a minister of Mine, that you were placed in this state. If he does not feel like continuing, he can give you the obedience, so that, as you would do it to obey, there would still be perfect agreement between Me and you. In fact, if you did it by yourself, of your own will, not only would we not remain in agreement, but you would remain disfigured.

However, they must know that the world is currently on a stake; and if they want Me to raise its flames and burn everything to ashes, then let them do what they want." I remained terrified and more afflicted than before, but ready to do His Most Holy Will, not mine.

VOL. 14 - August 23, 1922

The soul who lives in the Divine Will contains the fount of all martyrdoms, sorrows and pains, but also that of all joy, contentments and graces.

I was feeling oppressed and in suffering, as if my interior were in continuous act of undergoing new destructions and the annihilation of my poor being. So I prayed Jesus to give Me strength; and He, on coming, took me in His arms to infuse new life in me; but this new life was given to me as the occasion to receive a new death, to then be infused another new life. Then He told me: "My daughter, my Will embraces everything; It holds tightly within Itself all the pains, all the martyrdoms, all the sorrows which exist in the round of all centuries. This is why my Humanity embraced everything - each pain, each martyrdom of creature: because my Life was nothing other than the Life of the Divine Will. And this was convenient not only to accomplish the Work of Redemption, but also so that I might be constituted King, help and strength of all

martyrdoms, sorrows and pains. If I did not have the fount of all martyrdoms, sorrows and pains within Me, how could I be called King of all and possess in Me the fount of all helps, supports, strength and grace which are needed for each pain of creature? It is necessary to possess in order to give.

This is why I told you many times that the mission of calling a soul to live in my Will is the greatest one, the highest and the most sublime; there is no other that can match it. The immensity of my Volition will send her all the martyrdoms, pains and sorrows; my own Will will give her divine strength to sustain them, and will form in her the fount of martyrdoms and sorrows. And my own Will will constitute her queen of all martyrdoms, sorrows and pains. Do you see what it means to live in my Will? To suffer not only one martyrdom, but all martyrdoms; not one pain and sorrow, but all pains and all sorrows. This is why it is necessary that my Will be Life; otherwise, who would give her strength in so much suffering? And if this were not the case, how could one say that the soul who lives in my Will is the strength of the martyr? If she did not possess the substance of that pain within herself, how could she be strength for someone else? It would then be only a way of saying, an imaginary thing - not a reality.

I see that you are frightened in hearing this. No, do not fear. So many martyrdoms, sorrows and pains will be repaid with innumerable joys, contentments, graces, of which my own Volition will be the inexhaustible fount. This is fair: if in the soul who lives in It, my Will will form the fount of sorrows as help for the whole human family, it is also fair that It form the fount of joys and of graces. With this difference: that the fount of sorrows will have an end, because the things of down here, as great as they may be, are always limited; but the fount of joys is from up there – it is divine, and so it is interminable. Therefore, courage, in following the way in my Will."

VOL. 15 - December 1, 1922[2]

Jesus did and suffered everything in the Divine Will. What true reigning is.

I was thinking about the Passion of my sweet Jesus, and I felt those pains so close to me, as if He were suffering them at that very moment; and looking at me, He told me: "My daughter, I suffered all pains in my Will, and as I suffered them, they opened many ways in my Will to reach each creature. Had I not suffered in my Will, which envelops everything, my pains would not have reached you and everyone; they would have remained with my Humanity. Even more, because I suffered them in my Will, not only did they open many ways in order to reach creatures, but they opened as many other ways in order to let creatures enter into Me, unite themselves with those pains, and give Me, each one of them, the pains which, with their offenses, they would give Me throughout the course of all centuries. And while I was under the storm of the blows, my Will brought Me each creature to strike Me. So, it was not just the ones who scourged Me, but the creatures from all times would concur in my barbarous scourging with their offenses. The same with all other pains: my Will brought Me everyone; no one was absent from roll call, everyone was present to Me - no one escaped Me. This is why my pains were – oh! how much harder, how much more numerous than those which could be seen. **Therefore, if you want your offerings of my pains, your compassion and reparation, your little pains not only to reach Me, but to follow the same ways as mine, let everything enter into my Will, and all generations will receive their effects.**

And this, not only with my pains, but also with my words, because, being spoken in my Will, they reached everyone; as for example, when Pilate asked Me whether I was King, and I answered: 'My Kingdom is not of this world, for if It were of this world, millions of legions of

Angels would defend Me'. And Pilate, on seeing Me so poor, humiliated, despised, was surprised, and said with greater emphasis: 'What? You are a King?' And I, with firmness, answered him and all those who are in his position: 'I am King, and I have come into the world to teach the truth. And the truth is that it is not positions, nor kingdoms, nor dignities, nor the right of command that make man reign, that ennoble him, that raise him above all. On the contrary, these things are slaveries, miseries, which make him serve vile passions and unjust men, making him also commit many unjust acts which disenoble him, cast him into mud, and draw the hatred of his subordinates upon him. So, riches are slaveries, positions are swords, by which many are killed or wounded. True reigning is virtue, to be stripped of everything, to sacrifice oneself for all, to submit oneself to all. This is true reigning, which binds all, and makes one loved by all. Therefore, my Kingdom will have no end, while yours is near to perishing.' And, in my Will, I made these words reach the ear of all those who are in positions of authority, to let them know the great danger they are in, and to put on guard those who aspire to positions, to dignities, to command."

VOL. 15 - February 16, 1923

The Cross which the Divine Will gave to Our Lord. In order to operate the perfect and complete Redemption, Jesus had to do It in the sphere of Eternity.

I was doing my usual adoration to the Crucified One and abandoning all of myself in His lovable Will; but as I was doing this, I felt my beloved Jesus move in my interior, saying: "My daughter, hurry, hurry, quickly, hasten - do your course in my Volition, keep going through all that my Humanity did in the Supreme Will, so that you may unite your acts to mine and to those of my Mama. It has been decreed that if a creature does not enter into the Eternal Volition to render all our acts triple, this Supreme Volition will not descend upon earth to carry out Its life in the human generations. It wants the cortege of the triple acts in order to make Itself known. Therefore, hasten."

Jesus kept silent, and I felt myself as though flung into the Holy Eternal Volition, but I am unable to say what I was doing; I can only say that I found all the acts of Jesus, and I placed my own. Then He continued to speak, saying: "My daughter, how many things will my Will make known of what my Humanity operated in this Divine Will! In order to operate the perfect and complete Redemption, my Humanity had to do It in the sphere of Eternity. Here is the necessity of an Eternal Will. If my human will did not have an Eternal Will with itself, all my acts would be limited and finite acts; but with It, they are endless and infinite. Therefore, my pains, my Cross, had to be endless and infinite, and the Divine Will made my Humanity find all these pains and crosses; so much so, that It laid Me over the whole human family, from the first to the last man, and I absorbed all kinds of pains within Myself, and each creature formed my Cross. So, my Cross was as long as all centuries are and will be, and as wide as the human generations. It was not just the little cross of Calvary on which the Jews crucified Me; that one was nothing but a simile of the long Cross on which the Supreme Will kept Me crucified. So, each creature formed the length and the width of the Cross, and as they formed it, they remained grafted in that same Cross; and the Divine Will, laying Me over It and crucifying Me, made the Cross not only my own, but of all those who formed that Cross. This is why I needed the sphere of Eternity to keep this Cross - the terrestrial space would not be enough to contain It.

Oh! how much will creatures love Me, when they come to know what my Humanity did in the Divine Will, and what It made Me suffer for love of them. My Cross was not of wood - no; It was made of souls. It was them that I felt palpitating in the Cross on which the Divine Will laid

Me - and It let none of them escape Me, It gave a place to each one, and in order to give a place to all, It stretched Me in such a harrowing way, and with pains so atrocious, that I could call the pains of my Passion little, and reliefs. Therefore, hasten, so that my Will may make known all that this Eternal Volition operated in my Humanity. This knowledge will win so much love, that creatures will bend to let It reign in their midst.”

Now, as He was saying this, He showed so much tenderness and so much love that, amazed, I said to Him: ‘My Love, why do You show so much love when You speak about your Will - such that it seems as if You wanted to release another You from within Yourself because of the great love that You feel; while if You speak about something else, this excess of love does not show in You?’ And He: “My daughter, do you want to know? When I speak about my Will to make It known to the creature, I want to infuse in her my own Divinity, and therefore another Me; so, my whole love enters the field in order to do this, and I love her as I love Myself. This is why you see that while I speak about my Will, my love seems to overflow out of Its boundaries in order to form the dwelling of my Will in the heart of the creature. On the other hand, when I speak about something else, it is my virtues that I infuse, and according to the virtues that I keep manifesting to her, I love her now as Creator, now as Father, now as Redeemer, now as Teacher, now as Doctor, etc. Therefore, there is not that exuberance of love as when I want to form another Me.”

VOL. 15 – March 23, 1923

The sorrows of the Celestial Mama, and how the Divine Fiat acted in them.

I was thinking of the sorrows of my Celestial Mama, and my lovable Jesus, moving in my interior, told me: “My daughter, I was the first King of sorrows, and being Man and God, I had to centralize everything within Me in order to have primacy over everything, even over sorrows. Those of my Mama were nothing other than the reverberations of mine which, being reflected in Her, made Her share in all my sorrows which, piercing Her, filled Her with such bitterness and pain that She felt Herself dying at each reverberation of my sorrows. But love sustained Her and gave Her life again. Therefore, not only for honor, but also by right of justice, She was the first Queen of the immense sea of Her sorrows.” While He was saying this, I seemed to see my Mama in front of Jesus, and everything that Jesus contained, the sorrows and the piercings of that Most Holy Heart, were reflected in the Heart of the sorrowful Queen. At those reflections, many swords formed in the Heart of the pierced Mama; and these swords were marked by a Fiat of light, in which She was circumfused, in the midst of so many Fiats of most refulgent light which gave Her so much glory that there are no words to narrate it.

Then, Jesus continued, saying: “It was not the sorrows that constituted my Mama as Queen and made Her shine with so much glory, but it was my omnipotent Fiat, which was braided to Her every act and sorrow, and constituted Itself life of each of Her sorrows. So, my Fiat was the first act that formed the sword, giving Her the intensity of pain It wanted. My Fiat could place all the sorrows It wanted in that pierced Heart, adding piercings upon piercings, pains upon pains, without a shadow of the slightest resistance. On the contrary, She felt honored that my Fiat would constitute Itself life of even a heartbeat of Hers; and my Fiat gave Her complete glory and constituted Her true and legitimate Queen.

Now, who will be the souls in whom I can reflect the reverberations of my sorrows and of my very Life? Those who will have my Fiat as life. This Fiat will make them absorb my reflections, and I will be generous in sharing with them that which my Will operates in Me. Therefore, in my Will do I await souls, to give them the true dominion and the complete glory of each act and

pain that they may suffer. The operating and suffering outside of my Will I do not recognize; I could say: 'I have nothing to give you; what is the will that animated you in doing and suffering this? Get your reward from that one.' Many times, doing good or suffering, if my Will is not present in them, can be miserable slaveries which degenerate into passions, while it is my Will alone that gives true dominion, true virtues, true glory, such as to transform the human into divine."

VOL. 15 - May 18, 1923

How difficult it is to find a soul who wants to suffer. The executioners of souls present in the Church.

I was feeling all afflicted and almost without my sweet Jesus - what hard martyrdom is His privation! A martyrdom without the hope of storming Heaven like the martyrs do, which renders their every suffering sweet. His privation, instead, is martyrdom which disunites, burns, cuts, and opens an abyss of separation between the soul and God; a martyrdom which, instead of sweetening suffering, embitters it, intoxicates it, in such a way that while the soul feels herself dying, death itself runs away from her. Oh, God, what pain!

Now, while I was in the immense abyss of the privation of my Jesus, as He just barely moved in my interior, I said to Him: 'Ah! my Jesus, You don't love me any more.' And He, not paying attention to me, made Himself seen all afflicted, as though holding a black thing in His hand, which He was about to throw upon the creatures. Then He took my heart in His hands, squeezed it tightly, pierced it through, and my heart anxiously awaited His pains as refreshment and balm for the pains suffered because of His privation. Oh! how I feared that He might cease to make me suffer, plunging me once again into the abyss of His separation.

Then, after this, He said to me: "My daughter, I do not pay attention to words, but to facts. Do you think it is easy to find a soul who really wants to suffer? Oh, how hard it is! With words, there are many who want to suffer, but, with facts, they run away when one pain oppresses them or other sufferings surround them. Oh! how they would rather free themselves. And I remain always the isolated Jesus in pains. This is why, when I find a soul who does not shun suffering and who wants to keep Me company in my pains - even more, she waits and waits for Me to bring her the bread of suffering - this gives Me the delirium of love, and makes Me reach the point of doing follies and of abounding so much with this soul as to astonish Heaven and earth. Do you think it was something indifferent over my Heart, which loves so much, that while you were without Me, you were waiting for Me, for nothing else but to receive from Me my bitter pains?"

VOL. 15 - May 29, 1923

So, just as God created with His own hands all the happiness and harmony in the creature, He created all possible pains in Me, to be repaid for the human ingratitude, and to make the lost happiness come out from the sea of my pains, as well as the accord for the upset harmony. And this happens to all creatures: when I must choose them for a distinct sanctity or for my special designs, it is my own hands that work in the soul, and I create in it now suffering, now love, now the knowledge of celestial truths. My jealousy is such that I want no one to touch her; and if I allow creatures to do something to her, it is always in the secondary order; but I Myself have primacy, and I keep forming her according to my design."

VOL. 15 - July 5, 1923

And when, wanting to scrutinize Me also, Pilate asked Me: “Are You king? And where is your kingdom?”, I wanted to give another sublime lesson by saying: “I am King”. And I wanted to say: “But do you know what my Kingdom is? My Kingdom is my pains, my Blood, my virtues. This is the true Kingdom which I possess, not outside of Me, but within Me. What one possesses on the outside is not a true kingdom, nor a safe dominion, because that which is not inside of man can be taken away, usurped, and he will be forced to leave it. But that which he has inside, no one will be able to take away from him - its dominion will be eternal within him. The characteristics of my Kingdom are my wounds, the thorns, the Cross. I do not act like the other kings who make their peoples live outside of them, unsafe, and eventually, even starving. Not Me - I call my peoples to dwell inside the rooms of my wounds, fortified and sheltered by my pains, their thirst quenched by my Blood, their hunger satisfied by my Flesh. This alone is true reigning; all other reigns are reigns of slavery, of dangers and of death, while in my Reign there is true life.”

How many sublime teachings, how many profound mysteries in my words. Each soul should say to herself, in pains and in sufferings, in humiliations and in abandonments by all, and in practicing true virtues: ‘This is my kingdom, which is not subject to perishing. No one can take it away from me or touch it. On the contrary, my kingdom is eternal and divine, similar to that of my sweet Jesus. My sufferings and pains certify it for me and render my kingdom more fortified and fierce, in such a way that, in the face of my great strength, no one will be able to wage battle against me.’ This is the Kingdom of peace, to which all my children should aspire.”

VOL. 16 – October 20, 1923

You must know that the soul is my field in which I work, sow and harvest; but my favorite field is the soul who lives in my Will. In this field my work is delightful; I do not get covered in mud when I sow, because my Will has converted it into a field of Light. Its earth is Virgin, pure and celestial, and I amuse Myself very much in sowing little lights in it, almost like a dew which forms the Sun of my Will... Oh, how beautiful it is to see this field of the soul all covered with many drops of Light which, as they grow, form many suns! This sight is enchanting; all Heaven is enraptured at their sight, and they are all attentive on looking at the Celestial Farmer who cultivates this field with such great mastery, and who possesses a seed so noble as to convert it into a Sun.

Now, my daughter, this field is Mine and I do whatever I want with it. Once these suns have formed, I collect them and I take them to Heaven, as the most beautiful conquest of my Will, and then I go back to the work of my field. So, I put everything upside down, and the Little Daughter of my Will feels that everything is over, everything is dying. She sees those suns, so refulgent, being substituted by the drops of light which I am sowing, and she thinks that everything is perishing. How you deceive yourself! This is the new harvest that must be prepared; and since I want to make it more beautiful than the first one, and make it larger in order to double my harvest, at first sight it seems that the work is more difficult, **and the soul suffers more**. But those pains are like strokes of a hoe into the earth, which push the seed deeper down, in order to make it sprout more safely, with greater fecundity and beauty. Don't you see when a field is harvested – how desolate and poor it remains? But it lets itself be sowed again, and you will see it more beautiful than before. Therefore, let me do; and you, by living in my Will, will always be at work with Me; we will sow the little drops of light together, and we will compete to see who sows more. So, we will amuse ourselves now in sowing, now in resting – but

always together... I know, I know what your strongest concern is – that I may leave you. No, I will not leave you. One who lives in my Will is inseparable from Me."

And I: 'My Jesus, You told me that when You did not come it was because You wanted to chastise people, and now it is not because of this that You don't come, but for something else.' And Jesus, as though sighing: "They will come – the chastisements will come. Ah, if you knew." And having said this, He disappeared.

VOL. 16 – November 28, 1923

If I wanted to tell you about the Cross which my Divine Will gave Me, I should braid all the acts of the creatures, make them present to you, and let you find out for yourself how the Divine Will, demanding fair satisfaction, inflicted on Me cross upon cross. Was it perhaps not a human will to offend the Divine and to break up with It? So now, a Divine Will had to crucify and grieve my human nature and will. All the rest of man can be called superficial; the source, the root, the substance of either evil or good is in the depth of his will. Therefore, only the Divine Will could make Me expiate the evil of so many human wills.

This is why I want you all in my Will – to make known what this Divine Will has done, what It made Me suffer, and what It wants to do. **And this is why you are marked with many crosses of light – because your cross has been my Will, which has changed everything into light to dispose you to be the true Newborn of my Will, to whom I will entrust the secrets, the joys and the pains of It as to a faithful daughter, who, uniting to my acts, may open the Heavens to make It descend upon earth, and to make It known, received and loved."**

VOL. 16 - December 26, 1923

On hearing this, I felt more embittered, and I thought to myself: 'What fantasy! What I am hearing is nothing other than a most subtle pride of mine... Only my pride could suggest this to me, and reach the point of making me write so many things on the Will of God. The others are good, humble, and this is why no one ever dared to write anything...' And while I was thinking about this, I felt such pain as to feel my heart break, and I tried to distract myself so as to hear nothing. What a terrible fight, to the point of feeling like dying!

Then, while I was in this state, my beloved Jesus made Himself seen, as though wanting to say more about His Most Holy Will, and I: 'My Jesus, help me. Don't You see how much pride there is in me? Have pity on me - free me from this subtle pride; I want to know nothing - it is enough for me to love You.'

And Jesus: **"My daughter, crosses, sorrows, pains, are like a press for the soul. Just as the wine-press serves to crush and peel the grapes, in such a way that the wine remains on one side and the skin on the other; in the same way, crosses and pains, like a press, peel the soul of pride, love of self, passions, and of all that is human, leaving the pure wine of virtues.** And so my virtues find the way to communicate and lay themselves within the soul, as on a pure white canvas, with indelible characters. Therefore, how can you fear, if every time I manifested to you my truths on my Will, these truths have always been preceded by crosses, sorrow and pains – and every time, by more intense and stronger pains? It was nothing other than the pressure of the press which I exercised in you, in order to peel you of all that is human. It was my interest, more than yours, that these truths would not mix with the skin of human passions."

VOL. 16 - February 16, 1924

Immense sorrow and infinite joys which are incessantly renewed in the Heart of Jesus. One who, with love, shares in His sorrows, also shares in His joys.

I was thinking of the sorrows of the Most Holy Heart of Jesus. Oh, how my pains disappeared when compared to His! And my always adorable Jesus told me: "My daughter, the sorrows of my Heart are indescribable and incomprehensible to human creature. You must know that every beat of my Heart was a distinct pain. Every heartbeat brought Me a new pain, one different from the other. Human life is a continuous palpitating; if the heartbeat ceases, life ceases. And so now imagine what torrents of pain each beat of my Heart brought Me. Up to the last moment of my dying, from my conception to my last heartbeat, it did not spare Me from bringing Me new pains and bitter sorrows.

However, you must also know that my Divinity, which was inseparable from Me, watching over my Heart, while letting a new sorrow enter at each heartbeat, in the same way, at each heartbeat, It let enter new joys, new contentments, new harmonies and celestial secrets. If I was rich in sorrow and my Heart enclosed immense seas of pain, I was also rich of happiness, of infinite joys and of unreachable sweetness. I would have died at the first heartbeat of pain, if the Divinity, loving this Heart with infinite Love, had not let each heartbeat resound in two within my Heart: sorrow and joy, bitterness and sweetness, pains and contentments, death and life, humiliation and glory, human abandonments and divine comforts. Oh, if you could see my Heart, you would see all possible imaginable sorrows centralized in Me, from which creatures rise again to new life, and all contentments and divine riches, flowing in my Heart like many seas, as I diffuse them for the good of the whole human family.

But who shares more in these immense treasures of my Heart? For those who suffer more, for each pain, for each sorrow, there is a special joy in my Heart, which follows that pain or sorrow suffered by the creature. Pain renders her more dignified, more lovable, more dear, more worthy of sympathy. And since my Heart drew upon Itself all divine sympathies by virtue of the pains suffered, in seeing pain in the creature, which is a special characteristic of my Heart, watching over this pain, with all my love I pour upon her the joys and contentments which my Heart contains. But to my highest sorrow, while my Heart would want to let my joys follow the pain I send to the creatures, not finding in them the love of suffering and the true resignation which my Heart possessed, my joys still follow pain, but in seeing that the pain has not been received with love and honor and with highest submission, my joys do not find the way to enter that sorrowful heart and, grieving, they return to my Heart.

Therefore, when I find a soul who is resigned, who loves suffering, I feel her as though regenerated within my Heart, and – oh, how sorrows and joys, bitterness and sweetness, alternate. I hold nothing back of all the goods which I can pour upon her."

VOL. 17 – August 9, 1924

After much waiting for the presence of my adorable Jesus, I felt Him in my interior, extending His arms and saying to me: "My daughter, extend your arms together with Me, in my Will, to repair for many who lay their works in the human will, which forms for them the net of all evils that makes them fall into the eternal abyss, and to prevent my justice from pouring upon them in order to vent its just fury. **In fact, when the creature lays herself in my Will in order to work and to suffer**, my justice feels touched by the creature with the power of my Will, and it ceases its just rigors. And so a divine vein comes out, which the creature makes flow between God and the human family; and because of it, my justice cannot help having regard for poor humanity."

And while He was saying this, He showed how the creatures are preparing a great revolution, among parties, against the government and against the Church. What a horrible massacre could be seen! How many tragedies! Then, my sweet Jesus continued: "My daughter, have you seen? Creatures do not want to stop it; their greed for shedding blood is not yet quenched in them, and this will cause my justice - by earthquakes, by water and by fire - to destroy entire cities and to make their inhabitants disappear from the face of the earth. **Therefore, my daughter, pray, suffer, work in my Will**, because this alone can be an embankment, so that my justice may not burst out with its devastating thunderbolts in order to destroy the earth.

VOL. 17 – October 11, 1924

What should I tell you, then, of the special Love I had for you? **Each suffering I sent you has been one more communication between Me and you, and therefore one more adornment with which I embellished your soul.** Each truth I manifested to you has been a particle of my qualities with which I adorned your soul with new beauties and filled it with new splendors. Each grace and each time I came to you have been gifts that I poured upon you. I did nothing but multiply my communications almost in every instant, in order to portray in you my various beauties – my Likeness, that you might live with Me in Heaven, and I might live with you on earth. And after all this, you doubt about my Love? Rather, I say to you: care about loving Me, and I will take care of loving you ever more."

VOL. 17 – June 25, 1925

Afterwards, He made me share in His pains, and I let Him do everything. Even though I felt as though being crushed by those pains, yet, I felt happy and I experienced the joys which the Divine Will contains, when the soul abandons herself in It, even while suffering. Then, after He made me suffer, He said to me: "My daughter, my Will wants to give Itself to you more and more; and in order to give Itself more, It wants to make Itself understood more. And to render what it manifests to you, more stable safer, and more estimable, It gives you new pains, to dispose you more, and to prepare in you the void in which to place Its truths. It wants the noble courtship of pain in order to be sure about the soul, and to be able to trust her. It is always pain – it is crosses that open the doors to new manifestations, to more secret lessons, to the greatest gifts which I want to place in you. In fact, if the soul bears my Will, when It is suffering and sorrowful, with firmness, she will become capable of receiving my Will, when It brings happiness, and will acquire the intellect and the hearing in order to understand the new lessons of my Will. Pain will make her acquire the celestial language, in such a way that she will be able to repeat the lessons she has learned."

On hearing this, I said to Him: 'My Jesus and my Life, it seems to me that the complete sacrifice of the soul and of the body is needed in order to do your Will and to live in It. At first sight, it appears as something trivial; but then, in practice, it seems difficult. Not having one single breath of one's own will, not even in holy things, or in good itself; having to remain still and content in any suffering, both interior and external – this seems to be too grievous and painful for the human nature. Therefore, the souls will never be able to arrive at living in your Will with the complete sacrifice of everything.'

And Jesus added: "My daughter, everything is in understanding the great good which comes to her by doing my Will, and by operating and living in It. It is this Will that wants the sacrifice; and since this Will does not adapt Itself to mix and to live together with a low, small

and finite will, It wants to render the acts of the soul who wants to live in my Will, eternal, infinite and divine. And how can It do this, if she wants to place the breath of her human will, even in a holy thing, as you say? It is always a finite will; and then living in my Will would no longer be a reality, but a way of saying. On the other hand, the office of my Will is total dominion, and it is right that the little atom of the human will be conquered, and that it lose its field of action in my Will. What would you say if a little lamp, a match, or a spark of fire, wanted to enter into the sun to follow its way, and to form its field of light and of action in the center of the sun? If the sun had a reason, it would become indignant, and its light and heat would annihilate that little lamp, that match, that spark; and you would be the first one to mock them, condemning their boldness in wanting to form their own field of action within the light of the sun. Such is the breath of the human will within Mine - even in good. Therefore, be attentive, so that yours may have life in nothing. I covered and hid all of you within Me, so that you may have no eyes, if not to look at my Will alone, to give It free field of action in your soul.

Rather, the difficult thing will be to comprehend the living in my Will – not to sacrifice oneself. In fact, once the souls have understood the great good which comes to them by living in my Divine Will – that from poor, they will become rich; from slaves of vile passions, they will become free and ruling; from servants, masters; from unhappy, happy, even in the pain of this poor life – and will fall in love with all the goods which are in my Will, the total sacrifice of everything will be an honor for them; it will be desired, wanted, and longed for. This is why I push you so much to manifest what I say to you regarding my Will – because everything will be in understanding It, knowing It and loving It."

VOL. 17 – July 9, 1925

Then Jesus made me suffer a little bit, together with Him. That suffering turned into celestial dew upon my soul, which restored the vital humors in me. And taking my poor soul in His hands, He added: "Poor daughter of Mine, do not fear; if my privation made you wither, my return will give you back freshness, beauty, color, and all of my features. Moreover, your suffering with Me will not only be like dew which rejuvenates you, but will serve as a continuous knocker, with which I may knock at the doors of your soul, and you at mine, in such a way that the doors may remain always opened, and you may freely enter into Me, and I into you. And my breath will serve you as breeze, in order to preserve all the gifts, and the beauty which I meant for you when I created you."

While He was saying this, He blew very intensely upon me; and squeezing me to Himself, He disappeared.

VOL. 18 – October 24, 1925

In this single act she finds the Redemption in act; she makes It all her own, she suffers my pains as if they were her own, she flows within everything I did - in my prayers, in my pains, in my words - in everything; she has a note of reparation, of compassion, of love and of substitution for my Life. In this single act she finds everything; she makes everything her own, and places her requital of love everywhere. This is why the living in my Will is the prodigy of prodigies; it is the enchantment of God and of all Heaven, as they see the littleness of the creature flow in all the things of their Creator. Like solar ray, bound to this single act, she diffuses everywhere and in everyone. Therefore I recommend to you: even at the cost of your life, never go out of this single act of my Will, that I may repeat in you, as though in act, the Creation, the Redemption and the Sanctification.

VOL. 18 - October 24, 1925

The Divine Will is one single act, immense and eternal, which contains, all together, Creation, Redemption and Sanctification. One who lives in the Divine Will possesses this single act and takes part in all Its works, forming one single act with her God.

As I was in my usual state, I felt my sweet Jesus move in my interior, in the act of laying Himself within me, as if He were placing Himself in agony. I could hear His rattle of agony, and I too felt I was agonizing together with Him. Then, after I had suffered for a little while together with Jesus, He said to me: “My daughter, thinking about my Passion, compassionating Me in my pains, is very pleasing to Me. I feel I am not alone in my pains, but I have with Me the company of the creature, because of whom I suffer, and whom I love so much; and as I have her with Me, my suffering becomes sweeter for Me. How hard is isolation in suffering! When I see Myself alone, I have no one to whom to entrust my pains, nor anyone to whom to give the fruit which my pains contain; and so I remain as though drowned with pains and love. Therefore, as my love can endure no more, I come to You, to suffer within you, and you with Me, the pains of my Passion, in act, in order to repeat what I did and suffered in my Humanity. To repeat my Passion in act in the creature is different from one who only thinks about and compassionates my pains. The first is an act of my Life, which takes my place in order to repeat my pains, and I feel I am given back the effects and the value of a Divine Life. On the other hand, when one thinks about my pains and compassionates Me, it is the mere company of the creature that I feel. **But do you know in whom I can repeat the pains of my Passion in act? In one who has my Will as center of life.**

VOL. 18 – November 1, 1925

Then, I felt exhausted and I could take no more. And my sweet Jesus, having compassion for me, came out from within my interior, all labored, with His mouth all filled with blood. The blood was so much that it prevented Him from speaking; but with His sad gaze, He asked for my help. Before the pains of Jesus, I forgot about my own; even more, since He was present, I had no more pain, and I prayed Him to let us suffer together. Then, after we suffered together for a little while, the blood from His mouth stopped, and looking at the way I had reduced myself because of His privation, He clasped me to Himself, He laid Himself within me in order to fill me with Himself; and then He told me: “Poor daughter, how you have reduced yourself. You are right, the pain of the privation of a God is the greatest pain; and because it is great, it took all the strength of my Will to sustain you. **But you do not know what it means to suffer in my Will. Wherever my Will was, there ran your pain – on earth, in Heaven, within the Saints and the Angels.** And as it reached them, all placed themselves in the act of looking at you and of helping you. So, all were turned toward you; and if paradise were capable of suffering, it would have changed all of their joys and happinesses into sorrow; but since it is not capable of suffering, all beseeched graces in exchange for a pain so great. The pains of the soul who lives in my Will are the cross of all, they satisfy for everything, and convert the fury of Divine Justice into celestial dew. Therefore, pluck up courage and never want to go out of my Will.” I remained confused; I was expecting a reproach from Jesus because of my nonsense, but – nothing; and we remained in perfect peace.

VOL. 19 – July 2, 1926

In addition to this, my always lovable Jesus made Himself seen in my interior as suffering in a harrowing way because of the many offenses that creatures were giving Him, especially because of the many hypocrisies. It seemed that under the apparent good, they had poison, swords, spears and nails hidden, to wound Him in every way. Then, as if Jesus wanted me together with Him, to suffer, He told me: “My daughter, the scale of my Justice is full and is overflowing upon creatures. As daughter of my Will, do you want me to place you in the reflections of my Justice, that you may share in Its blows? Indeed, It is about to make a heap of the earth, and while satisfying Justice, with your suffering you will spare your brothers. One who lives in the high Kingdom of the Supreme Will must defend and help those who are down below.”

VOL. 19 – July 26, 1926

Now, the sun is the image of my Will which, more than sun, shoots its rays to convert those who want to live in Its Kingdom completely into light and love. These people are the image of the four degrees of the living in my Will. One can say that the first one does not live in Its Kingdom, but only in the light which, from my Kingdom, the Sun of my Will diffuses to all. One can say that he is outside of Its boundaries, and if he enjoys a limited light, it is because of the nature of light, which diffuses everywhere. His nature, his weaknesses and passions form as though a house around him; they form infected and putrid air; and in breathing it, he lives as sickly and without liveliness of strength in doing good. But in spite of all this, he is resigned; he bears to his best the encounters of life, because the light of my Will, mild as it may be, always brings its good. The second is the image of one who has entered the first steps of the boundaries of the Kingdom of the Supreme Will. This one enjoys not only more light, but also the heat, therefore the air he breathes is pure; and in breathing it, he feels passions die within him, **he is constant in good, he bears the crosses not only with resignation, but with love.** However, since he is at the first steps of the boundaries, he looks at the earth and feels the weight of the human nature. On the other hand, the third is the image of one who has advanced into the boundaries of this Kingdom; and Its light is such and so great as to make him forget everything. **He no longer feels anything of himself; good, virtues, crosses, change into his own nature;** the light eclipses him, transforms him, and just barely allows him to look from afar at what no longer belongs to him. The fourth is the happiest, because he is the image of one who not only lives in my Kingdom, but has acquired It. This one undergoes the total consummation in the Supreme Sun of my Will; the eclipse caused by Its light is so intense, that he himself becomes light and heat, nor can he look at anything else but light and fire; and all things convert for him into light and love.

VOL. 20 - October 13, 1926

How the Divine Will will form the eclipse of the human will.

I was fusing all of myself in the Holy Divine Will, and while I was going around in It, doing my acts, my beloved Jesus moved in my interior and told me: “My daughter, every act, **prayer and pain** which the soul makes enter into the light of my Will, becomes light and forms one more ray in the sun of the Eternal Volition. These rays form the most beautiful glory that the creature can give to the Divine Fiat, in such a way that, seeing Itself so glorified by Its own light, It invests these rays with new knowledges, which, turning into voices, manifest to the soul more surprises about my Will. But do you know what these knowledges form for the creature? They form the eclipse of the human will; and the stronger the light is, and the more the rays are, the more strongly the human will remains dazzled and eclipsed by the light of my knowledges; in such a

way, that it almost feels impotent to act, and so it gives field to the action of the light of my Will. The human will remains occupied within the action of my Will, and it lacks the time and the place to make its own act.

It is like the human eye when it stares at the sun: the power of the light invests the pupil, and lording over it, it renders it impotent to look at other things; but in spite of this, it has not lost its vision. It is the power of light that has this power: it takes away any other object from one who looks at it, and allows him to enjoy no other light. I will never take freedom away from the human will – a great gift, given to man in creating him, which makes creatures distinguishable as to whether they want to be my children, or not. But, rather, with the light of the knowledges about my Will, I will form more than solar rays, and whoever wants to know them and look at them, will be invested by this light; in such a way that, eclipsed, the human will will take delight and love in looking at this light, and will feel fortunate that the action of the light takes the place of its own. So it will lose love and delight for the other things. This is why I am speaking so much about my Will – to form powerful light, because the more powerful it is, the stronger is the eclipses it forms in order to occupy the human will.

Look at the sky; it is an image of this. If you look at it at night, you will see it studded with stars; but if you look at it during the day, the stars no longer exist for the human eye. However, they are still at their place in the sky, just as at nighttime. Who had such power as to make the stars disappear, while they are present during full daylight? The sun. With the power of its light, it eclipsed them, but it did not destroy them. In fact, when the sun begins to set, they will return to show up in the vault of the heavens. It seems they are afraid of light, so they hide to give field to the action of the light of the sun, because, in their mute language, they know that the sun contains more effects of goods for the earth, and it is right they give field to the great action of the sun. So, as homage to it, they let themselves be eclipsed by its light. But as the eclipse ends, they let themselves be seen – there, at their place. So it will be between the sun of the knowledges about the Supreme Fiat and the human wills which will let themselves be illuminated by these rays of light of my knowledges: these will form the eclipse of the human wills which, in seeing the great good of the action of their light, will feel ashamed and afraid of acting with the human will, and will give free field to the action of the light of the Divine Will. **Therefore, the more you pray and suffer in It, the more knowledges you draw to be manifested to you, and the more powerful the light becomes in order to form the sweet eclipse of the human will. In this way, I will be able to establish the Kingdom of the Supreme Fiat.”**

VOL. 20 – October 24, 1926

My daughter, if all the acts and pains which my Humanity suffered, did not have the restoration of the Kingdom of my Fiat upon earth as their origin, substance and life, I would have moved away and lost the purpose of Creation – which cannot be, because once God has set Himself a purpose, He must and can obtain the intent. **If in everything you do, suffer and say, you do not ask for my Fiat, and do not have my Will as origin and substance, you move away and do not fulfill your mission.** And It is necessary that you go around times upon times in my Will, in the midst of my works, to ask, all in chorus, for the coming of the Supreme Fiat - so that, together with all Creation and will all my works which I did in Redemption, you may be filled to the brim with all the acts that are needed before the Celestial Father to make known and to impetrate the Kingdom of my Will upon earth.

VOL. 20 – November 4, 1926

Therefore, the little “I love You” in my Will becomes sea of love; the little prayer turns into sea of prayer, the “I adore You” into sea of adoration, **the little pains into sea of pains**. And if the soul repeats her “I love You”, her adoration, her prayers in my Will, and suffers in It, my Will arises, forming immense waves of love, of prayers and of pains, which go to unload themselves into the unending sea of the Eternal One, in such a way as to place the love of God and that of the creature in common, because one is the Will of both One and the other. Therefore, one who lets herself be dominated by my Will, possesses so many seas for as many acts as she does in It; and while she does little, she has much. She has a Divine Will which delights in making of the little act of the creature a sea, and only with these seas can she impetrate the longed for Kingdom of the Divine Fiat. This is why Our newborn, the little daughter of my Will, was needed, so that, turning her little pains, her “I love You” and everything she does into seas that communicate with the sea of the Eternal One, she can have ascendancy to impetrate the Kingdom of my Will.”

VOL. 21 – February 26, 1927

But while I was saying this and other things, my Highest Good, Jesus, moved in my interior, and showed three little cords that, tied together, all three of them, were tied in the depth of my soul. These cords were descending from Heaven, and were linked to three bells. Jesus was a little child, and with a grace that cannot be described, and all in a haste, He took the little cords in His tiny little hands and pulled them strongly—but so much that it seemed that those bells formed a peal so loud in Heaven, that the whole of Heaven would come out to see who it was that was sounding with such haste and might as to call the attention of all Heaven.

I too remained stupefied, and my sweet Jesus told me: “My daughter, the soul in whom My Will reigns has little cords of most pure gold, that descend from the Power of the Father, from the Wisdom of Me, the Son, from the Love of the Holy Spirit. **As she operates, loves, prays, suffers,** I take the little cords in My hands, and I put Our Power, Wisdom and Love in motion, for the good and the glory of all the Blessed and of all creatures. The sound of these bells is so loud and harmonious as to call everyone, like a sound of invitation to celebrate. This is why all came out to enjoy the feast of your act. So, as you see, the acts of the soul in whom My Will reigns are formed in Heaven, in the womb of her Creator; they descend upon earth through the three cords of Our Power, Wisdom and Love, and ascend again to their source, to bring back the glory due to Us. And I delight very much in pulling these cords, so as to make everyone hear the sound of these mysterious bells.”

VOL. 21 – April 12, 1927

Then, after this, feeling oppressed because of the privation of my sweet Jesus, with the addition of other pains of mine, I was offering everything in the adorable Will, and to obtain the triumph of Its Kingdom. Now, while I was doing this, I looked at the sky, that was strewn with white and luminous clouds, and my sweet Jesus, moving in my interior, told me: “My daughter, look at these clouds—how beautiful they are; how they clothe the sky and form a beautiful ornament for the azure vault. But who was it that dispelled the darkness, and put to flight obscurity and black shadows from within those clouds, transforming them into white and radiant clouds? The sun. By investing them with its light, it made them lose their darkness and transformed them into clouds of light. So, they are clouds—but no longer clouds that cast darkness and obscure the earth; but rather, clouds that give light. And while before the sun invested them, they seemed to

disfigure the sky with their obscurity, taking the beauty of its azure away from it, now they pay honor to it, and form a beautiful ornament.

“Now, My daughter, pains, mortifications, My privations, painful circumstances, are like clouds for the soul, that give darkness. But if the soul lets everything flow in My Will, more than sun, My Will invests them and converts them into clouds of most radiant light, in such a way as to form the most beautiful ornament for the heaven of the soul. In My Will all things lose their dark side that oppresses and seems to disfigure the poor creature, and everything serves to give her light and to adorn her with radiant beauty. And I keep repeating to all Heaven: ‘Look at her—how beautiful is the daughter of My Will, adorned with these white and radiant clouds. She nourishes herself with light, and My Will, investing her with Its light, converts her into most splendid light.’”

VOL. 22 – August 21, 1927

Then, after much insistence, my sweet Jesus let me suffer – but those were the shadows of His pains; and yet, I felt as though being destroyed, crushed. But I am unable to say what I suffered, and besides, about certain things it is better to keep silent. Then, as though tired of His long suffering, Jesus hid within me in order to find some relief, and I felt myself being invested completely by Jesus. I saw the eyes of Jesus everywhere within me, and He told me that those eyes were tired of looking at the earth, and He was looking for shelter. The light of the eyes of Jesus fixed on various points of the earth, and the evils committed in those places were so many that that light incited Him to destroy them. I prayed Him to spare them, placing His blood, His pains, His life, His eternal Will before Him; and Jesus, all goodness, told me: **“My daughter, the power of the prayers, of the acts, of the pains suffered in my Will is unreachable. While you were praying and suffering, my blood, my steps, my works were praying, my pains were being multiplied and repeated. So, all that is done in It gives Me the occasion to repeat again what I did while being on earth. And this is the greatest act in order to placate divine justice.”**

VOL. 22 – September 8, 1927

After this, I was following the Holy Divine Volition in the act in which my sweet Jesus separated from the Sovereign Queen to go into the desert; and while compassionating both one and the other, I thought to myself: ‘How could the Sovereign Queen separate from Her dear Son for as many as forty days? She who loved Him so much – how could She endure being without Him? I, who do not have Her love, suffer so much for a few days that He deprives me of Himself; what must it have been for my Mama?’ Now, while I was thinking of this, my adored Jesus moved in my interior and told me: “My daughter, We both suffered in separating from each other, but Our sorrow was suffered in a divine way, not in a human way, and therefore it did not separate either from happiness or from imperturbable peace. Happy, I departed for the desert – happy, the height of my Celestial Mama stayed. **In fact, the sorrow suffered in a divine way has no virtue of shading even slightly the divine happiness, which contains endless seas of joys and of peace. Sorrows suffered in a divine way are like little drops of water in the immense sea, the power of whose waves has the virtue of changing them into happiness. The sorrow suffered in a human way has the virtue of breaking true happiness and of disturbing the peace; the divine way – never.**

VOL. 23 – November 6, 1927

Then, continuing to follow the acts of my beloved Jesus, I stopped when He received the cross, and embracing it with all the tenderness of His love, He placed it on His shoulders to carry it to Calvary. And Jesus added: "My daughter, the cross matured the Kingdom of Redemption, it completed It, and placed itself as the custodian of all the redeemed ones, in such a way that if one lets herself be kept by the cross, she receives within herself the effects which a mature fruit contains, which contains taste, sweetness and vital humor, and makes her feel all the good of Redemption, in such a way that she matures together with the fruit of the cross, and disposes herself to return into the Kingdom of my Will. In fact, who has disposed you to live in It? Has it perhaps not been the cross of so many years that matured you like a beautiful fruit, took away from you all the bitter tastes which the earth contains, all the attachments of creatures, and converted them for you into divine sweetnesses, placing itself as guard, so that nothing might enter into you which would not be holy, which would not give of Heaven? **The cross, making all the vital humors flow within you, has done nothing other than form your Jesus in you; and your Jesus, finding you mature, formed the Kingdom of His Divine Will in the depth of your soul.** And taking the attitude of teacher, with all love, I spoke to you about It, and still do; I have taught you Its ways, the life you must conduct in It, the prodigies, the power and the beauty of my Kingdom.

VOL. 24 - May 10, 1928

One who does the Divine Will enters the divine order. How pains cannot enter the Divinity. Example of the Sun.

I felt I was under the nightmare of an infinite weight. My poor mind moaned with suffocated moans, without the vent of being able to release them because of the privation of my sweet Jesus. And while I felt consumed by the harrowing pain of being deprived of my Life and my All, that very pain, making me intrepid, destroyed in me the life of the pain. So, while I felt immersed in pain, incapable of expressing myself, it was yet pain without pain, sorrow without sorrow; and in my bitterness I thought to myself: 'Why am I not able to grieve? I feel an infinite pain in me, as infinite as the One who left me; yet, as I try to penetrate into a pain so just and holy – being deprived of my Jesus – so as to water my poor soul, the pain escapes me, and I remain without the life of the pain. My Jesus, have pity on me – do not leave in a state so unhappy.'

But while I was thinking of this, my lovable Jesus, moving in my interior, told me: "My daughter, one who lives in my Will enters the divine order. And since Our Divinity is incapable of suffering, nothing, even the slightest thing, can in the least shade Our perennial and infinite happiness; and as much as creatures offend Us, the pain, the offenses, remain outside of Us – never within Us. And if pain could enter into Us, it would immediately lose the nature of pain and would convert into happiness. In the same way, for one who lives in my Will pain cannot enter her soul; more so since, in feeling the light, the strength, the happiness of the nature of my Divine Will within her, she already feels in possession of that Jesus of whom she seems to be deprived. How can she grieve if she already possesses Him? Therefore, pain remains outside of the soul – that is, in the human nature – and while the soul feels all the spasm of my privation and the weight of an infinite pain, which is the privation of Me, because she is invested by the Divine Fiat she seems incapable of grieving. And so she feels pain without pain, sorrow without sorrow, because pain and sorrows cannot enter the sacrarium of my Will – they are forced to remain outside. The soul feels them, sees them, touches them, but they do not enter into her center. And if they did, my Will would lose Its happy nature in you, which cannot be.

It happens as to the Sun, which is incapable of darkness. All of the human strengths cannot make one atom of darkness enter into its light; however, darkness can extend outside of the light. But the Sun loses nothing, either its heat, or its admirable effects; it is always triumphant in its state of light – darkness can neither make it go down, nor take anything away from its light. However, if the Sun could grieve, It would feel bad at being surrounded by darkness, even though it can cause no harm to Its center, nor to Its happy state. But this is a pain that surpasses all other pains, because it is a pain of divine order. How many times my Humanity felt it! It felt crushed – all pains weighed upon Me, but inside of Me the Divine Will was untouchable by all of my pains, and possessed immense happinesses, beatitudes without end. It can be said that there were two natures in Me – one opposed to the other: one of happiness, the other of pains. Oh, how my human nature felt the pains more vividly than the immense joys of my divine nature!

This is why you are incapable of expressing yourself – because these are pains of divine order; and if before, when I would hide from you, you felt that everything would turn into pain within you, it was because the life of my Will, in Its wholeness, was missing in you. Therefore, those voids were filled with pain, and you would feel sensitivity to the pain which rendered you, not imperturbable and peaceful as today, but agitated, without that firmness which gives of the divine. And I would immediately run to sustain you, because I did not see all of the indelible characters of my Will. In fact, that which my Will places is never erased, and I, feeling confident about It, leave the task to my Divine Fiat.”

VOL. 24 - August 18, 1928

Pains in the Fiat are drops, and one reaches the point of snatching them. Example. How the truths about the Divine Will are Divine Lives, and are all in waiting to perform their office.

I was doing my usual round in the works of Redemption, and pausing now at one pain, now at another, which Jesus and the Celestial Queen had suffered, I thought to myself: ‘Who knows how their Hearts must have been drowned in their pains – and not little pains: the Virgin, reaching the point of sacrificing Her own Son; and the Son, His own life.’ And my sweet Jesus, moving in my interior, told me: “My daughter, since the Divine Fiat reigned in Me and in my Mother, We comprehended what doing and suffering an act in It meant, and the great good that We acquired. So, in view of this great gain, the pain seemed small to Us, like a drop of water within the immense sea. And in order to make more gains, We longed for more occasions of works and of pains, because there is no pain, not even the sacrifice of one’s own life, that can equal a gain so great through an act done in my Divine Will. We found Ourselves in the condition of a person who is offered the good of a work: even though it is tiring, the profit is so great, that he would lay his life down to have the occasion of other similar works. In fact, in the face of the great gains, the pains are longed for, yearned for - and one reaches the point of snatching them. If with the work of one day one could earn a kingdom, rendering himself and all of his fatherland happy, who would not do that work of one day?

Even though for Me and for the Celestial Lady the fatherland was already Ours – We were more than happy, because one who possesses the Divine Fiat is not subject to any unhappiness; everything was Ours – however, since Our works and pains in Our Divine Volition served for the purchase of the Kingdom for the human family, and each additional pain doubled their rights over a gain so great, out of love for them and to see them happy We felt glorious, victorious, that the day of Our life down here be filled with pains and works for their sake; and not only for this – that is, for the good of creatures – but because operating in the Fiat gives a Divine Volition the

field to operate, and by operating in It, it is heavens that run in that act, it is Suns that one encloses, it is immense goods that spring forth - in sum, it is that Divine Fiat which can do everything and possesses everything.”

VOL. 26 - May 9, 1929

How it was necessary that Jesus centralize in Luisa the human sanctity in order to consummate it and give rise to the Sanctity of living in the Divine Will. How voluntary suffering is something great before God.

I had read in the first volume of my writings how Our Lord had told me that He wanted me to accept going into battle against the infernal enemy, in the hard trials to which I submitted myself. So I was thinking to myself: ‘It seems to me that there is contradiction, because Jesus has told me many times that one who lives in His Divine Will is not subject to either temptations or disturbances; nor does the enemy have the power to enter into the Divine Fiat, because It would burn him more than the very fire of hell, and in order not to be burned more, he runs away from the soul who lives in It.’

Now, while I was thinking about this and many other things, my sweet Jesus, moving in my interior, told me: “My daughter, you are wrong, nor are there contradictions. You must know that, since I was to call you in a way all special to live in my Divine Will, to make It known to you and, through you, make known to others the Sanctity of living in It, so that It might reign on earth, it was necessary that I centralize in you the whole of the human sanctity, in order to consummate it in you and to give rise to the true Sanctity of the living in my Divine Volition. Sanctity in the human order was to be the footstool, the throne, of the Sanctity in the order of my Divine Will. And this is why, from the very beginning, when I called you to the state of victim and to all that you suffered during that time, first I would tell you, to ask you whether you would accept, and after you had accepted, then I would put you in that state of pain. **From you I wanted voluntary suffering, not forced, because it was your will that I wanted to make die and, over your will, almost like a little flame that is extinguished, ignite the great fire of the Sun of my Fiat.**

Voluntary suffering is something great before Our Supreme Majesty, and therefore, over the death of your will, drowned with pains, Our Will could have dominion and could dispose you to receive the greater good of Its knowledges. Was it not my suffering, all voluntary – no one could impose himself on Me – that formed the great good of Redemption? So, everything you suffered at that time was nothing other than the completion of the order of sanctity in the human way; and this is why I told you almost nothing about the Sanctity of living in my Divine Will - I wanted to complete one in order to start the other. And when I saw that you denied Me nothing of what I wanted, even at the cost of your life, and as you would deny Me nothing, your will would lose the way and would find itself in the continuous act of dying, my Will made Its way and reacquired Its Life in you; and as It kept reacquiring Its Life, so It kept revealing Itself, telling you Its long story, Its sorrow, and how It yearns to come to reign in the midst of creatures. My word is life, and as I kept speaking to you about my Fiat, more than tender father, so I kept forming Its Life in you. In fact, you could never have understood what regarded my Will, had you not had Its Life in you, because it is what forms one’s life that one has true interest in comprehending and defending; what does not form one’s life enters into the secondary order, not the primary, and one does not feel the true love which one can have for one’s own life. So, to the very Life of my Fiat, formed in you, I could entrust all of Its knowledges, to be able to form as

many other Lives of It in the creatures. And besides, I was to do with you what I did with Myself: when I came upon earth, I observed all laws, I submitted Myself to all sacrifices of the ancient law in a perfect way, as no one else had observed up to that time; and after I completed everything within Me, consummating in my Humanity all the laws and sanctities of the ancient world, I abolished them and gave rise to the new law of grace and to the new sanctity which I brought upon earth. So I have done with you: I centralized in you the pains, the sacrifices, the battles of the present sanctity in order to complete it and therefore be able to start again the new Sanctity of living in my Will – that is, the *Fiat Voluntas Tua* on earth as It is in Heaven.

Now, where are the contradictions you are saying? When the soul enters into my Will to live perennial life in It, the enemy cannot get close, his sight is dazzled by the Light of my Fiat, nor is he able to see what the happy creature does in this Divine Light. Light shields itself from everything, it dominates all, it is intangible, it does not let itself be offended, nor does it offend; and if anyone wants to touch it or clasp it in his hands, with enchanting rapidity it escapes, and, almost playfully, it sprays him with light. It touches everything, it embraces all, to do good to all, but does not let itself be touched by anyone. Such is my Divine Will. It encloses the soul within Its Light, and with Its empire It eclipses all evils; and as the soul lives of light, everything converts into light, into sanctity and perennial peace. So, evils get lost and lose their way; disturbances, temptations, passions, sin, remain all with their legs broken and can no longer walk. Therefore, be attentive, and let your living in my Fiat be continuous.”

VOL. 26 – July 8, 1929

Now, you must know that my Divine Will wants to make Its work, Its field of action and absolute dominion, completely Its own, not only in your soul, but also of your body. **Over your sufferings** It spreads Its kiss of light and of heat; with Its light It produces the seed; with Its heat It fecundates it and forms the germ; and nourishing this germ with continuous light and heat, It makes flowers of light bloom with such variety of colors, always animated by the light, because It can do nothing, whether big or small, in which It does not make Its light flow. These flowers are not like those of the earth which have no light and are subject to withering; they have perennial life, because they are nourished by the light of my Fiat, and the variety of their beauty is such and so great, that it will form the most beautiful ornament to the earth of your humanity.”

VOL. 28 - August 29, 1930

Then, I was following Its acts and my abandonment in the Supreme Volition, but my poor mind was occupied with the many incidents which Our Lord had disposed and disposes for my poor existence. And my sweet Jesus added: **“My daughter, the crosses, the incidents, the mortifications, the acts, the abandonments of creatures – everything that one can suffer for love of Me, are nothing other than the pebbles which mark the way that leads to Heaven.** So, at the moment of death, the creature will see that everything she has suffered has served her to form the road, which has marked with indelible ways and with unmovable stones, the straight path that leads to the Celestial Fatherland. And if everything that my Providence has disposed for her to suffer, she has suffered in order to fulfill my Divine Will - to receive, not the pain, but an act of Its Divine Life, she will form as many Suns for as many acts as she has done and pains that she has suffered, in such a way that her road will appear as marked, to the right and to the left, by Suns. which, taking her and investing her with their light, will lead her into the celestial regions. Therefore, the many incidents of life are necessary, because they serve to form for

oneself the road and to mark the way to Heaven. If roads are not formed, it is difficult to go from one town to another; much more so, it is difficult to reach eternal glory.”

VOL. 29 – February 13, 1931

. But, what great difference exists between one who lives in the center of My Divine Sun and one who lives in Its circumference. The first one possesses the properties of the Light and all of its goods, that are infinite; the Light keeps her defended from all evils; so, sin cannot have life in this Light; and if bitternesses arise, they are like clouds, that cannot have perennial life—a little breeze of My Will is enough to put to flight the thickest clouds, and the soul finds herself sunken within the center of Its Sun that she possesses. More so, since the bitternesses of one who lives in My Will are always because of Me, and I can say that I am embittered together with you; and if I see you crying, I cry along, because My very Will renders Me inseparable from one who lives in It, and I feel her pains more than if they were My own. **Even more, My very Will that resides in the soul calls My Humanity into one who suffers, to make It repeat Its Life living on earth; and—oh! the Divine prodigies that take place; the new currents that open between Heaven and earth, because of the new Life of pains that Jesus has in His creature. And My Heart, while It is human, is Divine—It possesses the sweetest tendernesses; the attractive and powerful tendernesses of My Heart are such and so many, that as I see one who loves Me suffer, My most tender love melts My Heart and pours Itself completely over the pains and over the heart of My beloved creature. Therefore, I am with you in suffering, and I do two offices—of Actor of pains, and Spectator—to enjoy the fruits of My pains that I keep unfolding within her.** Therefore, for one who lives in My Divine Will, I am Sun and center of her life; so, we are inseparable; I feel her life palpitating in Me, and she feels My Life palpitating in her inmost soul. On the other hand, one who lives in the circumference of the Light that the Sun of My Divine Will spreads everywhere, is not the owner of the Light, because true ownership is said to be so when a good resides within oneself; and the good inside no one can take away from us—either in life, or after death. On the other hand, the good outside is subject to danger, nor does it have the power to keep us safe; and the soul suffers weakness, inconstancy, passions that torment her, and she reaches the point of feeling as though far away from her Creator. Therefore, always in My Will do I want you, to let Me continue My Life upon earth.”

VOL. 29 – February 17, 1931

So I spent the first day free, without struggling with my Jesus, because since He had assured me that He would not let me fall into sufferings, I no longer felt myself being incited, pushed to accept to submit myself to the pains that Jesus wanted to give me. But while the struggle had ceased, such a fear had still remained in me, that my beloved Jesus might surprise me all of a sudden. And in order to calm me, He told me: “Good daughter, do not fear, your Jesus told you this, and that’s enough. I am not a creature who can fail to keep My word; I am God, and when I speak I do not change. I told you that until they calm down and fix things, I will not let you fall¹, and so it shall be; and even if the world went upside down, because My Justice wants to punish creatures, I will not change My word. **In fact, you must know that there is nothing that placates Justice more, and that reaches the point of changing the greatest chastisements into deeds of graces, than voluntary suffering; and it is not those who suffer out of necessity, because of illness or misfortune, that can be called true victims—the whole world**

¹ Read: “...fall into the state of suffering”.

is full of these sufferings—but those who, voluntarily, offer themselves to suffer what I want and in the way I want. These are the victims that resemble Me; My suffering was all voluntary, they could give Me not one pain, even the slightest, had I not wanted it so. This is why, when I had to make you fall into sufferings, I almost always asked you whether you voluntarily accepted—so as to have your voluntary suffering, not forced. A suffering that is forced or out of necessity is nothing great before God; what enamors, what enraptures, and what reaches the point of binding God Himself, is the voluntary suffering. If you knew how My Heart was wounded when you would put yourself in My hands like a little lamb, so that I might bind you and do to you whatever I wanted.... I deprived you of motion, I petrified you, I can say that I made you feel mortal pains; and you would let Me do it. And this was nothing; the strongest tie was that you could not go out of that state of pains in which your Sacrificer, Jesus, had put you, if My minister would not come to call you to obedience. This is what constituted you true victim; no sick person, not even the very prisoners, are denied motion and seeking help in extreme needs. Only for you had My Love prepared the greatest cross, because great things I wanted and want to make of you; **the greater are My designs, the more singular the cross It forms; and I can say that there has never been in the world a cross similar to what, with so much love, your Jesus had prepared for you.** Therefore, My sorrow is indescribable in seeing Myself opposed by creatures, as much authority as they might have, in the ways that I want to have with souls. They want to dictate to Me the laws, as if they knew more than I do. Therefore My sorrow is great, and My Justice wants to punish those who have been the cause of such a great sorrow for Me.”

VOL. 29 – April 2, 1931

And Jesus, all afflicted, told me: “My daughter, what am I to do with your pains without your will? I do not know what to do with them, nor will they be able to serve Me to disarm Divine Justice, or to placate My just indignation; because what the creature has, of the most beautiful and of the most precious, is the will. The will is gold; all the rest of hers are superficial things, things without substance, and the very pains are without value. On the other hand, if the gold thread of the spontaneous will flows in the pains, it has the virtue of changing them into most pure gold, worthy of He who suffered everything voluntarily, and even death itself for love of creatures. If I wanted pains without will, there is such an abundance of them in the world, that I could take as much as I want; but since the gold thread of their will is missing, they are not for Me, they do not attract Me, they do not wound My Heart, nor do I find in them the echo of My voluntary pains; therefore, they do not have the virtue of changing the scourges into grace. So, the pains without will are empty inside, without fullness of grace, without beauty, without power over My Divine Heart. A quarter of an hour of voluntary pains is enough to make up for and surpass all the most atrocious pains that exist in the world; because these are in the human order, while voluntary ones are in the Divine Order. And besides, from the little daughter of My Will I would never accept her pains without the spontaneity of her will; it was the will that rendered you beautiful and graceful in My eyes; that opened the currents of My manifestations on My Divine Will; and that, with a magnetic force, drew Me to make My visits so often to your soul. Your will, sacrificed voluntarily for love of Me, was My smile, My amusement, and had the virtue of changing My sorrows into joys. Therefore, I will rather content Myself with keeping the pains only for Myself—rather than making you suffer without the spontaneous acceptance of your will. Oh! how you would degrade yourself, and would go down to the low level of the children of the human will, losing the noble title, the precious characteristic of daughter of My

Will. In My Will there is no forcing; in fact, no one forced It in creating the heavens, the sun, the earth and man himself, but It acted voluntarily without anyone saying anything to It, for love of creatures; yet It knew how much It was going to suffer because of them. So I want for one who wants to live of My Will; force² is of the human nature, force is impotence, is mutability; force is the true character of the human will. Therefore, be attentive, good daughter; let us not change things, and do not want to give this sorrow to My Heart, too embittered.”

And I, in my bitterness, said: “My Jesus, yet, those who are above me tell me: ‘How can this ever be possible—that because of four or five people who wanted to do evil, He would send so many chastisements? Rather, Our Lord is right that the sins are many, and therefore the scourges,’ and many other things that they say, and that You know.”

And Jesus, all goodness, added: “My daughter, how they deceive themselves; it is not because of the sin of the four or five who, with so much perfidy, have reached the point of calumnies. These will be punished individually. But it is the support that they have taken away from Me. Your sufferings served Me as support; once the support is taken away from Me, My Justice finds no one who sustains It, and remaining without a place to lean on, It made continuous and terrible scourges pour down during the time in which you have been free of your usual pains. But if the support had been there, even if it had happened, it would have been a tenth, or a fifth. **More so, since this support was formed of voluntary pains and was wanted by Me, and in voluntary pains enters a Divine Strength. I could say that I Myself, in your pains, made Myself support in order to sustain My Justice. Now, not having your pains, I lack the material in order to form the support, and therefore My Justice remains free to do what It wants. From this they should comprehend the great good I have done to all and to the entire world in keeping you for so many years in the state of voluntary pains.** Therefore, if you don’t want My Justice to continue to shake the earth, do not deny Me your voluntary pains; and I will help you. Do not fear, let Me do.”

VOL. 29 – May 4, 1931

After this, I felt as if I was about to fall into my usual state of suffering; and given the present impositions, I felt reluctant to accept. My poor nature trembled, and I felt like saying, with my sweet Jesus: “Father, if it be possible, let this chalice pass from me; yet, not my will, but Yours be done.”

And my beloved Jesus added: **“My daughter, I do not want in you forced pains, but voluntary, because forced pains lose the freshness, the beauty and the sweet enchantment of the likeness of the pains of your Jesus, that were all suffered voluntarily by Me. And they are like those withered flowers, like those unripe fruits, that the sight disdains to look at, and the mouth cannot swallow, so great is the insipidness and the hardness of those fruits.** You must know that when I elect a soul, I form in her My residence, and in My house I want to be free to do what I want, and to be as I please; nor do I want any restriction on the part of the creature—I want absolute freedom. Otherwise, I would render Myself unhappy and hampered in My way of acting. It would be the greatest misfortune, even for the poorest one, not to enjoy freedom in his little hovel; and I would incur the misfortune of a poor person who, having formed with great love a residence for himself, once he has furnished it and placed it in order, enters it in order to live in it; but, to his greatest sorrow, impositions and restrictions are made upon him. He is told: ‘In this room you cannot sleep; in this you cannot receive; through this other one you cannot pass.’ In sum, he cannot be there as he wants, nor do what he wants.

² Read: doing things unwillingly, by force.

So, poor one, he feels unhappy, because he has lost his freedom, and he is regretful of the sacrifices he made, of having built this residence. So I am: how many works, how many sacrifices, how many graces have I not poured in order to render a creature My residence! And when I take possession of it, more than anything I love and want freedom in My house; and when I find now reluctances, now restrictions, instead of the residence adapting itself to Me, it is I who must adapt Myself to it, therefore I cannot carry out My Life, nor My Divine ways; and it is not given to Me to fulfill the purpose for which, with so much love, I chose this residence. Therefore, I want freedom; and if you want to make Me happy, leave Me free to do what I want.”

VOL. 30 – June 26, 1932

“Daughter, when I want to give a Great Good, a New Good to creatures, I give New Crosses and I want a New and Unique sacrifice—a cross for which the human can give itself no reason; but there is My Divine Reason, that man is obliged to not investigate, but to lower his forehead and adore it. And besides, this was about the Kingdom of My Will, and My Love had to invent and want New Crosses and sacrifices never before received, to be able to find pretexts, the prop, the strength, sufficient coins, and an extremely long chain to let Itself be bound by the creature. And the sure sign, when We want to give a Great and Universal Good in the world, is to ask of a creature a great sacrifice, and prolixity in it; these are the assurances and certainties of the Good that We want to give. And when We find one who accepts, We make him a portent of Grace, and in his sacrifice We form the Life of that Good that We want to give.

“So, My Will wants to form Its Kingdom in the sacrifice of the creatures, surround Itself with it in order to be secure, and, by her³ sacrifice, undo the human will and erect Its Own; and with this, she comes to form many coins of Divine Light before Our Divinity, to buy back the Kingdom of Our Divine Will and give It to the human generations. Therefore, do not be surprised at your long sacrifice, or by what We have disposed and do in you—it was necessary to Our Will; nor should you be concerned because you do not see and hear in others the effects of your sacrifice. It is necessary that with your sacrifice you make the deed of purchase with Our Divinity; and once you have settled with God, the purchase is assured: in due time, with certainty, the Kingdom of the Divine Volition will have Life, because the purchase of It was made by the sacrifice of one who belongs to the human family.”

VOL. 31 - August 7, 1932

But while I swam in the sea of sorrow, my dear Life, hardly as lightning that flees, visiting my little soul told me: **“Good daughter, Courage. Let yourself be guided by the Light of My Divine Will, that will know how to convert sufferings, pains, My very Privations, into Perennial Peace, and into Divine Conquests. The nature of Its Light is eclipsing, corroborating, strengthening; and where Its Light reaches, sorrows lose strength and life, and change into Conquests and Joys, because the strength of Its Light surpasses everything, and where it takes its place, all other things lose life.** And if before the Light of My Divine Will they feel other effects and desires, it means that the Fullness of Its Light is not full in the soul, nor does It Reign in her in an Absolute way. Its Reign is Absolute Reign, not conditional, therefore it has the Supreme Right of absorbing everything, of making all other things lose life, and of converting everything into Divine Will.

³ the creature

VOL. 31 – January 18, 1933

“You must know that pains are no longer in My Power, and I go asking for Love from these Living Species of souls, who make up for what is lacking to Me. Therefore, My daughter, when I find a heart who Loves Me and keeps Me company, giving Me the Freedom to do what I want, I arrive at Excesses, and I do not care about anything else, I give everything, so that the poor creature feels drowned by My Love and by My Graces, and then My Sacramental Life does not remain sterile anymore when It descends into hearts, no, It reproduces Me, Bilocating and continuing My Life in her. And these are My Conquerors who administer their life to this poor indigent Man of Sufferings, and they say to Me: **‘My Love, you had Your turn at sufferings, and it is ended, now it is my turn, therefore let me make up for You and suffer in Your place.’** And O! how Content I am! My Sacramental Life remains at Its place of Honor, because It reproduces other Lives of Itself in creatures. Therefore, I want you always together with Me, so that We Live together, and you take to heart My Life, and I yours.”

VOL. 33 – January 14, 1934

So finding myself suffering a little more than usual, I thought to myself: “O! how I would want that my sufferings would form wings for me in order to let me fly into my Celestial Fatherland, and instead of afflicting me, my little sufferings would make for me a feast.”

And I felt worried by this, and my beloved Jesus added: “My daughter, do not marvel. sufferings smile before Glory; they feel triumphant in seeing the conquests that they have acquired. sufferings confirm and establish the greater or lesser Glory in the creature, and according to the sufferings, so she feels painted the most beautiful and various tints of Beauty, and seeing themselves transformed into the rarest Beauty, they celebrate. In fact, on earth sufferings cry, at the doors of Heaven they begin their Eternal smile that does not end anymore. The sufferings on earth are bearers of humiliations, at the Eternal Doors they are bearers of Glory. On earth they make the poor creature unhappy, but with the Miraculous Secret that they possess, they labor in the most intimate fibers and in the whole human being the Eternal Kingdom in a way that every suffering takes its distinct Office: some act as chisel, some hammer, some file, some brush, some color. And then they leave the creature entrusted to them, when each suffering has completed its labor, and triumphantly they conduct her to Heaven and then they leave here when they see each suffering exchanged into distinct Joys and into Perennial Happiness—provided, however, that the creature receives them with Love. And they feel and receive in every suffering the kiss, the embraces, and the strong squeezes of My Divine Will.

“Sufferings, then, possess this Miraculous Virtue, otherwise they become as if they did not have suitable instruments in order to complete their labor. But do you want to know who the suffering is? I am the suffering, who hides inside of it in order to form somber labors for My Celestial Fatherland, and I abundantly exchange the brief residence that they have given Me on earth. I am imprisoned in the poor jail of the creature in order to continue My Life of sufferings down below. It is just that this Life of Mine receive Its Joys, Its Happiness, Its exchange of Glory in the Celestial Regions. Therefore your marvels will cease in hearing that your sufferings smile before the Victories, before the Triumphs, and before the Conquests.”

VOL. 33 – February 10, 1934

With her Jesus in her heart she prays, suffers, Loves together with Jesus, and in her infantile littleness she says: ‘I possess Jesus. He Dominates me, and I Him. **Rather, I give Him what He does not have, my sufferings in order to form His Complete Life in me.** He is poor in

sufferings because being Glorious He cannot have them, and I supply Him with what He does not have, and He supplies me with what is lacking in me.’

“In fact, in Our Will the creature is the “True Queen.” Everything is hers, and she makes Us such Surprises with Our Works, that it enraptures Us and forms Our Happiness, that the creature can give to Us in Our Most Holy Will.”

VOL. 34 – March 26, 1937

“O! how I feel Myself Loved and glorified, because these suns, skies, and stars, are not mute as those of the Creation, but they are speaking suns, with the Fullness of reason. And how well they speak about My Love. They speak and they Love Me. They speak and they tell Me the history of souls and that of My Love, and therefore they win My Favor such that I must place them in safety. They speak and they cover themselves with My sufferings in order to repeat My Life, and I feel these souls flow in My tears, in My Words, in My Works and steps, and I find in them refreshment in My sufferings, My support, My defense, My refuge. And so much is My Love for them, that I arrive at calling them ‘My Life.’ O! how I Love them. I Possess them, and they possess Me—to Possess and Love even to folly is all the same.

“Now, these souls who Live in My Will are disposed to receiving all the sufferings of My Humanity—because it being impossible for Me to suffer, because I am Glorious in Heaven, My Will with Its Omnipotent Breath Creates the sufferings, the Sorrows, and forms there My Living Humanity that substitutes for Me in everything—and they are the New Saviors who give their life in order to save the entire world. In fact, from Heaven I look at the earth and I find as many Jesuses who, taken by the same folly of My Love, give their life at the cost of sufferings and of death in order to tell Me: ‘I am Your faithful copy, the sufferings make me smile because I enclose souls.’ And I, O! how I Love them. I do not feel alone anymore. I feel Happy, Victorious, because having company in developing the same Life, in suffering the same sufferings, in wanting what I want, is My Greatest Happiness and My Paradise on earth.

“See, therefore, how many Great, Portentous Things My Divine Will knows how to do, provided they Live in It. It forms My same Living Humanity, and procures for Me the same Joys of My Celestial Fatherland. Therefore take to heart to always Live in My Will, do not think of anything else, because if you do this I feel My Love broken in you, and if you knew how much it costs Me to not be loved for even one moment. In fact, in that moment I remain alone, you break the Happiness with Me, and in My delirium of Love I keep repeating: ‘How is it? I always Love her—and she, no.’ Therefore be attentive, because I do not want to ever remain alone.”

VOL. 35 - November 29, 1937

Our pains, United with the Pains of Jesus, form His Life within us. There is no Good that doesn't come from Them. How lack of love martyrs the Divine Love.

My poor mind swims in the Sea of the Divine Volition. I feel that It Breathes, Palpitates and circulates, more than blood, inside the veins of my soul, saying: “I am here, inside and outside of you—more than your own life. I run within each one of your acts. With My Love I make everything easy for you, and I make you Happy.”

In the meantime, He was showing me all the pains that I suffered, Invested by Light—holding them tightly close to His Heart as many Conquests of His Will. I remained preoccupied, and my always adorable Jesus, visiting me, said: “My little daughter of My Divine Will, know that all the Pains that My Most Holy Humanity suffered on earth—every tear I shed, every drop of My

Blood, every step and motion, and even My breath—were and still are Invested by one single Voice, with which they speak and shout continuously: ‘We want the Kingdom of the Divine Will to Reign and Dominate in the midst of the creatures. We want Our Divine Rights to be placed in force. And they pray, speak and moan around Our Supreme Throne, without ever ceasing, that the Will of Heaven and of the earth may be One.

“Now, whoever Unites with My sufferings, with My Heartbeats, breaths, steps and Works—prays, speaks and moans together with all I did and suffered on earth. There is no Good that does not arise from My sufferings. United with those of the creature, My sufferings form the depository—the Hosts that receive her pains, forming one single Prayer together, one single Voice—One Single Will. Even more, My Pains carry the pains of the creature and everything she does before Our Majesty, in order to make her want and do what I did. The pains of the creature kidnap My Pains on earth in order to involve all the creatures in both My Pains and her own, to dispose all the creatures to receive the Life of My Divine Will. The Union with Me—of her pains with My Pains—produces the Great Prodigy of My Life in the creature; a Life that Operates, Speaks and suffers as if I were on earth again. So, I animate the whole being of the creature with the Power of My Acts. My Life flows even in the most tiny trifles, so that all may be Mine, animated by My Creative Power, and she may give Me the Love and the Glory of My own Life.

“Do you think that My Will did not take into account all that you’ve suffered? Not at all. My Will preserves within Its Womb of Light all your sufferings—big and small, your distressed and sorrowful sighs, your privations. It even used them as material to be able to conceive, deliver and grow Its Life. It could grow through each one of your pains, that were being fed by Its Sanctity, filled with the ardor of Its Love, and embellished with Its Unreachable Beauty.

“My daughter, how much you must thank Me for all that I have disposed for you, and for all that I made you suffer. Everything served to form My Life in you, as well as the Triumph of My Will. What a fortune for the creature, seeing that her pains served My Life, so Holy, which will have, as Fulfillment, My Divine Will Palpitating within her! Do you think it’s trivial that the Creator shows His need for the creature; He, Who is Omnipotent and gives Life to all? Isn’t this the Greatest Excess of Our Love?”

Jesus remained silent. I remained thinking about what He had just told me, and I saw all my pains lined up within me, spreading rays of Light, being Transformed into the Pains of Jesus, forming the Divine Support and the defense for the creature—asking, with continuous voices and moans, that the Divine Will may come to Reign.

VOL. 35 – March 16, 1938

Then, I was feeling suffering, with such a restlessness that I couldn’t find a position. My sweet Jesus came back and continued: “My daughter, My Pains kiss your pains, hug them, and blow over them with their Love. They identify your sufferings with Mine, giving them Life in My own Pains; so your pains receive the same Infinite Value and the Good that Mine produce. In My Will, things—and the Pains too—remained changed, and from human things they become Divine. I feel that it is not the creature who suffers them, but I Myself form and Create those pains, in order to suffer them within my beloved creature, and repeat My Life within her, along with the court of My sufferings. This is why I called them ‘My Pains.’ If you only knew what I do with these Pains! I place them between Heaven and earth as Perennial Glory and Love to My Celestial Father; as defense and refuge of the creatures; as regret for those who offend Me; as a cry of Love to those who do not love Me; as Light for those who do not know Me. In sum, I

make them do all the Offices of Good needed for the creatures. Therefore, let Me Operate; these are Works that your Jesus wants to do, and I can do them in the one who Lives in My Will.”

VOL. 36 – April 20, 1938

“Therefore, one who Lives in My Will can say, as the Angel said to the holy women on the way to the Sepulcher, ‘He is risen. He is not here any more.’ One who Lives in My Will can also say, ‘My will is not with me any longer—it is Risen Again in the Fiat.’ And if the circumstances of life, opportunities and sufferings surround the creature, as if they were looking for her will, she can answer: ‘My will is Risen Again; it is not in my power anymore. I possess, in exchange, the Divine Will, and I want to cover with Its Light all things around me—circumstances and sufferings, to make them like many Divine Conquests.’ The soul who Lives in Our Will finds Life in the Acts of her Jesus, and as always, in this Life, she finds Our Operating, Conquering, Triumphant Will. She gives us so much Glory that Heaven cannot contain it. Therefore, Live always in Our Will—never leave it, if you want to be Our Triumph and Our Glory.”

VOL. 36 – September 27, 1938

After this, I followed my Jesus in His Pains, Uniting mine to His and receiving their Strength to sustain mine which kept me crushed. Then my dear Jesus added with Unspeakable Tenderness: “My blessed daughter, I suffered Unheard-of Pains; but close to these Pains, seas of Joys, of Endless Happiness were flowing. I could see the Good they were going to produce. I could see, enclosed in them, the souls that were going to be saved; and since My Pains were filled with Love, they matured with their heat the Most Beautiful Sanctities, the most difficult conversions, the Most Astonishing Graces. In My Pains I felt excruciating sufferings, that gave Me the most ruthless and cruel Death; but also seas of Joys that sustained Me and gave Me Life. If I were not sustained by the Joys contained in My sufferings, the torment was so much I would have died at the first Pain I suffered—I could not have prolonged My Life. **Now, your pains are not only similar to Mine but I can say that they are Mine.** If you knew how much I suffer. I feel their rawness—their torment—embittering Me to the depth of My Heart, but in these Pains I also see seas of Joy flowing, that will make My Will Rise Again more Beautiful and Majestic in the middle of the creatures. You don't know what an innocent pain suffered on My behalf means. It can form by its power seas of Graces, Light and Love for the benefit of all. If it weren't for these innocent pains that sustain My Justice, I would send to ruin the whole world. Therefore, don't lose heart my daughter; trust Me and I will take care of everything, to defend the Rights of My Will and to make It Reign.

VOL. 36 – October 12, 1938

As I was saying this my sweet Jesus, more tenderly than the most tender mother, stretched His arms out to me and squeezed me, and Uniting His Tears to mine, all Goodness told me: “Poor daughter of Mine, your pains are Mine, and I suffer together with you. **Therefore Courage, abandon yourself in Me and you will find the Strength for your sufferings.** The soul who abandons herself in Me grows like a baby who is kept under the care of his mommy, who swaddles him to let his members be strengthened, feeds him with her milk, holds him in her arms, kisses him, caresses him; and if he cries, she mixes her tears with those of her baby. So, the mother is the life of her baby. O! if the little one didn't have his mother, how badly he would grow without the one who feeds him with her milk; without clothing—without her warmth. He would grow sickly, weak and lonely, only a miracle can make him survive. Such is the soul who Lives abandoned in My arms. She has her Jesus, who is more than a mother for her. I feed her

with the milk of My Graces; I swaddle her with the Light of My Will, so that she may be Strengthened and Confirmed in Good; I keep her cuddled to My chest, so that she may feel only My Love and the ardent beats of My Heart; I rock her in My arms. If she cries I cry with her, so that I feel My Life as being more hers, while she grows together with Me, and I do with her what I want. On the other hand, one who doesn't live abandoned in Me lives as though isolated, without milk, with nobody to take care of her existence.

“The soul who Lives abandoned in Me finds the refuge from her sufferings; the hiding place in which to hide so that nobody can touch her. If anybody wants to touch her, I will know how to defend her, because touching the one who loves Me is even more than touching Myself. I hide her in Me, and I confound those who want to strike the one who loves Me. I Love the one who lives abandoned in Me so much that I make of her the Greatest Portent, so as to astonish the whole of Heaven and to leave all confused those who believed they could strike her and leave her covered by shame and humiliation. Let's not add this to the many Pains We already suffer, since it would be the most Painful one: you, not living all abandoned in Me, and I in you. My daughter, let them say and do, as long as they don't touch Our Union. Nobody can enter into Our Secrets, in the abysses of My Love; nor can they stop Me from doing what I want with My creatures. Let us Live, one Will, and all things will be fine between you and Me.”

FIAT!!!