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J.M.J.

In Voluntate Dei! Deo Gratias

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One who lives in the Divine Will lives in the center of Its Light, while one who does not live in It lives in the circumference of Its Light. How God finds His support. How the Creation is mute, while the creature is speaking creation. The echo of God in the creature. God, by manifesting His truths, leaves rest and continues His work.

My Life, my most sweet Jesus, O please! come to my help, do not abandon me; with the power of Your Most Holy Will invest my poor soul and put out of me everything that troubles me and tortures me. O please! let the new sun of peace and love rise in me, otherwise I feel no more strength to continue to make the sacrifice of writing; my hand is already shaking and the pen does not flow on the paper. My Love, if You do not help me, if You do not remove from me Your Justice, that justly knocks me down in the painful state I find myself in, I feel it is impossible for me to write even one word. Therefore, help me, and I will strive as much as I can to obey the one who commands me to write everything that You have told me on Your Most Holy Will; and since these are past things, I will make, all together, a little mention of each thing that regards Your Divine Will.

So, while I was feeling oppressed and all full of intense bitternesses, my sweet Jesus, making Himself seen and sustaining me in His arms, told me: “My daughter, courage, think that a Divine Will reigns in you, which is the source of perennial happiness and joy. So, your bitternesses and oppressions form the clouds around the Sun of My Will, that prevent Its rays from shining in all your being; and while It wants to render you happy, It feels the happiness It wants to give you being rejected by your bitternesses. And even though you possess a Divine Will at your disposal, by virtue of your bitternesses you feel the rain that oppresses you, that fills your soul up to the brim. In fact, you must know that one who lives in My Will lives in the center of the sphere of the Divine Sun, and can say: ‘The Sun is all mine.’ On the other hand, one who does not live in It lives in the circumference of the Light that the Divine Sun spreads everywhere, because My Will, with Its Immensity, can neither deny Itself to anyone, nor does It want to deny Itself; It is like the sun, that is forced to give light to all, even if not all of them wanted it. And why this? Only because it is light, and the nature of light is to give itself to all—to those who do not want it and to those who want it. 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.”

Then, I was continuing my little acts of adorations, of love, of praises, of blessings in the Divine Fiat for my Creator; and as I emitted my acts, the Divine Volition extended them everywhere and in every place where the Divine Will was present, which is such that there is not one point in which It is not present. And my always lovable Jesus added: “Dearest daughter of My Will, you must know that My Volition knows not how to do acts by half, but complete ones, and with such fullness as to be able to say: ‘Wherever there is My Will there is My Act.’ And Our Divinity, seeing the adoration, the love of Its creature laid within Our Divine Will, finds Its support within Its Immensity, at whatever point It wants to lean. So, We feel Our profound adoration that the creature has placed for Us in Our Will, and We lean upon it and We rest; We feel that she loves Us everywhere, and We lean within her love; and so with her praises and blessings. So, the creature in Our Will becomes Our support and Our rest; and there is nothing that delights Us more than finding Our rest in Our creature—symbol of the rest that We took after having created the whole Creation.

Furthermore, Our Divine Will is present everywhere, and Heaven and earth, and everything, are filled with It up to the brim. So, all are veils that hide It, but mute veils; and if in their muteness they eloquently speak of their Creator, it is not them, but My very Divine Will, hidden in the created things, speaks by way of signs, as if It did not have speech. It speaks in the sun by way of signs of light and of heat; in the wind, giving penetrating and ruling signs; in the air It gives mute signs, such as to make Itself breath of all creatures. Oh! if the sun, the wind, the air and all other created things had the good of the word, how many things they would say to their Creator. But, who is the speaking work of the Supreme Being? It is the creature. In creating her, We loved her so much, that We gave her the great good of the word. Our Will wanted to make Itself word of the creature, It wanted to leave the muteness of created things, and forming in her the organ of the voice, It formed the word so as to be able to speak. Therefore, the voice of the creatures is speaking veil in which My Will speaks eloquently, wisely; and since the creature does not say or do always the same thing—as the created things, that never change their action; they are always at their place, doing that same action that God wants from them—therefore My Will maintains the continuous attitude of the multiplicity of the ways that are in the creature. So, it can be said that It speaks not only in the voice, but It renders Itself speaking in the works, in the steps, in the mind and in the heart of creatures. But what is not Our sorrow in seeing this speaking creation making use of the great good of the word to offend Us; making use of the gift to offend the giver and prevent the great prodigy that I can make, of graces, of love, of Divine Knowledges, of the sanctity that I can form in the speaking work of the creature? But for one who lives in My Will, I am voice that speaks, and—oh! how many things I keep manifesting to her; I am in continuous motion and attitude, I enjoy the full freedom to do and say surprising things, and I perform the prodigy of My Will speaking, loving and operating in the creature. Therefore, give Me full freedom, and you will see what My Will can do in you.”

Then, I was thinking about all that my sweet Jesus had told me; and my beloved Good repeated: “My daughter, the substance of Our Divine Being is an immensity of most pure Light, that produces an immensity of Love. This Light possesses all goods, all joys, interminable happiness, indescribable beauties. This Light invests everything, sees everything, encloses everything; for It, there is neither present nor future, but one single Act, always in act, that produces such multiplicity of effects as to fill Heaven and earth. Now, the immensity of Love, that this, Our Light, produces, makes Us love Our Being and everything that comes out of Us, with such love as to render Us true and perfect Lovers. So, We can do nothing other than love and give love and ask for love. Now, for one who lives in Our Will, Our Light and Our Love echo in the creature and transform her into light and love. Now, what happiness Ours is in forming Our types and models from the work of Our creative hands! Therefore, be attentive, and let your life be formed of nothing other than light and love if you want to make your dear Jesus content.”

Then, I was doing as much as I could to abandon myself completely in the Divine Will, and I was thinking of the many truths that blessed Jesus had manifested to me on His Holy Volition. Each truth embraced the infinite and contained so much light as to fill Heaven and earth; and I felt the strength of the light and the weight of the infinite that, invading me completely with an unspeakable love, invited me to love them and to make them my own by putting them into practice. But while my mind was wandering within so much light, my sweet Jesus told me: “My daughter, Our work toward the creature started with Creation; and Our work is in the word, because, containing Our creative strength, it speaks and creates, it speaks and forms the most beautiful and marvelous works. In fact, with the work of six Fiats that We pronounced, the whole great machine of the universe was formed, including man, who was to inhabit it and be the king of Our so many works. Then, after

having ordered everything, Our Love called Us to rest; but rest does not mean completion of the work—it means pause in order to resume the work again. Now, do you want to know when We resume Our work again? Each time We manifest a truth We resume the work of Creation. So, all that was said in the Old Testament were resumptions of the work; My coming upon earth was nothing other than resuming the work for love of creatures; My Doctrine, the many truths uttered by My mouth, pointed out in clear notes My intense work for the creatures. And just as in Creation Our Divine Being rested, so with My Death and Resurrection I wanted to rest, also to give the time to make the fruit of My work bear fruit in the midst of creatures. But this was always rest, not the completion of the work; Our work until the end of the centuries will always be alternation of work and rest, of rest and work. See, then, good daughter, what a long work I had to do with you by manifesting to you so many Truths on My Divine Will. And since the thing that most interests Our Supreme Being is to make It known, I held nothing back for a work so long, though I have often taken little breaks of rest in order to give you the time to receive My work, and to prepare you for other surprises of the work of My creative word.

Therefore, be attentive to preserve and not to lose anything of the work of My word, that contains an infinite value that is enough to save and sanctify an entire world.”

Fiat!!!

February 15, 1931

How the Divine Life has need of nourishments in order to grow in the creature. The creature, with her love, forms in God Himself His Divine Life. How Divine Love possesses the seed of generating continuous life.

My abandonment in the Divine Fiat continues, though I live in the nightmare of intense bitternesses, of continuous tears, and I am forced to live from the unhealthy air of agitations, that take away from me the beautiful serene day of peace, always enjoyed by me. I am resigned, I kiss the hand that strikes me, but I feel, vividly, the fire that burns me, of the many storms that are unloading themselves over my poor existence. My Jesus, help me; do not abandon me. O please! give me peace, that peace that You so much wanted me to possess. And even though Jesus often tears the veils of the thick clouds that surround me by speaking a few little words to me, afterwards, however, I return, a little cheered, to my restless state.

So, my sweet Jesus, surprising me, told me: “My good daughter, courage, and do not fear that I might abandon you; I feel My Life in you, and if I abandoned you, this Life of Mine in you would remain without food to make It grow, without light to make It happy; the real cortege of My Divine Life that I Myself have formed in you would be missing. In fact, you must know that My Life within Myself has need of nothing—neither of growing, nor is It subject to decreasing; but My Life that I keep forming in the creature, in order to make It grow, has need of Divine nourishments to make It grow, in such a way that little by little My Divine Life may fill all the creature. Therefore, I cannot leave you; and while it seems that I leave you, and it seems that everything is over between you and Me, all of a sudden I come back to My little daughter to feed you the food of My Will. In fact, you must know that My Will is Light, and the soul who lives in It is administered the properties of light; and while she operates, her works fill themselves with light—but so much, as to overflow outside, in such a way that they appear to be done within the properties of the Light of her Creator. If she loves, the properties of Divine Love fill the love of the creature; if she adores, the properties of the Divine Adoration fill the adoration of the creature. In sum, there is not one act that the creature does that the Divine Properties do not fill these acts. In My Will, what is human ceases—it remains nullified, and the creature has always something to take; the Divine Properties are at her disposal. Oh! if all knew what it means to live in My Divine Will, the great good that comes to them—and in the most simple way.”

Then, I continued my abandonment in the Divine Fiat, and unable to do anything else, I kept saying my little “*I love You*” in the Divine Acts. Not only this, but I was saying to myself: “My Jesus, my Love, may my ‘*I love You*’ flow in Your heartbeat, in Your breath, on Your tongue, in Your voice, and even in the littlest particles of Your adorable Person.” But while I was doing this, my dear Life, making Himself seen, made me place my “*I love You*” in His Heart, inside and outside of His whole Divine Person. And He enjoyed it so much, that He incited me to repeat as many “*I love You’s*” as I could, so as to be able to find the well-liked “*I love You*” in His whole Being.

And then, clasping me to Himself, He told me: “My daughter, love is life, and when this love comes out of the soul who lives in My Will, it has the virtue of forming in God Himself the life of love. And since the substance of the Divine Life is love, the creature, with her love, forms in God another Divine Life, and We feel

inside of Our very Selves Our Life formed by the creature. This Life that, with her love, united to Our Will—because it is Our Will that administers to her the power, such that the creature can reach the point of forming the very Divine Life, all of love, within God—this Life is the triumph of God and the triumph of the creature. And in act of triumph We take this Divine Life that the creature has formed within Our very Selves, and We give It for the good of all creatures as the precious gift that the little daughter of Our Will gives to all; and We anxiously await her to come with her love to form more Divine Lives within Our Supreme Being. My daughter, Our Love is not sterile; on the contrary, It has the seed of generating continuous life; so, as you were saying ‘*I love You*’ in My heartbeat, in My breath, so I generated another heartbeat, another breath—and so with all the rest, in such a way that I felt within Myself the new generation of your ‘*I love You*’ that formed the new Life of My Love; and—oh! how happy I felt, thinking that My daughter was forming for Me, inside of Me, My very Life within Me, all of love. If you knew how moving is this act of the creature, that with her love gives God to God.... Oh! how it enraptures Us; and feeling enraptured, We give more Love, to have the contentment of making her repeat Our new lives of love. Therefore, love, love very much, and you will make your sweet Jesus happier.”

Fiat!!!

February 17, 1931

Impositions, most bitter tears. Jesus consoles her by assuring her that He concedes to her the grace of not letting her fall into sufferings. How only voluntary suffering constitutes the true victim.

I am going through most bitter days; my poor existence goes on under the nightmare of a tragedy. My Jesus, help me! Do not abandon me! You who have always been so good with me, and have sustained me with so much love in the struggles of my life, O please! do not leave me now that the struggles are more terrible and fierce. O please! my Love, show Your Power. See, oh! Jesus, they are not demons that fight against me, for with a sign of the cross I would make them flee who knows where; but they are the superiors, whom You alone can put in their place. I am the poor condemned one, and I myself do not know what I have done. Oh! how sorrowful is my story. They told me that they want to put me under another priest authorized by the Bishop, who will call doctors and will do all those tests that he wants, leaving me abandoned by everyone else, at the mercy of this man. At such announcement I burst into tears, unable to stop crying—my eyes had become fountains; I spent the whole night crying, and I prayed Jesus to give me strength and to put an end to so much tempest. “See,” I said, “my Love, it has been two months and more of continuous struggles—struggles with creatures, struggles with You, that You would not let me fall into sufferings; and, oh! how much it costs me to struggle with my Jesus—but not because I do not want to suffer, but because those who are over me want it so. But now I can bear no more, and only then will I stop crying, when You tell me that You concede to me to free me from the bother I give to the priest—the war is all because of this.” And I cried and cried, with such bitterness that I felt my blood being poisoned in my veins; so much so, that I often felt as though without life, without breath; but since I felt so, I continued to cry and sob.

Then, while I was in a sea of tears, my sweet Jesus clasped me to Himself, in His arms, and with a tender voice, as if He too wanted to cry, told me: “My good daughter, do not cry any more, My Heart can bear no more; your tears have descended deep into the depth of It, and I feel your bitterness so vividly that I feel It burst. My daughter, courage, you know that I have loved you very, very much, and now this love does violence to Me to make you content. If until now I have kept you suspended from the state of sufferings for a few days in order to make them comprehend that My Will was to continue to keep you as I have kept you for as many as forty-six years, however, now that they want to get you with your back to the wall, they put Me in the condition of making use of My permissive Will¹, not wanted, of suspending you from the state of victim. Therefore, do not fear, from now on I will no longer communicate to you My pains, I will no longer lay Myself within you in a way that you would remain stiffened and without motion; so, you will remain free without having need of anyone. Be tranquil, daughter—until they calm down and for as long as they do not want you to fall into sufferings, I will not do it again. Now, you must know that the state of sufferings in which I used to put you regarded My Humanity, that wanted to continue Its life of pains in you. Now the most important thing is left to you—My Will. Do you give Me your word that you will live always in It? That you will be the sacrificed one,

¹ See Volume 28, February 8, 1931 on *permissive* vs. *wanted* Will of God.

the victim of My Will? That, letting It dominate within you, you will not surrender a single act of life to your will? Assure Me, good daughter, that you will neglect nothing of what I have taught you to do, and will continue what you have done until now in My Fiat. This is the culminating point of your Jesus over you—placing the rights of My Will in safety in your soul. Therefore, hurry, tell Me that you will make Me content.”

And I: “My Jesus, I promise, I swear, I want it—to follow what You have taught me; but You must not leave me, because with You I can do anything, but without You I am good at nothing.”

And Jesus continued, saying: “Do not fear, I do not leave you. Know that I love you, and if I have induced Myself to concede that you would not fall into the state of sufferings, it was nothing other than a great, intense, excessive love toward you. In seeing you crying so much, My Love conquered My Will, and put a stop for now; but know that the scourges will rain down like pouring rain. They deserve it; when they do not want the victims the way it pleases Me and in the way wanted by Me, they justly deserve to be struck severely. And do not think that I will do it on this very day, but let a little time pass, and then you will see and hear what My Justice has in store.”

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 fall², 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 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.”

Fiat!!!

March 2, 1931

How offering the sacrifice of the Saints doubles the glory. The Divine Will has the resurrective virtue. One who does the Divine Will acquires the rights to the Divine Goods.

I was continuing my acts in the Divine Will, and I kept offering the sacrifices that the Saints of the Old Testament did, those of my Celestial Mama, all the sacrifices of my beloved Jesus, and so on with all the rest. The Divine Will placed them all in order for me, before my mind, and I kept offering them as the most beautiful homage to my Creator. But while I was doing this, my sweet Jesus, moving in my interior, told me: “My

² Read: “...fall into the state of suffering”.

daughter, there is not one thing suffered and done by all the Saints of the history of the world, in which My Will has not had Its part, making Itself actor and concurrent with strength, with help, with support for that sacrifice or work that they did. Now, the soul, by offering them to God as homage of glory, calls back the memory of that sacrifice and work, and My Divine Will recognizes what, from Its own, It placed in those acts, and It gives the virtue of doubling the glory of that sacrifice, for God and for the one who had the good of sacrificing and operating in order to fulfill My Divine Will. True good never ceases, either in Heaven or on earth; it is enough for a creature to remember it and offer it, that the glory in Heaven is renewed and the effects of that good descend upon earth for the good of creatures. Therefore, the life of true good is not subject to dying. In fact, who is the life of My Church? Who nourishes Her and acts as Her Teacher, if not the brief course of My Life down here? I can say that they are My pains that sustain Her, they are My Doctrines that instruct Her, they are the Sacraments that nourish Her. So, all the good that I did did not die, but remained with the fullness of life—and life that vivifies, preserves, nourishes and grows continuously, and gives itself to whoever wants it. And as the creature remembers, she already places herself in relationship with My goods; and as she keeps offering them, they redouble, to give themselves to her; and I feel the glory of what I did for love of creatures being redoubled. More so, since one who operates in My Divine Will acquires the resurrective virtue. As the soul keeps doing her acts, her offerings in It, My Fiat runs to place in them the seed of Light; and Its Light possesses the virtue of rising in each instant and act. It seems like the sun, that rises for each little plant, for each flower. In fact, it does not give the same thing to all; as if it were rising for each one, it gives one effect to the little plant, one color to the flower—and colors distinct one from the other. Such are the acts done in My Divine Will; they expose themselves to the rays of My Divine Sun, and receive from It the seed of Light, that makes rise in each act of creature such varieties of beauties and distinct colors—and one act calls for another to rise. So, one who lives in My Will, with the resurrective seed of My Light, gives Me always new things, and she is always in act of rising again continuously in the Love, in the Glory and in the very Life of her Creator.”

Then, I continued my acts in the Divine Will; I wanted to embrace everything in order to place in each created thing my adoration, my love, my gratitude to He who had loved me so much and had created so many things for love of me. And my sweet Jesus added: “Good daughter, for one who lives in My Divine Will and operates in It, the love of My Fiat is so great in seeing the littleness of the creature going around in all created things to place in them her little acts, to say that she not only loves this Divine Will, but wants to recognize all Its acts as many pledges of love. Love makes more love arise, and My Will gives the rights to the soul in the Divine goods. So, each act that the creature does is a right that she acquires in the properties of her Creator. It happens that, by right, she feels herself being loved by the Supreme Being, because she has placed her love in the Eternal Love and has acquired the right to be loved. The love of the creature and the Divine Love have fused together and, on both sides, they feel the right to love each other. By right she enjoys the light of the sun; by right she breathes the air, drinks the water, feeds herself with the fruits of the earth; and so with all the rest. And, oh! the great difference of one who takes, with rights, the Divine goods. This one can be called daughter, while the others can be called servants; and the creature with these rights gives Us the love of Our child, love of disinterest, love that says true love. Therefore, live always in My Will, that you may feel within yourself, and enjoy, all the Love of the Divine Paternity.”

Fiat!!!

March 6, 1931

How only Jesus was the author of her state of sufferings, and because they forced Him to, He has permitted a pause. How in God there is absolute rest; outside of God, work.

I continue to live amid the bitternesses of my present state. The thought that blessed Jesus is making scourges pour down, and that the peoples remain naked and starving, tortures me. And to think that my beloved and highest Good, Jesus, has remained alone in His suffering, and I am no longer together with Him in His pains, oh! how it torments me! It seems to me that Jesus is all attention over me so as not to let me fall into sufferings as before. Even more, He hides all the pains within Himself, to leave me free. And in seeing me afflicted, it seems to me that His intense Love makes Him put His pains aside to pay attention to my affliction; and He says to me: “Good daughter, My daughter, courage, your Jesus still loves you—in nothing has My Love for you decreased; and this, because it was not you who refused Me the suffering—no, My daughter would never have done this. They forced you to; and I, in order to give you peace and to make them see that it was

really I who kept you in that state of suffering for so many years—it was neither illness nor any other natural cause, but My Paternal Goodness that wanted to have one who would make up for My pains on earth; and these, for the good of all. And now that they have forced you, and have forced Me also with their impositions, I made it cease completely, giving you a break. This says in clear notes that only your Jesus was the author of your state; but I cannot hide My sorrow—it is so great that I can say that in the whole history of the world I have never received a similar sorrow from creatures. My Heart is so grieved and torn by this sorrow, that I am forced to hide from you the deep gash, so as not to embitter you more. And then, to see the indifference of some, and you know who they are, as if they had done nothing to Me, increases My sorrow, and they force My Justice to continue to pour the scourges. And I will continue, My daughter, to pour the chastisements; I told you this before—that if even just one month would pass, of My keeping you suspended from your state of suffering, they will hear and see how many chastisements will pour down over the face of the earth. And while My Justice does Its course, we will occupy ourselves together with My Divine Will—I, making It known to you; and you, receiving the good of Its knowledges; because each knowledge brings the growth of the Life of My Will in you, and for each act of yours done in the new knowledge, My Fiat gains more ground in your soul and extends more Its Kingdom in it. More so, since creatures have no power to enter into My Divine Will to disturb us and dictate to us the law; therefore we are free to do whatever we want—we have absolute freedom. Therefore, be attentive to continue to cross Its interminable seas.”

Then, while He was saying this, I felt my little intelligence being transported into an abyss of inaccessible light. This light concealed all the joys, all the beauties; in appearance, it seemed to be light, but looking inside, there was no good that it did not possess. And my sweet Jesus added: “My daughter, Our Divine Being is most pure Light—Light that contains everything, fills everything, sees everything, does everything; Light, such that no one can arrive at seeing where Our boundaries reach—its height and depth. The creature gets lost within Our Light because she does not find its shore, its port, in order to get out. And if the creature takes from this Light of Ours, they are just little drops that serve her to fill herself completely with light, to the point of overflowing outside. But Our Light does not decrease because the creature has taken from Our own, but is replaced instantly by the resurrective virtue of Our Light. So, Our Supreme Being is always at one level in perfect balance. We can give as much as We want if We find souls who want to take from Our own—without losing anything. Even more, if We find one who wants to take, We set to work. In fact, you must know that, within Us, there is perfect rest, nor do We have anything to do—there is nothing to remove or to place; Our happiness is full and complete, Our joys are always new. Our one and only Will, as acting in Us, gives Us the perfect rest of the beatitudes of Our Divine Being, that has no beginning and will have no end. So, this abyss of light that you see contains an abyss of joy, of power, of beauty, of love, and so on; and We, while delighting, rest in them, because only when nothing is lacking and there is nothing to add—then can it be called true and absolute rest. On the other hand, outside of Our Divinity, Our work comes out into the field, and this field is the creatures. Our very Divine Qualities, that inside of Us give Us rest, outside of Ourselves give Us to work; and now We make Our Will work for the good of creatures. That Divine Fiat, that We put out in the field in Creation, from which all things came out, never desists from Its work—It works incessantly: It works by preserving everything; It works for It wants to be known, for It wants to reign; It works in issuing more souls to the light of the world, and forms Its admirable designs to carry out Its work and to have the occasion to always work; It works in withdrawing souls into the bosom of eternity. We can call Our Divine Will the All-doer that never spares Its continuous work, even for the good of those who do not recognize It. Our Love works, Our Mercy, Our Power works, and also Our Justice works for the good of creatures, otherwise Our Supreme Being would not be a balanced and perfect Being, but would show weaknesses if Our Justice were put aside, leaving It aside when there is all the reason for It to do Its punishing course. See, then, Our Work is the creatures, because having issued them from within Our ardor of love, Our Love leads Us to work in order to always—always love them; because, if Our work ceased, love would cease, and Creation would resolve into nothing.”

Fiat!!!

March 9, 1931

The first Love of God toward man was made known in Creation. Love completed in the creation of man.

My abandonment in the Divine Fiat continues; and since I was doing my acts in It to be able to unite myself to Its acts, all Creation lined up before my mind, and in Its mute language It was saying that the Divine

Volition had loved me as many more times, for as many more things as It had created, and that now it was my turn to love It in each created thing, in order to requite It with as many acts of love of mine, so that Its Love and mine would not be isolated, but would keep each other sweet company. Now, in the meantime, my sweet Jesus came out from the depth of my soul, for He seemed so sunken inside of it, that it was not given to me to see Him; and He told me: “My daughter, Our Love toward the creature was *ab aeterno*. Inside of Us We loved her always, but outside of Us Our first Love was made known in Creation. As Our Fiat kept pronouncing Itself and, step by step, created the heavens, the sun and so forth, so It kept making known, in each created thing, almost step by step, Our Love contained even from Eternity for love of creatures. But, you know, My daughter, one love calls for another. Having made Itself known in the creation of the universe, and having experienced how refreshing, how sweet is the outpouring of love, and how, only by making it known, it pours itself out and one feels how sweet it is to love—so, Our Love, having begun to make Itself known, would have given Itself no more peace if It had not created him because of whom It had started to make Its love known, as though scattering it in all created things. Therefore It overflowed strongly within Us, wanting to make a complete act of love, calling him from nothing, to give him being and create in him Our very Life of Love. If We would not create in him the Life of Love in order to be loved back, there was no reason, either Divine or human, to make known so much love toward man. If We loved him so much, it was reasonable and rightful that he would love Us; but, having nothing of his own, it was befitting for Our Wisdom to create, Ourselves, the Life of Love in order to be loved back by the creature.

But listen, My daughter, to the excess of Our Love. Before creating him, We were not content with having made known Our Love in the Creation, but It reached such extent, that in putting out Our Qualities from Our Divine Being, We put out seas of Power and We loved him in Our Power; seas of Sanctity, of Beauty, of Love, and so forth—and We loved him in Our Sanctity, in Our Beauty, in Our Love. And these seas were to serve to invest man, so that he would find, in all Our Qualities, the echo of Our powerful Love, and would love Us with powerful love, with holy love, and with love of enrapturing beauty. Therefore, when these seas of Our Divine Qualities were put out of Ourselves, We created man, enriching him with Our Qualities, for as much as he could contain, so that he too would have an act that could echo within Our Power, within Our Love, within Our Goodness, to be able to love Us with Our same Qualities. We wanted man, not a servant, but a son; not poor, but rich; not outside of Our goods, but inside of Our inheritance; and as the confirmation of this, We gave him Our very Will as life and as law. This is the reason why We love the creature so much—because she has from Our own, and not to love one’s things is outside of nature and against reason.”

Fiat!!!

March 16, 1931

The heavens and the whole Creation symbolize the celestial hierarchy. How an act of pure love is formed.

I felt my poor mind immersed in the interminable Light of the Divine Will. So, I tried to follow Its acts done in Creation, and I was saying to myself: “I would like to be heavens to be able to extend myself in everyone and everywhere—and in all points and over everyone—my love, my adoration, my glory toward my Creator. I would like to be sun, and have so much light as to fill heaven and earth, and convert everything into light and, in this light, have my continuous cry: ‘I love You, I love You.’”

But while my mind was speaking nonsense, my sweet and highest Good, Jesus, making Himself seen, told me: “My daughter, all Creation symbolizes God, the order of the diversity of Saints and of souls. Its harmony, the union that all Creation possesses, the order, the inseparability, symbolizes the celestial hierarchy with its Creator at the head of it. Look at the heavens that extend everywhere and have all created things under their azure vault, ruling over all, in such a way that no one can escape their sight and their rule. Oh! how they symbolize God, who everywhere extends His dominion and no one can escape His sight. While these heavens enclose everything, however, a great diversity appears in the created things; some are as though immediate to the heavens—and these are the stars, that, though from down below they appear as little, up above are so great, and with such variety of colors and beauty, and have a symphony in their vertiginous race with all Creation, as to form one of the most beautiful musics; their motion and sound, so sweet and vibrant, that it cannot be compared to any of the most beautiful musics of down here. These stars seem to live of Heaven, so much are they identified with It—symbol of the souls who will live of Divine Will: they will be so immediate to and

identified with God, as to receive all the varieties of the Divine Qualities, and live of them in such a way as to form the most beautiful ornament to the Heaven of their Creator.

“Keep looking, My daughter; under these heavens, but as though detached from them, between Heaven and earth appears the sun, a sphere placed for the benefit of the earth; its light descends down below and rises up high, as though wanting to embrace Heaven and earth. Therefore it can be said that its light, touching the heavens, lives of Heaven—symbol of those souls chosen by God to make graces descend from Heaven, and make them descend upon earth in order to call it back to live in the Divine Will. And the first is My Celestial Mama, unique as the sun that extends its wings of light; and this light rises up high, descends down below, to reunite God and man, to reconcile him and lead him, by means of its light, to his Creator. The stars seem to live on their own, united with the Divine Heaven, while the sun lives of God, but gives itself to all, and its mission is to do good to all. Such is the Sovereign Queen. But this Sun will not be alone; many other little suns will rise, that will draw light from this great Sun, and these will be those few who will have the mission of making My Divine Will known. Then, the low level of the earth, the sea, the plants, the flowers, the trees, the mountains, the flowery forests, symbolize the Saints, the good souls, and all those who enter into the harbor of salvation. But see the great difference: the heavens, the stars, the sun, have no need of the earth; on the contrary, they give much to the earth—they give it life, they sustain it. Not only this, but all the things created by Us that up high are always at their place, they never change, they neither increase nor decrease, because they have such fullness as to have need of nothing. On the other hand, the earth, the plants, the sea and so forth, are mutable—now they make a beautiful appearance, and now they reach the point of disappearing completely. They have need of everything—of water, of light, of heat, of the seed in order to reproduce. What difference—the created things that are up high can give, and have need only of God in order to be preserved; while the earth has need not only of God, but of everything; and if the human hand did not work it, it would remain sterile, without doing anything at all of great good. Such is the difference: one who lives of My Will feels only the need of God in order to live of His Life; while one who does not have His Life as beginning keeps begging support and help from all; and when he does not find them, he remains like earth, which is incapable of producing much good at all. Therefore, let My Divine Will alone be the life and the beginning of all your acts, if you want to feel only the need for your Jesus. You will find Me always ready—I, more yearning to give it to you, than you to receive it; while the help of creatures is given with difficulty and reluctantly, so much so, that the one who receives it feels the bitterness of the help that is given to him by the creature. My helps, instead, bring joy and happiness.”

Then, I was continuing my “*I love You*” in the Divine Fiat, and was thinking to myself: “But, is my love pure?”

And my beloved Jesus added: “My daughter, in order for you to be able to give Me a pure love, a glance to your interior says everything: if your heart palpitates, yearns for, desires only My Love; if your hands operate only for love of Me; if your feet walk only out of love; if your will wants only My Love; if your intelligence seeks always the way to love Me; your ‘*I love You*’ with the word—do you know what it does? It gathers all together the whole complex of the love that you have inside yourself, and makes it one, and forms an act of pure and complete love for your Jesus. So, your word does nothing other than make known its extension of the love that you have inside yourself. But if inside not everything is love, since the pure fount is missing inside, there can be neither pure nor complete love.”

Fiat!!!

March 23, 1931

How to feel one’s will is one thing, to want it is another. The most beautiful rest that the Divine Will wants to give. Triple acts in the act of the creature.

My abandonment in the Divine Volition continues, but the circumstances in which I currently find myself are such and so many, that my poor human will would want to as though pop out from all sides of my being, to have some act of life, and I feel all the enormous weight; I feel myself being pressed, crushed, under my human will. Oh! how true it is that it is the cruelest tyrant. My Jesus, help me, do not abandon me, do not leave me at the mercy of my will. If You want, You can; put it under the sweet empire of Your Divine Will.

And my beloved Jesus, making Himself seen and heard, told me: “My daughter, courage, do not worry so much; to feel the weight of one’s will says nothing; it is a pain more painful than all other pains, and if you had wanted it, it would no longer be pain, but the pain would change into satisfaction. To feel is one thing, to

want is another; so, banish the thought that you always commit sins because you feel your will. Therefore, do not fear, I am watching you, and when I see that it wants life in your things, I give you the pain so as to make it die of pain. So, trust your Jesus, because what harms you the most is the lack of trust. Ah! it is always this that causes souls to be restless, even when I keep them clasped in My arms. And then, this pain of feeling the weight of the human will, oh! how much did your Jesus feel it, more vividly, as it lasted My whole life. Therefore, Mine and yours—let us unite them together, and let us offer them for the triumph of My Will in souls.

“So, put everything aside and come to rest in My Divine Will. My Will, with all love, awaits you in the center of My Heart in order to love you, and the most beautiful love that It wants to give you is rest in the pains that you suffer. Oh! how sweet, refreshing, it is to see Our daughter, whom We love and who loves Us, rest. And while she rests, It wants to pour upon you the celestial dew of the Light of My Divine Will. My Will, in the Unity of Its Light, does always one Act, nor does It ever cease doing it; and only when it is not subject to interruption—then can an act be called complete. This Act never interrupted says everything, embraces, loves all; from Its height, in which this Act never says enough, It casts an infinity of effects, that make It hold Heaven and earth as though in Its power, and It communicates to creatures the celestial dew of the effects of Its sanctity, of Its love and of Its Divine Life. But these effects convert for the creature into acts, in such a way that she feels within herself the act of the Divine Life, of Light, of Sanctity, of Love; and the creature who lives in My Will forms in It her life, her nourishment, and grows under the rain of the celestial dew of the single Act of her Creator. And these effects, changed into acts in the creature, form her little sun that, with its little reflections, says: ‘Love, glory, continuous honor, to the One who created me.’ So, the Divine Sun and the sun formed by My Divine Will in the creature meet continuously, they wound each other; the little sun is transformed into the immense Sun of the Eternal One, and they form life together, loving each other with love reciprocal and never interrupted. This continuous love inebriates and puts to sleep the human volition, and gives the most beautiful rest to the creature.”

After this, I continued my acts in the Divine Will, and I comprehended how, when we dispose ourselves to do an act, the Divine Volition, before we do the act, places in it Its prime Act, to give the life of the act in the creature. And my sweet Jesus added: “My daughter, in each act of the creature there is a triple act: first, the Creative Strength forms the act; the creature, over the act of the Creative Strength, forms the act of her operating love, which is nourished by the Creative Strength; and according to the intensity of the love of the creature, its prolixity, the good, the value that her act contains, so does it receive more or less nourishment of the act of the Creative Strength. In fact, there is no taste and delight for God more beautiful and pleasing, than nourishing the acts of the creature; and this, because in seeing something of Our own in the human act, We feel We are the Masters, recognized by them; We feel them as Our children—not the children far away, but close; even more, identified with Us, surrounding Us like a crown as many children of Ours, who justly want from Our own. And We, with all love, gladly give Our nourishment to their acts; more so since, nourished by Us, they will grow as noble children, worthy of their Celestial Father. Now, after the act of the Creative Strength and the act of the operating love of the creature, follows the act of the love of completion. Each act could not be called complete, nor be given the just value, if one comma, one point, one shade, were missing, whatever it might be; if a work is not complete, not only can one not give it value, but one cannot earn honor and glory. So, after the operating love, arises the love of gratitude of thanksgiving, and of giving to God what is of God. The creature received from God the first act of her operating, she continued it with her operating love, but nourished by God she completed it with a greater love, by giving to God what from God had its origin. Here is the final point, and the most beautiful shade of the act of the creature, to which God Himself deigns to give His Divine Appreciation, and feels honored and glorified by the little gift received. And by virtue of this, He gives more occasions to let the creature do more acts, so as to keep her always close and in continuous correspondence.”

Fiat!!!

March 30, 1931

Humiliations, bearers of glory. Tendernesses of the Heart of Jesus. A hard heart is capable of all evils. Invitation to take the crumbs of the Divine Goods.

I am, again, in the nightmare of my usual sufferings. After a month of hiatus, I am back at the beginning. I felt as though emptied of all pains; my sweet Jesus no longer made me become stiffened, nor did

He render me immobile and without motion. I felt as if my life was ending in remaining without motion and stiffened; yet I lived, but from a life that was choked, without the slightest control over myself, waiting with a patience that only Jesus could give me for he who was to call me to obedience, to give me motion and let me come out of the abyss in which I was. So, seeing myself free, as much as I loved to share the pains together with Jesus, yet I felt my nature triumphant; more so, since I no longer had need of anyone. So, in finding myself bound again, hampered inside the previous abyss, my poor nature feels such reluctance, that if my beloved Jesus does not help me, does not fortify me, does not attract me with special graces, I don't know what I would do so as not to fall into that state of sufferings. Ah! my Jesus, help me; You who have sustained me for so many years in a state so painful. O please! if You want me to continue, continue to sustain me Yourself, and use Your mercy toward this poor sinner, that I may not oppose Your Most Holy Will.

Then, while I was amid reluctances and fear of being surprised by my usual sufferings, my adorable Jesus, making Himself seen in great suffering, told me: "My daughter, what is the matter? You no longer want to suffer together with Me? How can this be? You want to leave Me alone? You want to take away from Me the rights that you have given Me many times—that I might do with you whatever I want? Good daughter, do not give Me this sorrow; abandon yourself in My arms and let Me do what I want."

And I: "My Love, forgive me, You know the struggles I find myself in, and what profound humiliations I have been cast into. If things were as before—when did I ever refuse You anything? Therefore, mind and think, oh Jesus, of what You are doing to me, and into what a maze You cast me, if You let me fall into my usual sufferings. And if I say to You '*Fiat*,' the effort I make is so great, that I feel myself dying. Jesus! Jesus! help me.'

And Jesus: "My good daughter, do not fear, humiliation is bearer of glory; over the contempt of creatures arises the Divine Appreciation, and their abandonment is the call of the faithful company of your Jesus; therefore, let Me do. If you knew how Divine Justice is armed, you would not be opposed; on the contrary, you would pray Me to make you suffer so as to spare, in part, your brothers. More regions will be devastated, and misery is at the doors of cities and of nations. My Heart feels such tenderness in seeing to what a state of desolation and of confusion the earth will be reduced; and this tenderness of Mine, so sensitive toward creatures, is offended by the hardness of the human heart. Oh! how intolerable to Me is the hardness of the human heart; much more so before Mine, which is all loving tenderness and goodness toward them. A hard heart is capable of all evils and reaches such extent as to make a mockery of the pains of others, and it changes the tendernesses of My Heart toward it into sorrows and deep wounds. The most beautiful prerogative of My Heart is tenderness; all the fibers, the affections, the desires, the love, the heartbeats of My Heart have tenderness as their origin. So, My fibers are tender, My affections and desires are most tender, My Love and heartbeats are so tender as to reach the point of melting My Heart out of tenderness; and this tender love makes Me arrive at loving the creatures so much, that I am content with suffering Myself rather than seeing them suffer. A love, when it is not tender, is like a food without condiment, like a beauty that is aged, incapable of attracting anyone to make itself loved; it is like a flower without fragrance, like a dry fruit without humor and sweetness. A love that is hard, without tenderness, is unacceptable and would have no virtue of making itself loved by anyone. Therefore, My Heart suffers so much in seeing the hardness of creatures, that they reach the point of changing My graces into scourges."

After this, I found myself prey to a supreme force, that it was not given to me to be able to resist, in my painful state; and even though I felt great reluctance, I tried to abandon myself in the Divine Will, my only refuge. And Jesus, to give me strength, made Himself seen for a little while and told me: "My daughter, in creating man, Our Divinity issued from Ourselves Sanctity, Love, Goodness, Beauty, and so forth, that were to serve man to make himself holy, good, beautiful, and to give Us love for Love. Now, Our goods have not been taken completely by him, and so they are waiting for one who would take them. Therefore, come into Our Goods, come to take the crumbs of Sanctity, of Love, of Goodness, the crumbs of Beauty, of Strength. I say crumbs in comparison with those that you will leave out, because Our Goods are immense and what the creature can take can be called crumbs compared to what she leaves out; but, for her, they fill her so much as to overflow outside. Only when Our Love sees the creature loved in Our Goods, filled to the brim—then is It content. Now, these crumbs form many different foods, one more beautiful than the other, that she takes from Our Celestial Table, and she nourishes herself abundantly from these Divine Foods; and since one gives of that food that one takes, so, in giving Us her acts, of one who has nourished herself of these Divine crumbs that give of

Sanctity, of Beauty, of Strength, of Love, and has filled herself with such beauty, We immediately recognize that it is food of Our crumbs that she gives Us in her acts, and—oh! how content We remain, that the creature gives Us her acts that give of Divine; We feel Our fragrances, We touch Our Sanctity and Goodness, and feel requited for the crumbs We gave to her.”

Fiat!!!

April 2, 1931

How what the creature has, of the most precious, is the will. Power of the voluntary pains. The support. How the little flame is lit in the soul, and how it is nourished.

My abandonment continues in the Holy Volition; but, though abandoned, I feel vividly my reluctances in falling into the state of my usual sufferings; and these reluctances are caused by the struggles and by the impositions that there are over me. So, in the bitterness of my soul, I was saying to my sweet Jesus: “My Love, You want to make me fall into sufferings? Go ahead; but, from myself, I don’t want to put my will in. You will do it Yourself, I will be happy; but from myself I don’t want to put anything.”

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; force³ 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

³ Read: doing things unwillingly, by force.

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."

After this, I abandoned all of myself in the Divine Fiat, with the fear that I might deny something to Jesus, and that I might fail to do always the Divine Will. This fear tears my soul and makes me restless, and only in the presence of Jesus do I feel myself the peacemaker of long ago; but as soon as I lose sight of Him, I return under the storm of worries, of fears and reluctances. And my sweet Jesus, to cheer me, added: "Good daughter, courage, be cheered, do not lose heart. Do you want to know how the Light of My Divine Will is formed in your soul? The repeated desires are like many breaths that, breathing over your soul, call the little flame, the little drops of light, to light up inside of it; and the more intensely you desire, the more it breathes to nourish the little flame and enlarge it more. If the breath ceases, there is danger that the little flame will be extinguished. So, in order to form and light the little flame, true and incessant desires are needed; and in order to mature and enlarge the light, love is needed, that contains the seed of light. In vain would you breathe with your desires if the inflammable material were missing over your repeated breaths. But who places this little flame in safety, in such a way as to render it everlasting, with no danger of being extinguished? The acts done in My Divine Will. They take the material for lighting the little flame of Our Eternal Light, which is not subject to being extinguished, and they keep it always alive and always growing. And the human will, before this Light, eclipses itself and becomes blind; and seeing itself blind, it no longer feels the right to act, and it gives peace to the poor creature. Therefore, do not fear, I Myself will help you to breathe; we will breathe together, so the little flame will be more beautiful and more refulgent."

Fiat!!!

April 4, 1931

The 'I love You' is thunder, the Divine Will is Heaven, our humanity is earth. The pains of the Heart of Jesus. Exchange of life. The Divine Will, origin, means and end.

My abandonment in the arms of the Most Holy Supreme Will continues; and even though I feel myself under the thick clouds of inexpressible bitternesses, that take away from me the beauty of the Divine Light, and if I feel it, it is behind these clouds—yet, as I say my "*I love You*" and do my acts in the Fiat, the thunder is formed; and unleashing the lightning, it rips the clouds open, and through those rips the refulgent light enters into my soul and brings me the light of the truth that Jesus wants to manifest to His little creature. It seems to me that the more I repeat my "*I love You*," the more often I thunder and lightning; and these lightnings, piercing the clouds, wound my highest Good, Jesus, who, wounded, sends me His Light as herald of His little visit to His embittered daughter.

So, while I was in this state, my beloved Jesus came in a pitiful and afflicted state; He had His arms broken from the grave offenses received; and throwing Himself into my arms, He asked me for help in so many pains. I was unable to resist, and while clasping Him in my arms, I felt His pains being communicated to me—but so many, as to feel myself dying; so I fell into the abyss of my painful state. Fiat!... Fiat!... But the thought of being able to relieve Jesus with my little pains gave me peace. And although Jesus had left me alone in the pains, later He came back and told me: "My daughter, true Love can do nothing, nor can It suffer, if It does not share it with she who loves Me. How sweet is the company of dear ones in the pains. Their company mitigates My pains, and I feel as if they were giving life back to Me; and to feel life being given back to Me by dint of pains is the greatest love that I find in the creature; and I give her My Life again in exchange. So, the love is so great, that they exchange the gift of life, one for the other. But do you know who drew Me into your arms to ask you for help in My pains? The continuous thundering of your '*I love You*,' that, making bolts of lightning, drew Me to come to throw Myself into your arms to ask you for relief.

"Moreover, you must know that My Divine Will is Heaven, your humanity is earth. Now, as you keep doing your acts in It, you take Heaven; and the more acts you do, the more room you take in this Heaven of My

Fiat; and while you take Heaven, My Will takes your earth, and Heaven and earth are fused together and remain dissolved, one within the other.”

After this, I continued my abandonment in the Divine Fiat, and blessed Jesus came back with His Heart open, from which Blood was pouring; and in that Divine Heart one could see all the pains of Jesus, that He suffered in all the parts of His Divine Person, all centered in the Heart. Even more, in It was the place and the origin of all His pains that, spreading through all of His Most Holy Humanity, rose back like many rivulets into His Most Holy Heart, bringing to It the torment that His whole Divine Person suffered. And Jesus added: “My daughter, how much I suffer. Look at this Heart of Mine—how many wounds, how many sorrows, how many pains It hides. It is the refuge of all pains; there is no sorrow, nor spasm, nor offense, that does not pour into this Heart of Mine. My pains are so many, that unable to bear the bitterness, I keep looking for one who wants to accept a few little particles of these pains, to have a sigh of relief. And when I find her, I keep her so dear to Me, that I cannot leave her ever again, nor do I feel lonely any more; I have someone whom I can make comprehend My pains, to whom I can confide My secrets, and in whom I can pour My flames of love that consume Me. This is why I often ask you to accept part of My pains—because they are many; and if I don’t go to My children to ask for relief, to whom should I go? I would remain like a father without children, who either has no offspring, or his ungrateful children have abandoned him. Ah! no, no, you will not abandon Me. Isn’t it true, My daughter?”

And I: “My Jesus, I will never abandon You, but You will give me grace, You will help me in my present conditions—and You know how painful they are. My Jesus, help me; and I too say to you from the heart: ‘O please! do not abandon me, do not leave me alone. Oh! how vividly I feel the need of You. Help me! help me!’”

And Jesus, assuming a sweeter appearance, took my poor soul in His hands, and in the depth of it He wrote: “I place My Divine Will in this creature, as origin, means and end.” And then He repeated: “My daughter, I place My Divine Will in your soul as origin of life, from which all your acts will descend, as though from one single point; and diffusing in all your being, in the soul and in the body, they will make you feel the palpitating Life of My Divine Will in you, that will hide within Itself, as though inside a sacrarium, all your acts as continuation from Its Divine Origin. Now, by having My Divine Will as origin, you will remain fully ordered in your Creator, and will recognize that every origin comes from God, and will give Us the glory and the requital of love of all created things, which have come out of Our creative hands. By doing this, you will embrace the work of Creation, of which We were the origin, the life and the preservation.

“From the origin you will pass to the means. You must know that man, by withdrawing from Our Divine Will, denied the origin and disordered himself; and he remained vacillating, without support, without strength. At each step, He felt himself pushed to fall, as though feeling the ground missing under his feet, and Heaven, over his head, in act unloading Itself upon him in a fierce storm. Now, a means was needed in order to firm up the earth and make Heaven smile—and here is My coming upon earth, as means to reunite Heaven and earth, God and man. So, to one who has My Divine Will as origin, the means is revealed, and she will embrace the whole work of Redemption, and will give Me the requital of the love and the glory of all the pains that I suffered in order to redeem man. Now, if there is the origin and the means, there must be the end. The end of man is Heaven, and for one who has My Divine Will as origin, all of her acts flow into Heaven, as the end that her soul must reach, and as the origin of her beatitude that will have no end. And if you have My Divine Will as end, you will give Me the glory and the requital of the love for having prepared a Celestial Fatherland for creatures, as their happy dwelling. Therefore, be attentive, My daughter, and I seal in your soul My Divine Will as origin, means and end, that will be for you life, the safe guide, the support, and will lead you in Its arms to the Celestial Fatherland.”

Fiat!!!

April 16, 1931

Courage is of resolute souls. Six Angels with Jesus at the head of them. How the acts done in the Divine Will are pledges of infinite value, eternal bonds, chains not subject to breaking.

My life continues under the empire of the Eternal Fiat, that envelopes me, inside and outside of me, and makes me feel Its infinite weight; and I, like an atom, remain enveloped by this infinity that has no limits, and as much as I love It and long for It, I feel vividly the pain of my human will, crushed and almost dying under

the empire of a Divine Will, immense and eternal. My Jesus, help me, and give me strength in the painful state I find myself in. My poor heart bleeds and seeks a refuge in so many pains—You alone, my Jesus, can help me. O please! help me, do not abandon me.... And while my poor soul was pouring itself out in sorrow, my sweet Jesus made Himself seen in my interior—crucified, with six Angels, three on the right and three on the left of His adorable Person. Each of these Angels held a crown in his hands, studded with most refulgent gems, in act of offering them to Our Lord.

I remained surprised in seeing this, and my beloved Jesus told me: “Courage, My daughter—courage is of souls resolute to do good. They are imperturbable under any storm; and while they hear the roaring of the thunders and lightnings to the point of trembling, and remain under the pouring rain that pours over them, they use the water to be washed and come out more beautiful; and heedless of the storm, they are more than ever resolute and courageous in not moving from the good they have started. Discouragement is of irresolute souls, who never arrive at accomplishing a good. Courage sets the way; courage puts to flight any storm; courage is the bread of the strong; courage is the warlike one that knows how to win any battle. Therefore, good daughter, courage; do not fear. And besides, what do you fear? I gave you six Angels for your custody; each of them has the task to guide you through the interminable ways of My Eternal Volition, so that you may requite with your acts, with your love, what the Divine Will did by pronouncing six Fiats in Creation. So, each Angel is entrusted one Fiat and what came out of this Fiat, to call you to requite each of these Fiats, even with the sacrifice of your life. These Angels gather your acts and form with them a crown, and, prostrate, they offer it to the Divinity as requital for what Our Divine Will did, so that It may be known and form Its Kingdom upon earth. But this is not all; I Myself am at the head of these Angels, guiding you and watching over you in everything, and forming in you the very acts and that love that is needed so that you may have sufficient love to be able to requite so many great works of Our Supreme Volition. Therefore, do not stop, you have much to do—you have to follow I who never stop; you have to follow the Angels, because they want to fulfill their task entrusted to them; you have to fulfill your mission of daughter of the Divine Will.”

After this, I was feeling concerned, and, fearing, I thought to myself: “The circumstances of my life are most painful, so much so, that often times I feel myself succumbing under so long a storm, that gives no sign of ending. On the contrary, it often seems to rage more, and if Our Lord does not give me help and superabundant grace, my weakness is so great, that I feel as if I wanted to go out of the Divine Will; and if, may it never be, this happens—poor me, everything will be lost.”

But while I was thinking this, my adorable Jesus, extending His arms toward me in act of sustaining me, told me: “My daughter, you must know that the acts done in My Divine Will are everlasting and inseparable from God, and they leave the continuous memory that the soul had the good of operating together with a Divine Will, and that God had the creature with Himself to let her operate with His own Divine Will. This happy, operative and holy memory makes us always keep our eyes over each other—God and the soul; in such a way that we remain unforgettable—one to the other; so much so, that if the creature had the misfortune of going out of Our Will, she will go wandering, she will wander far, but will feel the eye of her God over her, calling her sweetly, and her own eye toward He who is watching her continuously. And even if she goes wandering, she feels the irresistible need, the strong chains that pull her into the arms of her Creator.

“This happened to Adam, because the beginning of his life was lived in My Divine Will. Even though he sinned, was cast out of Eden, went wandering for all his life—yet, was he perhaps lost? Ah no! because he felt over himself the power of Our Will in which he had operated; he felt Our eye watching him and drawing his eye to watch Us, as well as the dear memory that the first fruits of his acts had had life in Our Will. You cannot comprehend all the good and what it means to operate in Our Will. By operating in It, the soul acquires as many pledges of infinite value for as many acts as she does in Our Fiat; and these pledges remain in God Himself, because the creature does not have the capacity or the place in which to keep them, so great is the value they contain. And can you ever think that while We have these pledges of infinite value of the creature, We would permit that she to whom these pledges so precious belong, be lost? Ah no! no!... Therefore, do not fear, the acts done in Our Will are eternal bonds, chains not subject to breaking. And suppose you went out of Our Divine Will—which will not be: you can go out, but your acts remain, nor can they go out, because they were done in Our house, and the creature has her rights for as long as she remains in Our house—that is, in Our Will. As soon as she goes out of It, she loses her rights; however, these acts will have such power as to call

back she who was their possessor. Therefore, do not want to trouble the peace of your heart; abandon yourself in Me, and do not fear.”

Fiat!!!

April 24, 1931

How God, in operating, requires the acts of the creatures as the little ground on which to place His works. Who forms the breath, the heartbeat, of Creation. The works of God, bearers of life.

I was continuing my acts in the Divine Fiat—oh! how I would love that nothing would escape me of what It has done, both in Creation and in Redemption, to be able to compete with my little incessant “*I love You, I adore You, I thank You, I bless You, and I pray You that the Kingdom of the Divine Will come upon earth.*”

But while I was thinking of this, my lovable Jesus told me: “My daughter, even though Our Divine Operating super-abounds—but so much, that the creature cannot arrive at taking all the superabundance of the goods that We put in Our creative works—yet, in order to operate We always require the little operating of the creature; and according to ‘the more or the less’ of her operating, so We dispose ‘the more or the less’ of the goods that We want to give in the work We want to do for the good of creatures. In fact, their operating serves Us as little ground or space on which to place Our Goods. If a ground or space is small, We can place little; if it is large, We can place more; and if We want to place more, she will be incapable of taking and of comprehending what We have given her. See, then, how necessary is the little operating of the creature so that Our works may have life in the midst of the human generations; more so since, as the creature begins her little acts, her prayers, her sacrifices in order to obtain the good that We want to give her, she places herself in communication with her Creator, she opens a sort of correspondence, and all her acts are nothing other than little letters that she sends to Him, in which she now prays, now cries, and now offers Him her own life, to move Him to give the good that We want to give her. This disposes the creature to receive it, and God to give it. If it were not so, the way would be missing, and all communications would be closed; the knowledge of He who wants to give the gift would be missing, and it would be like giving and exposing Our gifts to hostile people, who are neither loved by Us, nor lovers of Us—which cannot be; while, when We want to do a work, We always elect someone who loves Us and whom We love, because Love is the seed, the substance, the life of Our works; and when Love is missing, the respiration, the heartbeat of a work are missing, and the gift received is not appreciated, and by not appreciating it, there is the danger for it to die at birth. Here, then, the necessity of your acts and of the sacrifice even of your life in order to make My Divine Will known and to make It reign. There is no greater work than this, and this is why I want your repeated acts, your incessant prayers and your prolonged sacrifice of a life buried alive; this is nothing other than the spacious ground on which to place such a great good. Each act of yours is a little letter that you send to Us; and We, in reading it, say: ‘Ah! yes, there is someone who wants Our Will upon earth, and who wants to give her own life in order to make It reign!’ With this, We dispose things, the graces, the events, in order to fill your little ground, and We wait for you to expand it more in order to place the great Gift of the Kingdom of Our Will.

“This happened in Redemption; I waited for so long to descend from Heaven to earth in order to give the chosen people sufficient time to prepare, with their acts, prayers and sacrifices, the little ground on which I could place the fruits of Redemption, that were so superabundant, that creatures have yet to take everything; and if they had done more, I would have given more. And if I had wanted to give more without even a comma, a dot of their acts, it would have been for them like an illegible book whose language is unknown; like a treasury as though without key, such that one does not know what is inside. In fact, the act of the creature is the eye that reads and the key that opens in order to take My gifts. And besides, to give without the gift given being known—it would have been a sorrow, and unworthy of Our Wisdom. Therefore, be attentive in following My Divine Will; the more you will follow It, the more you will recognize It, and the more superabundant It will be in giving Its goods.”

After this, I was continuing my round in Creation, to unite myself to the acts done by the Divine Will in It; and my sweet Jesus added: “My daughter, the breath, the heartbeat, the circulation of the blood of Creation is Our Love, Adoration and Glory. We placed in It what We are in Ourselves; Our nature is most pure Love, and Our Sanctity is so great, that what this Love produces is nothing other than profound Adoration and perennial Glory to Our Divine Being. So, in putting out the Creation, We had to put what We possess, nor

could We put things that did not belong to Us; therefore, the heartbeat of Creation is Love, and as It palpitates, It pearls It with new Love that, giving It the race of the circulation, repeats incessantly: ‘Adoration and glory to Our Creator.’ Now, if the creature goes around in the created things, placing her love, she places her own and takes Our Love, and makes new love arise, to wait for her again in order to receive, and to give Its⁴ Love. So, an exchange takes place, and a contest between the created things and the creature, that, uniting together, give love, adoration, and glory to Our Supreme Being. Therefore, if you want to love, think that all created things have Our mandate to give you love, as long as they receive yours. In this way, the feast of Our Love will be maintained in Heaven and on earth, and you will feel the happiness of Our Love; and the breath of love, the heartbeat of the adoration, will be substituted in you; and perennial glory to your Creator will circulate in your blood.

“Now, you must know that Our works are full of Life; Our Creative Strength has the virtue of placing the vital seed in all the works We do, and of communicating it to the creatures who make use of them. Creation is packed with Our creative works; Redemption is an immense field of Our actions done so that they might bring to creatures the Life and the Good that they contain. So, We are surrounded by the magnificence of Our works, but We have the sorrow that these works are not taken, and many of them are not even known by creatures, and therefore are as though dead for them. In fact, they bring Life and produce fruits of life for as much use as they make of them; and to keep so many vital works exposed, so many properties of Ours without producing the fruits they contain; and, even more, to see the creatures poor, weak and without the life of true good, grieves Us so much, that you cannot comprehend into what condition of sorrow creatures put Us. We find Ourselves in the conditions of a father who, having many children, prepares dinner, and while he prepares it, he is all in feast, thinking that his children will not be starving, but will eat of his own. Then he sets the table, he arranges the plates with the variety of the foods he has prepared; then he calls the children, that they might come and enjoy the nice foods he has prepared. But the children do not listen to the voice of the father, and the dinner is left there without anyone touching it. What is not the sorrow of this father in seeing that his children do not sit at his table and do not nourish themselves with the foods he has prepared! The mere looking at the table, filled with foods, causes him sorrow. Such are We in seeing that the creatures do not care about the many works We have done with so much Love for them. Therefore, the more you will take of Our own, the more Divine Life you will receive; you will make Us more content, and will heal Our deep wound of human ingratitude.”

Fiat!!!

May 4, 1931

Power of the word of Jesus. How the repeated acts are like fluid for the plants. Forced pains lose freshness. Jesus wants to be free in the soul.

My abandonment in the Divine Volition continues. Its sweet empire attracts my poor will, and even though very often it would want to as though enter the field to make its way, given the painful circumstances I find myself in, yet, the Omnipotent Fiat, with the irresistible strength of Its Light, fixes Itself upon the night of my will and prevents my step; and forming Its day of light in my soul, It draws me to do my little acts in Its Divine Volition. And I was thinking to myself: “Why does Jesus have so much interest that I do not neglect my repeated acts in His adorable Will?”

And Jesus, all tenderness and goodness, told me: “My daughter, because all the acts that you do in your interior are acts taught and formed by Me; so, they are My Acts, and I do not want you to remain behind, without uniting yourself together with Me in order to follow them. In fact, you must know that when I do a crafting in the soul, when I speak and teach, your Jesus has such power as to convert the good, taught and operated in the creature, into her nature; and good in one’s nature cannot be destroyed. It would be as if you had the eye given to you by God as property of your nature, and you would not make use of it in order to look; or voice, hands, feet, and you would not make use of them in order to speak, to operate and walk. Would you not be worthy of condemnation? Now, just as I give gifts in one’s nature to the body, in the same way, when I speak, My Creative Word has the power to give to the soul, as though in her nature, the gift that I intend to give with My Word. In fact, one Fiat of Mine can enclose a heaven, a sun, an incessant prayer as gift, with which

⁴ Love’s Love.

My Fiat has the power to convert these gifts as though into the soul's nature. So, what you do in your interior are gifts in your nature, that My Word has formed in you. Therefore, you will be attentive not to keep My gifts as useless; I placed them in you so that, with these repeated acts in My Will, we may together impetrate the great gift that My Divine Will come to reign upon earth. More so, good daughter, since the repeated acts are like fluid for the plant. If the plant has no fluid, it withers and cannot produce either flowers or fruits; the fluid is like the vital blood of the plant that, circulating in it, preserves it, makes it grow, and makes it produce the most beautiful and tasty fruits, such as to form the glory and the profit of the farmer. But this fluid does not form on its own in the plant; it is the farmer that must be attentive to water it and cultivate it—and not once, but always, giving it, as though in its nature, sufficient fluid so that the poor plant may find the daily nourishment in order to vegetate and grow, to be able to give its fruits to he who cultivates it. But if the farmer is slothful, the plant loses the fluid and dies.

“See, then, what the repeated acts are: they are the blood of the soul, the nourishment, the preservation and the growth of My Gifts. And I, as Celestial Farmer, never cease watering you; so, there is no danger that I might be slothful. But you must receive this vital fluid; and only then do you receive it, when you repeat the acts in My Will in the depth of your soul. Then you open your mouth, and I, watering you, give you the blood into your soul, so as to give you Divine warmth, celestial nourishment; and adding for you more words of Mine, I preserve you and I increase My Gifts. Oh! if the plant had reason and refused to be watered by the farmer, what would be the lot of the poor plant? The lot of losing life! And what sorrow for the poor farmer? Therefore, to repeat the acts is to want life; it is to take the nourishment. To repeat is to love and appreciate, and satisfy the yearnings and make your Celestial Farmer content, who, with so much love, has worked in the field of your soul. And as I hear you repeat your acts, whether together with Me or on your own, you give Me the fruits of My work, and I feel loved back and repaid for the many gifts I have given you; and I dispose Myself to give you greater gifts. Therefore, be attentive, and let your constancy be the winning strength that conquers and dominates your Jesus.”

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. 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.”

Fiat!!!

May 10, 1931

One who wants to receive must give. Ways that Jesus has. The Divine Gifts, bearers of peace. How the Divine Will has the fermenting virtue. What good a fulfilled act of Divine Will encloses.

I am always in the dear inheritance of the Divine Will. Wherever I turn my mind, my step, I find It as ruling Queen who, with Her sweet empire, wants to reign over my poor soul; and with the most eloquent, gentle and powerful voice, says to me, swooning with love, such as to be able to convert the whole entire world into fire: “As Queen I await you in each of My Works, that you may come to form and extend your little Divine Kingdom in My own works. Look at Me—I am Queen, and one who is Queen has the power to give to Her children whatever She wants. More so, since My Kingdom is universal, My Power is without limits; and, as Queen, I love to not be alone in My Kingdom, but I want the cortege, the company of My children, and to share with them My Universal Empire. Therefore, let your way be My Works that, like many signs, will direct you to making many encounters with your Celestial Queen, who awaits you to give you Her gifts as the sure pledge of Her Kingdom.”

Then, while my mind was wandering in the immense Light of the Divine Will, my always lovable Jesus told me: “My daughter, one who wants to receive must give. Giving disposes the creature to receive, and God to give. Many times also your Jesus has this way: when I want something from the creature, I give; and if I want great sacrifices, I give much, so that, in looking at the much I have given, she will feel ashamed and will not have the courage to deny Me the sacrifice I ask of her. To give is to almost bind the person who receives; it is to draw his attention, his love. To give is to appreciate; to give is hope; to give is to make the memory of the giver arise in the heart. And how many times people who did not know each other become friends by means of a gift? Now, in the Divine Order, the giver is always God, who acts as first in sending His Gifts to the creature. But if she does not move to give something to her Creator, be it even her little love, her gratitude, a little sacrifice—because if We gave, it was because We wanted—no more gifts are sent by Us, because by not giving Us anything, she has closed the correspondence and has broken the beautiful friendship that Our Gift was to make arise.

“Now, My daughter, to give and to receive are first and indispensable acts that, in clear notes, indicate that We love the creature and that she loves Us. But this is not enough—one must know how to receive by converting the good received into one’s nature, by eating it and masticating it thoroughly, in such a way as to convert the gift into the soul’s blood. This is Our purpose in giving Our Gifts—wanting to see the gift We gave converted into her nature, because then are Our Gifts not in danger, and We dispose Ourselves to give greater gifts; and the creature, having converted it into her nature, places Our Gift in safety, becomes the possessor of it, and will feel within herself the good, the fount, and the good received converted into her nature. And since Our Gifts are bearers of peace, of happiness, of invincible strength, of celestial air, she will feel within herself the nature of peace, of happiness, of Divine Strength, that will form in her the air of Heaven. This is the reason why, when I give you the great gift of My Word, then I remain silent; it is because I am waiting for you to nourish yourself and masticate My Word well, in such a way as to see in you, changed into your nature, what I have told you. And when I see this, then I feel the irresistible need of love to speak to you again, because one gift of Mine calls for another, nor can they remain alone, and I have always something to give—always something to say and to do with one who converts My Gifts into her nature.”

After this, I was thinking about the Divine Will—how it seemed difficult to me that Its Kingdom might come. And my beloved Jesus added: “My daughter, just as the yeast has the virtue of fermenting the bread, so is My Will the fermentator of the acts of the creature. As she calls My Divine Will into her acts, they remain fermented by It, and form the bread of the Kingdom of My Will. Now, in order to make much bread, the yeast is not enough, but it takes much flour; it takes someone who must do these acts of uniting flour and yeast; it takes water, bond of union to be able to knead flour and yeast, so that the yeast may communicate the fermenting virtue, and the flour may receive it. Then it takes the fire, to cook this bread, to form it as nourishing and digestible bread. Now, does it not take more time, more acts, to form it, rather than to eat it? The sacrifice is in forming it; as for eating it, it is done quickly, and one feels the taste of the sacrifice. So, My daughter, the yeast of My Divine Fiat, that has only the virtue of fermenting your acts, emptying them of the human will in order to convert them into bread of Divine Will, is not enough, but it takes a continuation of acts, of sacrifices—and for a long time, in such a way that My Will, with Its fermenting virtue, will ferment all these acts so as to form much bread and keep it prepared and in store for the children of Its Kingdom. When

everything will be formed, what is left is to dispose the events; and this is easier, and is done quickly, because it is in Our Power to move the secondary causes in order to do what We want. Did I not do likewise for Redemption? My long thirty years of My hidden Life were like the yeast in which all My Acts were fermented, to form and ferment the great good of Redemption. The short life of My public life and My Passion was My fermented bread that My Divine Will formed and fermented in My Acts that, like bread, I broke for all and gave to eat, so that all might receive the bread of the redeemed ones, to acquire the necessary strengths to put themselves in safety. Therefore, give yourself no concern; think of doing your duty and letting not one of your acts escape in which you do not put the yeast of My Divine Will, so that your being may remain fermented by It; and I will think of all the rest.”

Then, I continued thinking: “But, what does Jesus get from this poor state of mine, and why does He have so much interest that I fall into my usual sufferings, with so much trouble and bother that He causes me to give to others, such that I could call this my martyrdom? Oh! how hard it is having to deal with creatures, feeling the need of them out of pure necessity—this humiliates me so much, that I remain as though annihilated in my own nothingness.”

By while I was thinking of this and other things, my sweet Jesus told me: “My daughter, do you want to know what I get? My Divine Will fulfilled—and this is everything for Me. One fulfilled act of Mine, of My Will, encloses all the heavens, the sun, the earth, and even Myself. There is no love that I do not find, goods that it does not possess, glory that it does not give Me; everything remains centralized in one fulfilled act of My Will. And the happy creature that fulfills it can say to Me: ‘I have given You everything, even Yourself—I have nothing more to give You.’ In fact, My Divine Will encloses everything; there is not one thing or good that might escape It; therefore, by fulfilling It in what I want, the creature finds what My Will is in Itself; and I can say: ‘By giving you the grace of letting you do a fulfilled act of It, I gave you everything.’ Even more, by fulfilling It, My Pains rise, My Steps, My Words, My Works are doubled and put themselves in motion to give themselves to creatures, because My Divine Will, operating also in the creature, puts all Our Works in motion to make them rise to new life. And you tell me: what do I get? My daughter, think of doing It, and make it so that your life may be a continuous act of My Will.”

Fiat!!!

May 16, 1931

The Divine Will, confirmer of the acts of the creature. Ardor of Divine Love in creating man. Touches of the Divine Qualities.

I am always at the start in my dear inheritance of the Divine Fiat. It seems to me that It whispers to my ear: “As it was in the beginning, I shall always be, world without end. You too, if you remain in My Divine Will, will be always equal to yourself; you will never change action; you will always do My Will. And the variety of your actions you will be able to call effects of that first and single act of It, that flows in your acts to make them one, and that has the virtue of producing, like sun, the beautiful rainbow of the variety of colors as the effect of its light, without changing its one act of always giving light.”

What happiness is felt in the soul, in being able to say: “I do always the Divine Will.”

Now, I felt my little and poor intelligence absorbed in the Light of the Divine Will, and I felt within me the one and powerful strength of It, and Its innumerable effects and the variety of them. Forming a circle around me and investing me, they were bearers of joy, of peace, of strength, of goodness, of love, of sanctity, of indescribable beauty. These effects were like many kisses of life that were given to my soul, and I remained their possessor. I was left amazed by this, and my always lovable Jesus told me: “My daughter, all the acts done by the creature in the Divine Will are confirmed by God as Divine Acts, and this confirmation forms the life of the same acts, and they are sealed with the Divine Seal as everlasting acts, always new, fresh, and of an enchanting beauty. The acts done by the creature in My Will I could call ‘new creation’ that I make in the creature. As she keeps doing her act in It, My Fiat asserts Itself with Its creative strength, and forms in it Its act, and, by right, It confirms it.

“It happens as it happened in Creation; since the creative strength of My Will ran in creating many things, they remained immutable, without ever changing. Have the heavens, the stars, the sun, perhaps changed? Not at all—as they were created, so they are, because wherever My Will places Its creative strength, there remains the perennial life of Its own act; and as It confirms, it can never change. See, then, what it means

to do and live in My Divine Will: to be under the empire of a creative and confirming strength, that places all the acts of the creature in safety, rendering them immutable. So, by living in My Will she will remain confirmed in the good that she does, in the sanctity that she wants, in the knowledge that she possesses, in the triumph of the sacrifice.

“Our Divinity, of Our own spontaneous Will, is under the empire of a love that runs irresistibly, for it wants to give to the creature; so much so, that in creating man, he was created in Our ardor of love by the touches of Our Divine Qualities. Our Divine Being, being pure spirit, had neither hands nor feet; Our Qualities served Us as hands in order to form man, and pouring over him like a mighty torrent, We molded him and, touching him, We infused in him the effects of Our Supreme Qualities. These touches have remained in man, and this is why certain beautiful qualities of goodness, of ingenuity, of intelligence and so forth, can be seen in him. They are the virtue of Our Divine Touches that, continuing to mold man, produce their effects; they are Our Pledges of Love with which We kneaded him, that, even though he does not remember and perhaps does not even know Us, continue their perennial office of loving him. And since, when one touches an object or a person, the one who touches feels the impression of the person touched, just as Our Touches of the Divine Qualities remained in man, so did the impression of having touched him remain in Our Supreme Qualities. So, We feel him within Us—how not to love him? Therefore, whatever man might do, We go toward him with new devices of Love, and with Our pleasant refrain of loving him always.”

Fiat!!!

May 19, 1931

Scenes from Eden. Fall of man. The Queen of Heaven crushing the head of the infernal serpent. How the words of Jesus have the communicative virtue. How He speaks of the doubts and difficulties.

I was continuing my acts in the Divine Volition, and uniting myself to the acts that It did in Creation, in order to give It the homage, the love, the adoration for each thing created for love of creatures. My poor mind brought itself into Eden, in the act of the fall of man, as the infernal serpent, with his cunning and lie, induced Eve to withdraw from the Will of her Creator; and Eve, with her enticing manners, induced Adam to fall into the same sin.

Now, while I was thinking about this, my beloved Jesus told me: “My daughter, My Love was not extinguished because of the fall of man, but became more ignited; and even though My Justice justly punished him and condemned him, My Love, kissing My Justice, without delay promised the future Redeemer, and said to the deceitful serpent, with the empire of My Power: ‘You have made use of a woman to snatch man from My Divine Will, and I, by means of another woman, who will have in Her power the Power of My Fiat, will knock down your pride, and with Her immaculate foot, She will crush your head.’ These words burned the infernal serpent more than hell itself, and he stored so much rage in his heart, that he could no longer stay still—he would do nothing but go round and round the earth, to discover She who was to crush his head—not in order to let it be crushed, but so as to be able, with his infernal arts, with his diabolical tricks, to make fall She who was to defeat him, debilitate him, and bind him in the dark abysses. So, for four thousand years he kept always wandering; and when he would see women who were more virtuous and good, he would arm his battle, he would tempt them in every way, and only then would he leave them, when he would be assured, by means of some weakness or defects, that they were not She through whom he was to be defeated. And he would continue his wandering.

“Then came, indeed, the Celestial Creature who crushed his head, and the enemy felt such power in Her, that knocked him down, and he did not have the strength to go near Her. This consumed him with rage, and he employed all his infernal weapons to fight Her. But—no! He would try to go near Her, he would feel himself being worn down, his legs being broken, and would be forced to draw back; and from afar he would spy on Her admirable virtues, Her power and sanctity. And I, in order to confound him and make him doubtful, would let him see the Celestial Sovereign, Her human things, like taking food, crying, sleeping and other things; and he would persuade himself that it was not She, because, being so powerful and holy, She was not to be subject to the natural needs of life. But then he would go back to doubts, and wanted to return to assault—but in vain. My Will is Power that debilitates all evils and all the infernal powers; It is Light that makes Itself known by all, and wherever It reigns, It makes Its Power felt, that not even the very demons can get themselves to deny. Therefore, the Queen of Heaven was, and is, the terror of all hell.

“Now the infernal serpent feels over his head My immediate word spoken to him in Eden—My irrevocable condemnation that a woman would crush his head. Therefore he knows that, by his head being crushed, his kingdom on earth will be overturned, he will lose his prestige, and all the evil he did in Eden by means of a woman will be made up for by another woman. And even though the Queen of Heaven debilitated him, crushed his head, and I Myself bound him to the cross, therefore he is no longer free to do what he wants, however, those who by disgrace draw near him, he slaughters. More so, since he sees that the human will is not subdued by the Divine, and Its Kingdom is not formed yet; he fears that another woman might get to finish burning his temples, so that the Divine condemnation, over his head crushed by the foot of the Immaculate Queen, may have its fulfillment. In fact, he knows that, when I speak, My Word has the communicative virtue to other creatures. Therefore, as he was assured that She whom he feared was the Most Holy Virgin, and being unable to fight Her any more, he resumed his round. He is all eye and as though on the lookout to see whether another woman might have the task from God to make the Divine Will known in order to make It reign; and having seen you write so much about My Fiat, at the mere doubt that this might be it, he roused the whole of hell against you. This is the cause of everything you have suffered, as he made use of wicked men, having them make up calumnies and things that do not exist. Then, in seeing you cry so much, they were persuaded that you are not one who can cause them the ruin that they so much fear for their diabolical kingdom.

“This is what regards the Queen of Heaven, on the part of the infernal serpent; now I want to tell you what regards the part of creatures toward Her.

“My daughter, the Celestial Creature was poor, Her natural qualities were apparently common, nothing extraordinary appeared on the outside. She takes a poor artisan as Her spouse, who earns his daily bread with his humble work. Suppose that it had become known before, to the great ones of the world, to the doctors and the priests, that She was the Mother of the Word—that She was the One who was the Mother of the future Messiah; they would have waged a fierce war against Her—no one would have believed Her. They would have said: ‘Is it possible that there have not been, and that there aren’t women in Israel, such that this poor one was to be the Mother of the Eternal Word? There has been a Judith, an Esther, and many others.’ So, no one would have believed Her, and they would have placed countless doubts and difficulties. If they placed doubts on My Divine Person, not believing that I was the longed-for Messiah; and many reach the point of still not believing that I descended upon earth, in spite of the fact that I made many miracles, such as to induce the most incredulous to believe Me—ah! when hardness, obstinacy, enter into hearts, they render themselves incapable of receiving any good; the truths, the very miracles, are for them as though dead and without life—well then, much more so for the Celestial Mama, as nothing miraculous appeared in Her exterior.

“Now, My daughter, listen to Me; the most serious doubts, the gravest difficulties that they found in your writings are precisely these: that I told you that I was calling you to live in the Kingdom of My Divine Will, giving you the special and unique mission to make It known, so that, as I Myself said in the ‘Our Father,’ and the Holy Church says still now, ‘Thy Kingdom come’—that is, Your Will be done on earth as It is in Heaven. It does not say in the ‘Our Father’ that this Kingdom is on earth, but it says: ‘Come;’ and I would not have composed a prayer if I were not to obtain its effects. Therefore, in order to reach this, was I not to elect another woman, whom the infernal serpent so much fears; and as he, by means of the first woman, ruined mankind for Me, I, to confound him, make use of another woman to make up for the ruin he caused, and make the good that he tried to destroy, arise for all?

“Here, then, the necessity of the preparations, of the graces, of My visits and communications. This sounded bad to those who have read; therefore doubts and difficulties—that it cannot be possible that among so many other great Saints, no one has lived in the Kingdom of My Will. So, it is She⁵ alone that is preferred to all; and when they have read that I was placing you near the Sovereign Queen, so that, She having lived in the Kingdom of My Divine Fiat, you might imitate Her, wanting to make of you a copy that resembles Her; and I placed you in Her hands, that She might guide you, assist you, protect you, so that you might imitate Her in everything—this seemed so absurd to them; and sinisterly misinterpreting the sense, they spoke as if I had told you that you were as though another Queen. How much nonsense—I did not say that you are like the Celestial Queen, but that I want you similar to Her, just as I have said to many other souls dear to Me that I wanted them similar to Me; but with this they would not become God like Me. And then, since the Celestial Lady is the true

⁵ The Sovereign Queen.

Queen of the Kingdom of My Will, it is Her task to help and teach the fortunate creatures who want to enter, to live in It. By this, they show as if I did not have the power to elect whom I want, and when I want. But, after all, time will say everything, and just as they cannot deny that the Virgin of Nazareth is My Mama, so will they not be able to deny that I have elected you for the sole purpose of making My Will known, and that, through you, I will obtain that the *'Thy Kingdom come'* may have Its fulfillment. It is certain that creatures are an instrument in My hands, and I do not look at who it is, but I look at whether My Divine Will has decided to operate by means of this instrument. And this is enough for Me to fulfill My highest designs; and of the doubts and difficulties of creatures I make use, in due time, to confound them and humiliate them. But I do not stop, and I move forward in the work that I want to do by means of the creature. Therefore, you too—follow Me and do not draw back. Besides, it shows from their way of thinking that they have calculated only your person, but have not calculated what My Divine Will can do, and what It knows how to do, and when It decides to operate in one creature in order to fulfill Its greatest designs in the midst of the human generations, It lets no one dictate to It the law—neither who it must be, nor the time, nor the way, nor the place—but It acts in an absolute way. Nor does it pay heed to certain limited minds, who are unable to elevate themselves in the Divine and supernatural order, or to bow their forehead to the incomprehensible works of their Creator; and while they want to reason with their own human reason, they lose the Divine Reason, and remain confounded and incredulous.”

Fiat!!!

May 27, 1931

The life of good does not die, and is defense of all creatures. A prolonged good gives assurance to God and the soul.

My poor mind was swimming in the immense Sea of the Eternal Fiat; and I was flowing in It like a little rivulet, and in my littleness I wanted to embrace Its Immensity so as to fill myself completely with a Will so holy, to be able to have the contentment of being able to say: “My little being is nothing other than one single act of Divine Will. My little rivulet is full, inside and out, of that Will that fills Heaven and earth. Oh! Holy Volition, You be the Life, the Actor and the Spectator of all my acts, so that, all of them rising again in You, they may be the call of all the acts of creatures, to make them rise again in Your Fiat, so that Its Kingdom may extend in all creatures.”

But while I was doing this, the thought told me: “What is the good that I do by calling the acts of creatures to rise again in the Divine Will?”

And my lovable Jesus told me: “My daughter, good is not subject to dying, and as the life of good rises, it places itself as defense of all creatures; and if the creatures who are disposed take that good, they not only remain defended, but take the life of that good; and the good rises and forms as many other lives for as many creatures who take it. And for those who are not disposed, it remains always as their defense, waiting for them to dispose themselves. The acts done in My Will acquire the seed of light, and just as the light, though one, has the virtue of giving light to any eye that wants the good of the light in order to make it its own, the same for the littlest acts done in My Divine Will: since It is immense and envelops all, the littlest act becomes light and defense of all; not only this, but it requites its Creator of the love, glory and adoration that, by right, He expects and demands from creatures. The acts done in My Will have always something prodigious, and, of their own, they say: ‘We are the defense of all; we remain between Heaven and earth to defend the creatures, and with our light, we are light of every mind; we are the defenders of our Creator by repairing Him with our perennial acts for the offenses that rise from the earth.’

“And then, good is always good. Do you think that everything I did while being on earth has all been taken by creatures? Not at all—how much of it is still left. But, with this, one cannot say that it is not good. Centuries and centuries will pass, and the time will come in which all the good I did will have life in the midst of creatures; what is not taken today, other creatures may take tomorrow, in other epochs. Therefore, the true life of good does not tire of waiting; and with an air of triumph they say: ‘We are not subject to dying, therefore, with certainty, the time will come in which we will give our fruits, that will make many other lives that resemble us rise again.’ Do you think that, because you do not see any effect of all your acts in Our Divine Fiat, there will be nothing good? Not at all. Today it seems so, but wait for the times, and they will tell the great good that will come. Therefore, continue and do not draw back. In fact, you must know that the proximity

of good is alone the most certain proof, that assures God and the soul of the state she is in. A prolonged state of patience in the sufferings and painful encounters of life, a repeated prayer without ever tiring of repeating it, a faithfulness, constancy and sameness of manners in all circumstances, form a sufficient ground, watered by the blood of one's own heart, in which God feels called by all the acts of the creature as though by many assurances that He can fulfill His greatest designs; and the creature herself feels in the prolixity of her acts the dominion of herself and the assurance that she will not waver. The good of one day says nothing; a good that is today-yes, and tomorrow-no, says weakness and volubility—all fruits of the human will. An inconstant good says that that good, that virtue, is not the creature's own property, and therefore, not being in her power, good changes into evil, and the virtue into vice. See, then, how in order for the soul to be sure that she possesses a good, a virtue, she must feel within herself the life of that virtue, and with iron constancy of years and years, and for her whole life, she must exercise herself in that good. And God feels assured to place His own and operate great things in the constancy of the creature.

“This I did with the Queen of Heaven; I wanted the prolixity of fifteen years of life, pure, holy and all of Divine Will, in order to descend from Heaven to earth into Her virginal womb. I could have done it before, but I did not want to; first I wanted Her acts of assurance, and the prolixity of Her holy life, almost to give Her the right to be My Mama, and for My infinite Wisdom to have reason for having operated unheard-of prodigies in Her. And is this perhaps not the cause—the long prolixity of the long sufferings, for I wanted to be sure about you, and not with words, but with facts—was it perhaps not the cause of My many visits and of the many truths I have manifested to you in the prolixity of your sacrificed life? I can say that I made Myself seen and I spoke to you from the center of the stake of your sacrifice. And when I hear you say: ‘Is it possible, my Jesus, that my exile be so long? How can You not have pity on me?’—do you know what I say: ‘Ah! My daughter does not know well the secret that a prolonged sacrifice contains.’ And the longer it is, the greater are Our designs to be fulfilled. Therefore, trust Me, and let Me do.”

Fiat!!!

May 31, 1931

The happiness of Jesus is to find His creature in the Divine Will. God plunges Himself into the creature, and the creature into God. The tiny little house of Nazareth.

My abandonment in the Divine Volition continues, and my poor mind pauses now at one point, and now at another, as though wanting to take rest in each effect of the Divine Will. In fact, though Its Act is one, Its effects are innumerable, so much so, that I never arrive at finding them all—much less at comprehending them; and therefore, seeing that it is not given to me to embrace them all, being too little, I pause in one of Its effects, to enjoy it and rest.

And my sweet Jesus, who takes so much pleasure in finding me in His adorable Will, pausing in order to breathe It as life, told me: “My daughter, how sweet it is for Me to find you in My Divine Will—and not like those creatures who are in It by force, by necessity, and because they cannot do without It; and while they are in It, they do not know It, nor do they love It or appreciate It. But in finding you, I find you voluntarily; you know It and love It, and you reach the point of finding your sweet rest. I feel so drawn toward you; more so, since the very Power of My Will imposes Itself on your Jesus, to reveal Myself; and I am unable to deny anything to her, because I could say that the only happiness that comes to Me from the earth is to find the creature in My Divine Will; and when I find her, I want to repay her for the happiness that she gives Me—first, by rendering her happy; and then, by preparing her and disposing her to do an act in My Will. I prepare the space for it, because the greatness, the sanctity, the power that an act done in It contains, is so great, that the creature could not contain it if I did not give her the capacity. Therefore, one who lives in My Will is inseparable from Me, because while she has done one act, I must prepare her for the next act; more so, since I never leave the creature at one point, but I make her always grow, until I am able to say: ‘I have no more to give her; I am content for I have given her everything.’

“In fact, you must know that every time the creature does an act in My Divine Will, she plunges herself into It, and God plunges Himself into the creature. So, in plunging into each other, God communicates His new act never interrupted, and the human will remains at the mercy of the Divine Will and feels new love, new power, new freshness, with all the Divine Refreshments, in such a way that in each act she feels herself being reborn again in the Divine Life. Without losing what she has received in the other acts, she acquires and

incorporates into herself the new life that has been communicated to her; so much so, that she feels herself growing, being nourished, with a new growth and with new foods. So, one who lives in Our Will acquires ever new knowledges of her Creator, and the new knowledge brings her the current of the continuous new Act that God possesses. Don't you see the heavens, the stars, the sun? Do you perhaps see any change in them? Or, after so many centuries, are they not always fresh, beautiful, new, as they were created? And why? Because they are under the empire of the creative strength of Our Fiat, that created them and remained in them as perennial life. Therefore, the permanence of My Will in the creature produces, with its dominating empire, new life of patience, of prayer, of peace, of sacrifice and of infinite joys. What My Will is, so It wants to render one who lives in It."

Then, I continued to think about the Divine Volition; and my sweet Jesus added: "My daughter, when My Divine Will emits an act, It never draws it back; on the contrary, It makes Itself perennial life of Its act. The very Creation says this, by doing continuously those acts that My Will placed in It in creating It. Created things can be called the repeaters of the acts of My Divine Will. The heavens are always stretched out, they never withdraw from any point; and by remaining always stretched out, they always do repeated acts of Divine Will. The sun always gives light, and is all busy performing the innumerable acts of Divine Will that were entrusted to it in its light; and as it gives color and fragrance to each flower, multiple sweetness and taste to the fruits, development to the plants, light and heat to each creature, and many other acts that it does, so many acts of Divine Will does it keep performing. It seems to do its course with all ruling majesty in performing so many acts entrusted to it—true symbol of the majestic and ruling way of My Will. The sea, as it murmurs, the water, as it gives itself to creatures, the earth, as it becomes green and produces plants and flowers—so many multiple acts of My Will do they perform. My Will is the motor of everything and keeps all Creation in act of doing Its Will; and this is why they are all happy, they never lose their place of honor, nor are they subject to dying—because My Will operating in created things gives them perennial life. Only the creature, the one who was to make the greatest display in doing a continuous act of My Will, is the only one that goes out of the motor of It, and reaches the point of placing herself against a Will so Holy. What sorrow! And what an account will she not have to give Me?"

My sweet Jesus remained silent, and, withdrawing, He left me in the Light of His Will; and—oh! how many things I comprehended. But who can say them all? More so, since in It one speaks with celestial terms, and in finding myself inside myself I must adapt the celestial terms to the human; and fearing I might make a mess, I content myself with moving forward, hoping that, if Jesus wants it, He will adapt Himself to speaking with the terms of the low world.

After this, I continued my acts in the Divine Fiat, and my poor mind paused in the little house of Nazareth, where the Queen of Heaven, the Celestial King Jesus, and Saint Joseph, were in possession of and lived in the Kingdom of the Divine Will. So, this Kingdom is not foreign to the earth; the house of Nazareth, the little family that lived in It, belonged to this Kingdom and kept It in full force. But while I was thinking about this, my great King Jesus told me: "My daughter, indeed the Kingdom of My Divine Will has existed upon earth, and therefore there is the sure hope that It will return again to Its full force. Our house of Nazareth was Its true Kingdom; however, We were without peoples.

"Now, you must know that each creature is a Kingdom; therefore, one who lets the Divine Will reign within herself can be called a little Kingdom of the Supreme Fiat. So, she is a tiny little house of Nazareth that We have upon earth; and, though little, since Our Will is in her, reigning, Heaven is not closed for her; she observes the same laws of the Celestial Fatherland, she loves with the same love, feeds herself with the foods from up there, and is incorporated into the Kingdom of Our interminable regions. Now, in order to form the great Kingdom of Our Will upon earth, first We will make the many tiny little houses of Nazareth—that is, the souls who will want to know It in order to let It reign within themselves. I, Myself, and the Sovereign Queen, will be at the head of these tiny little houses, because, We having been the first to possess this Kingdom on earth, it is Our right, that We will not surrender to anyone, to be the directors of them. Then, with these tiny little houses, repeaters of Our house of Nazareth, We will form many little states of Ours, many provinces, that, after they have been formed well, and ordered like many little Kingdoms of Our Will, will fuse together and will form one single Kingdom and one great people. Therefore, in order to have Our greatest works, Our way of acting is to begin, first alone, one on one with one single creature; when We have formed this one, We make her a channel in order to enclose in Our Work two or three more creatures; then We expand, forming a little

group, and then We expand it so much as to take the whole entire world. Our works begin in the isolation of God and the soul, and end by continuing their life in the midst of entire peoples. And when there is the beginning of a work of Ours, it is the sure sign that it will not die at birth; at the most, it may live hidden for some time, but then it will go out and will have its perennial life. Therefore, always forward do I want you in My Divine Will.”

Fiat!!!

June 5, 1931

How it is necessary to make friends in the good times. Sorrow of Jesus because of the abandonment of the Apostles. The human will, prison of the creature.

I am always in the Sea of the Supreme Volition. Oh! how many beautiful things are found in It; there are all the acts of Jesus as though in act; there are those of the Sovereign Lady; there are those of our Celestial Father, that He has done and that He will do. It is a sea, not divided, but one, interminable—It is everything. In this sea there are no dangers, nor fears of falling, because the happy creature that enters into It lays down her guises and takes on the Divine Guises.

So, while I was in this sea, my sweet Jesus made present to me when, in His Passion, the Apostles dispersed themselves, they ran away from Him, leaving Him alone and abandoned in the midst of the enemies. And my Highest Good, Jesus, told me: “My daughter, the greatest sorrow that I had in My Passion, the nail that most pierced My Heart, was the abandonment and the dispersion of My Apostles. I had not a friendly eye in which I could reflect My gaze. The abandonment, the offenses, the indifference of friends, surpass—oh! how much—all the sorrows, and even the death that enemies can give. I knew that the Apostles were to give Me this nail, and would cravenly run away from Me; but I paid no attention to this, because, My daughter, one who wants to do a work must not pay attention to his own pains—on the contrary, he must make friends in the good times, when everything smiles around him, and he sows triumphs and prodigies at each step; not only this, but he communicates the miraculous power to those who become his friends and disciples. Then everyone boasts of being a friend of one who is surrounded with glory and honor; everyone hopes, and as many friends and disciples as one wants, so many one has, because the glory, the triumphs, the good times, are powerful magnets that draw the creatures to follow the triumpher. Who wants to follow and be a friend or disciple of a poor one who is slandered, humiliated and despised? No one; on the contrary, they feel fear and horror to get close, and reach the point of denying he whom they were friends with before, as Saint Peter did with Me.

“Therefore, it is useless to hope for friends when the poor creature finds herself under the nightmare of humiliations, scorns and calumnies. So, one must make friends when Heaven smiles at us and fortune would want to put us on a throne, if we want that the good, the works that are wanted, may have life and continuation in other creatures. By My making friends when I was sowing miracles and triumphs—such that they reached the point of believing that I was to be their King on earth, and therefore, having been My disciples, they were to occupy the first places before Me—even though they abandoned Me in My Passion, when My Resurrection sounded My full triumph, the Apostles changed their mind, they reunited among themselves and, as triumphers, they followed My Doctrine, My Life, and formed the nascent Church. Had I paid attention to the fact that they would run away from Me, not making them My disciples in the time of My triumphs, I would not have had anyone who would speak of Me after My death, who would make Me known. Therefore, the good times, the glory, are necessary, and it is also necessary to receive piercing nails and to have patience in suffering them, in order to have the materials in My greatest works, so that they may have life in the midst of creatures.

“Now, has this not been a wholeness, a resemblance, of My Life, in your painful state of humiliation, of calumnies and scorns that you have gone through? I felt in you the nail of the abandonment and dispersion of My Apostles being repeated to Me, in seeing those who had been so keen to assist you disperse themselves from you, and with the will of abandoning you. And in seeing you abandoned, I saw you all alone in My arms, with the nail of the abandonment of those who were to sustain you; and in My sorrow I said: ‘Bad world, how well you know how to repeat the scenes of My Passion in My children.’ And I offered your bitterness for the triumph of My Will and for the help of those who should make It known.

“Therefore, courage in the painful circumstances of life. However, know that your Jesus will never abandon you—I don’t know how to do these things; My Love is not voluble by nature, but firm and constant, and what I say with My mouth comes out from the life of My Heart. Creatures, instead—they say one thing and

feel another in their hearts; they mix many human ends also in making friends, and this is why they change according to the circumstances. So, the dispersion of those who seemed to want to lay down their lives in the good times, and who cravenly run away in the time of humiliations and scorns—they are all effects of the human will. The human will is the true prison of the creature, and is clever in the art of being able to form many little rooms—but all without windows, because it is not skilled at forming openings in order to receive the good of light.

“Therefore, passions, weaknesses, fear, excessive worries, inconstancy, are as many dark rooms of its prison, and she remains now hampered in one, now in another; and fear makes her fear and move away from the one who is laying down his life for love of her. On the other hand, one in whom My Will reigns lives in My royal palace, in which there is so much light, that the pains, the humiliations, the calumnies, are nothing other than stairs of triumphs and of glory, and completion of great and Divine Works. So, instead of running away from the poor martyr who has been cast into dust by the human perversity, she draws closer to him, waiting with patience for the hour of the new triumph. Oh! if My Will had reigned fully in the Apostles, with certainty they would not have run away in an hour in which I felt the need of their presence, of their faithfulness in My so many pains. In the midst of enemies who wanted to devour Me, I wanted My faithful ones close to Me, because there is no greater comfort than having a friend close in time of bitternesses. I would have seen in My dear Apostles, close to Me, the fruits of My pains, and—oh! how many sweet memories would have arisen in My Heart, that would have been balm for Me in My intense bitternesses. My Divine Will, with Its Light, would have prevented their step from running away, and therefore they would have drawn closer around Me. But since they lived in the dark prison of the human will, their mind was obscured, the heart became cold, fear invaded them—in one moment they forgot about all the good they had received from Me. And not only did they run away from Me, but they dispersed themselves from one another—all effects of the human will, that does not know how to maintain union, and knows only how to disperse in one day the good that one has done in many years, with many sacrifices. Therefore, may your only fear be that of not doing My Will.”

Fiat!!!

June 8, 1931

Pleasure of God when one remembers what He did in Creation. The repeated acts form the nourishment of the soul. How one begins on earth and completes in Heaven.

I feel the powerful force of the Divine Fiat that calls me into It to follow Its acts. So, my little intelligence paused in Eden, in the act of the creation of man. What a solemn act! After having created all things as preparation, to celebrate him for whom He had created all Creation as royal palace in which man was to live with all sumptuousness and comfort, such that he was to lack nothing... It is enough to say that it was a royal palace formed by our Celestial Father, by the Power of His Divine Fiat.

So, while I was thinking of this, my sweet Jesus told me: “Blessed daughter, the sweetest memory, that I am most immensely pleased with, is when the creature remembers My Love in Creation—in a special way, that of man. Our Love poured Its own self out more than a mother when she gives birth to her dear child. Our Love ran—ran to enclose him within Itself, so that everywhere, inside and outside of himself, he might find the support of Our Love that says to him: ‘I love you, I love you.’ The sweet sound of Our Love whispers to his ear, palpitates in his heart, resounds strong and ardent kisses on his lips, tight embraces to carry him in Our Paternal Arms, as triumph of Our Love that, at any cost, wants to love the creature.

“So, there is nothing sweeter, dearer, more pleasing, than reminding Us of with how much Love We created man and all things. Our pleasure is so great, that to the fortunate creature who comes before Our Adorable Majesty to remind Us of this Love of Ours, so great, We redouble Our loving bonds with her, We give her new graces, new light, and We call her the repeater of Our feast, because in Creation everything was feast for Us and for all. And the creature, by reminding Us of what We did in Creation, puts in feast Our Love, Our Power, Our creative Wisdom that, with such great inimitable mastery, had created the whole universe; ...and then the mastery in creating man, that surpasses everything. So, all Our Divine Qualities make feast, and looking at the creature, by whose memory and whose little requital of love they were put in feast, they compete among themselves, and one redoubles for her the love, one the goodness, one the sanctity; in sum, each of Our Divine Qualities wants to give of Its own, to repeat with her what We did in Creation.

“Therefore, repeat often the sweet memory of Our insuperable Love that We had in Creation; it was a creature of Ours, an image of Ours, a child of Ours that We issued to the light, and this is why We made such great display of love, and in hearing it being reminded to Us, We feel like loving him more. So, the whole Creation is nothing other than a display of Our loving Will toward the creature; and in Its loving display, It keeps repeating: ‘Fiat, Fiat,’ to pearl all Creation with Its display of love. More so, since each act, word, thought, done in Our Divine Will, form the nourishment of the soul. Nourishment preserves life, it makes it grow, and maintains for it the necessary strength to be able to form sufficient nourishments so as not to remain on an empty stomach. So, the continued acts are nothing other than foods that are prepared from one day to the next, so as to always have something with which to nourish oneself. If no acts are done, she will have no food; so, the poor creature will have nothing with which to satisfy her hunger, therefore the life of the good, holy and Divine Acts will die in her. If then the acts are not continued, but every now and then, she will have scarce nourishments; and when food is not sufficient, the life of good grows as weak, and weakness makes one lose the taste and the appetite for nourishing oneself.

“On the other hand, when the acts are continued, each act has its exercise—one makes itself food, one water, one fire in order to cook them, one condiment to make itself be enjoyed, in such a way as to whet the appetite. In sum, the repeated acts are nothing other than Divine Cuisine, forming the celestial dining for the creature. And, oh! how beautiful it is to see the creature who, with the continuation of her acts in Our Fiat, prepares for herself Divine Nourishments, and feeds herself with the foods of her Celestial Fatherland. In fact, you must know that one holy thought calls for another, one word, one good act, calls for another; and one serves the other in order to be nourished—and nourishment forms life.”

Then, I continued to think of the Divine Will, and of the great good that one receives by living all abandoned in Its arms. And my sweet Jesus added: “Good daughter, the great good of living of a Divine Volition is amazing and almost incomprehensible for the human creature. You must know that everything good, holy, that is done in My Divine Will is nothing other than seeds that germinate in the field of the soul, placing as though many seeds of Divine Light, that set a beginning that will have no end. In fact, everything that is done in My Divine Will is sown, germinates, grows in an admirable way on earth, while one is living, but the completion will be formed in Heaven; the final development, the variety of the beauties, the shades, the most beautiful and striking tints, will be given to her in the Celestial Fatherland. So, each act done on earth will be like taking more room in Heaven, one additional right, and an advanced possession of the celestial dwelling. For each additional act that she has done, the creature will bring with herself new beatitudes, new joys, communicated to her by My Will. My Divine Fiat never says ‘enough’ to the creature; It wants to make her grow in sanctity, in grace, in beauty, unto her last breath of life down here, and therefore It reserves for Itself to give the final brush stroke and completion, as Its full triumph, in the Celestial Regions. Therefore, in My Will there are no stops; and the circumstances of life—now of pains, now of humiliations, and now of glory—form the runs in order to always run in It, to give It free field to let It sow new Divine Seeds in the creature, that the Divine Fiat will take charge of cultivating and making grow in an admirable way, and of giving them completion in the Celestial Glory. Therefore, in Heaven nothing begins, but everything begins on earth—and Heaven completes.”

Fiat!!!

June 16, 1931

Jesus prays. The necessity to possess a good in order to be able to communicate it to others. The little lights form an intertwining with the great Light of the Divine Will.

My abandonment in the Divine Volition continues, though under the nightmare of the privations of my sweet Jesus. Poor heart of mine, how tortured it is—fatigued, for it cannot find He who makes it breathe His celestial air, and palpitate the life of His very heartbeat. My Jesus, my Life, did You Yourself not use to tell me that You wanted me to live and breathe Your Divine Air, and to form my life in Your own heartbeat, so that mine might be dissolved in Yours, and live of Your heartbeat, and therefore of Your love, of Your pains and of the whole of Yourself?

But while my poor heart poured itself out because of the pain of the privation of my beloved Jesus, I felt Him move sensibly in my interior, and, with clear voice, His words resounded to my hearing, saying with unspeakable tenderness: “Holy Father, I pray You for My children and for all those whom You have given Me,

and whom I recognize as Mine. In these arms of Mine do I clasp them to Myself, that they may remain defended and safe from the storm that they are arming against My Church.” Then He added: “My daughter, how many turn-coats there will be, how many masks will unmask themselves. I could no longer bear their hypocrisy, My Justice was filled with so many pretenses, and therefore they could no longer keep the mask that covered them. Therefore, pray together with Me, that those who must serve My Glory may remain safe, and those who want to strike My Church, confounded.”

Then He became silent, and my poor mind saw many gloomy and tragic things; and while I was praying, my Highest Good, Jesus, repeated: “My daughter, in order to communicate a good to others it is necessary to possess the fullness of the same good. In fact, by possessing it, one knows its effects, the substance, the practice of how that good is acquired; therefore, he will have the virtue of being able to infuse it in others, of knowing how to tell its beauties, the prerogatives, the fruits which that good produces. But if the soul has acquired just a sip of a good, of a virtue, and wants to start teaching it to others, she will not know in depth the fullness of that virtue, therefore she will not be able to re-tell its great good, nor to give the practice of how to acquire it. So, she will make the impression of a child who, having learned just the vowels, wants to act as a teacher to others. Poor child, he will act as a teacher for mockery, because he will not be able to go forward into other teachings. This is why the true Saints have first filled themselves with love, with Divine Knowledges, with invincible patience, and other things; and when they have filled themselves so much, to the point of no longer being able to contain it within themselves, the outpouring of the goods that they possessed that came out, they communicated to the peoples; and their word was fire, was light; and they taught, not in a superficial way, but in a practical and substantial way, the good that they possessed. This is the reason why many want to act as teachers, and they do no good—because sufficient food is lacking in them. How can they nourish others?”

Then, after this, I abandoned all of myself in the Supreme Fiat, and my poor mind wandered within It, and I remained as though enraptured in seeing, before me, the Divine Being and an interminable Light, disposed as many innumerable rays coming out from the center of It. These rays were very often intertwined with little lights, that were bound to the interminable rays of the Adorable Majesty, and that seemed to be a birth from the same Light, and nourished themselves with light, to be formed as life of light and grow as God wanted them. What enchantment is the Divine Height—Its Presence enraptures; the eye is lost in Its Immensity, and Its Beauty, the multiplicity of Its infinite joys, is so great, that they seem to fall down, more than pouring rain, from Its Divine Being. So, one feels oneself being struck dumb, and therefore one can say little or nothing.

Then, while I was all immersed in what was present to my mind, my beloved Jesus told me: “Daughter of My Divine Volition, look—this immense Light is nothing other than the emanation of Our Will from the center of Our Divine Being. As We pronounced the Fiat, It extended to form each created thing with Its creative strength; and so that nothing might go out from inside Its Light, It kept within Itself what It issued from Our creative hands. So, those intertwinings with the rays of Our Light that you see, are nothing other than all created things: some of them are as though in custody within Our Light, so that they may not suffer any change; others, and these are the creatures who live in Our Will, are not only in custody, but in act of receiving continuously from God, in order to grow, to nourish themselves with light, and form with their little lights an intertwining with the very Divine Volition, so as to let It operate in the little light. So, these little lights give the field to Our Divine Fiat to render It continuously operating in them. It seems that they give Us something to do, and they let Us continue the work that, with so much love, We started in Creation. And when the creature gives Us the occasion to continue Our work, giving Us freedom to operate within her little light, We are so pleased with her, that We render the little light operating together with Our Work, and We do not feel isolated on the part of creatures, but We enjoy the beauty of her company, and she enjoys Our own. Therefore, by living of Divine Will you never leave Us alone, and you will have the great good of enjoying Our company.”

Fiat!!!

June 23, 1931

How the Creation manifests the Divine Paternity, and how God feels Himself Father of those who recognize Him in His works.

I was doing my round in the Creation, to follow the acts done in It by the Divine Will. It seemed to me that in each created thing the Adorable Will was present as noble Queen, as center of life, to make in each thing

Its sweet encounter with the creatures; but only those who recognized It in each created thing received this encounter. In this happy encounter the correspondences open on both sides; they celebrate together, and the Divine Will gives and the creature receives.

But while my mind wandered by going around in the created things, my Highest Good, Jesus, told me: “My daughter, all Creation manifests the Divine Paternity, the Power, the Love, the harmony of He who created It. But do you know of whom do We feel Ourselves Father? Of one who remembers and recognizes all Creation as property of her Creator, who, wanting to manifest His Paternity toward the creatures, created so many beautiful things for love of them. So, one who recognizes them in order to requite Him by loving Him and thanking Him, draws closer around her Celestial Father as a daughter who recognizes His goods, and that, if He created them, it means that He wants His daughter to possess His possessions within the possessions of her Father. If you knew what Our joy and happiness is in feeling Ourselves Father, and in seeing Our children close around Us by means of Our created things. So, the creature, by remembering and recognizing what God has done for her, loves Us as her Father, as We love her as Our daughter; We feel that Our Paternity is not a sterile Paternity, but fecund. In the same way, with one who remembers and recognizes what I did and suffered in My Life and Passion, I feel Myself Redeemer, and I give her to possess the goods of Redemption. So, My Pains, My Works, My Steps, line up around the happy creature in order to help her, sanctify her, and make her feel, within herself, the effects of all My Life. And with one who recognizes what Our Love has done and can do in the order of grace, I feel Myself passionate Lover, and I give her the possession of My Love, in such a way that she will feel such love for Me as to be unable to live without loving Me. And since true love is in always doing My Will, I make of her a prodigy of My Love and of My Will.

“What sorrow would it not be for a father to have children and not to see them around Himself so as to love one another and enjoy the fruit of his inmost being? And if these children did not possess the goods of their father, would it not be an even greater sorrow? Such is Our Divinity; We extended Our Paternity in an infinite way in all Creation; as Father, We are all eyes over Our children, that they may lack nothing; Our Arms feel the extreme need of love to clasp man to Our Bosom so as to give him love and receive love. And when We see the creature running to Us, wanting Our Embraces—oh! how happy We feel that Our Paternity is recognized and can carry out the office of Father for Our children. Our generation is almost innumerable, yet, a few children surround Us; all others are far from Us—far with the heart, with the will; far from Our likeness. And in Our sorrow, in seeing the few children around Us, We say: ‘And the other children—where are they? How can they not feel the need to have a Celestial Father, to receive Our Paternal Caresses, to possess Our goods?’

“Therefore, be attentive; recognize Our Goods, Our Works, and you will feel Our Paternity in the heavens, studded with stars that, in their meek twinkling, call you daughter and attest to you the love of your Father. Our Paternity extends in the sun that, with its vibrant light, calls you daughter and says to you: ‘Recognize in My Light the great gift of your Father, who loves you so much, that He wants you to be the possessor of this Light.’ Our Paternity extends everywhere: in the water you drink, in the food you take, in the varieties of the beauties of all nature. They have a common voice, all calling you daughter of the great Celestial Father, and, as a daughter of His, they want to be possessed by you. Now, what would be Our contentment if, in all things created by Us, at Our tender voice calling you daughter, We heard your voice calling Us Father, and saying to Us: ‘This is a gift of my Father. Oh! how He loves me—and I want to love Him very, very much.’”

Fiat!!!

June 30, 1931

How the greatest grace that God gave to man in Creation was for him to be able to do his acts in the Divine Will. How this Kingdom exists, and lived humanities have possessed It.

I was thinking about the Holy Divine Volition: “How can Its Kingdom ever come upon earth? Given the tempestuous times that threaten storms, and the sad conditions of the human generations, it seems impossible. And it seems to me that the indifference and lack of disposition of those who at least are said to be good, increase the impossibility, for they have no interest in making known a Will so holy, and His Will that wants to give the great grace of wanting to reign in the midst of creatures. How can a good ever have life if it is not known?”

But while I was thinking of this, my lovable Jesus, surprising me, told me: “My daughter, what is impossible in the human views—everything, is possible to God. You must know that the greatest grace that We gave to man in his creation was that he could enter into Our Divine Will, to be able to emit his human acts; and since the human will was little and the Divine great, It therefore had the virtue of absorbing the little into the great, and of changing the human into Divine Will. So, at the beginning of his creation, Adam entered into the order of Our Divine Will, and in It he did many of his acts; and while by withdrawing from Our Divine Will he went out from inside of It, his human acts, operated in Our Will, remained as pledge and right for man, and as beginning and foundation of a Divine Kingdom that he acquired. In the Divine Will, whatever is done in It is indelible; God Himself cannot delete a single act done by the creature in the Supreme Fiat. Now, since Adam was the first man to be created, it came as a consequence that, he being as though the root, the trunk of all the human generations, they would inherit, almost like branches, what the root and the trunk of the tree of man possessed. And just as all creatures, as though by nature, inherit the seed of original sin, so do they inherit his first acts done in Our Will, that constitute the beginning and the right of the Kingdom of Our Divine Will for creatures.

“To confirm this, came the humanity of the Immaculate Virgin, to operate and to follow the acts of Adam, in order to fulfill, whole and entire, the Kingdom of the Divine Will, to be the first heiress of a Kingdom so holy, and to give to Her dear children the rights for them to possess It. And to complete all this, came My Humanity that, by nature, possessed the Divine Will that Adam and the Sovereign Queen possessed by grace, in order to confirm with the seal of Its acts this Kingdom of the Divine Will. So, this Kingdom exists in reality, because living humanities have formed their acts in It, as the necessary materials in order to form this Kingdom, to give to other humanities the right to possess It. And in order to further confirm It, I taught the ‘Our Father,’ so that, with prayer, they might dispose themselves and acquire the rights to receive It, and God might feel as though the duty to give It. By teaching the ‘Our Father,’ I Myself placed in their hands the right to receive It, and I committed Myself to giving a Kingdom so holy; and every time the creature recites the ‘Our Father,’ she acquires a sort of right to enter into this Kingdom—first, because it is the prayer taught by Me, that contains the value of My prayer; second, because the love of Our Divinity toward the creatures is so great, that We pay attention to everything, We notice everything, even the littlest acts, the holy desires, the little prayers, to requite them with great graces. We can say that they are pretexts, occasions that We keep looking for, to say to her: ‘You have done this, and We give you this. You have done the little, and We give you the great.’

“Therefore, the Kingdom exists, and if I have spoken to you so much about My Divine Will, those have been nothing other than the preparations of many centuries of My Church—the prayers, the sacrifices and the continuous recitation of the ‘Our Father’—that have inclined Our Goodness to choose a creature in order to manifest to her the many knowledges of Our Will, Its great prodigies. In this way I bound My Will to the creatures, giving them new pledges of Its Kingdom. And as you listened and tried to model yourself after My Teachings that I gave you, so I formed new bonds, to bind the creatures in My Will.

“You must know that I am the God of all, and when I do a good, I never do it isolated—I do it for all, unless someone who does not want to take, does not take. And when a creature corresponds to Me, I look at her, not as one alone, but as belonging to the whole human family, and therefore the good of one is communicated to the others. Now, if the Kingdom exists—lived humanities have possessed It and lived life in It, My Will wants to reign in the midst of creatures, My very knowledges say it in clear notes—how, then, can you think that it is impossible for this Kingdom to come? To Me everything is possible; I will make use of the very storms and of new events in order to prepare those who must occupy themselves with making My Will known. The storms serve to purify the bad air, and also to get rid of noxious things. Therefore, I will dispose everything; I know how to do everything, I have the times at My disposal. So, let your Jesus do it, and you will see how My Will will be known and fulfilled.”

Fiat!!!

July 2, 1931

How the Divine Will has the virtue of converting the good that the creature does into her nature. The return of the works to her Creator. How the Creation has a determined act, while the creature a growing act.

I was doing my round in the Divine Will to follow Its acts, and I arrived at the point in which the Celestial Baby was in Egypt, and the Celestial Mama, rocking Him, tried to make Him fall asleep, and at the

same time She was occupied, with Her maternal hands, in making a little garment for the Divine Infant. And I, uniting myself with His Mama, made my *"I love You"* to Jesus flow between Her fingers and in the thread that was flowing, so as to form and weave the little garment together with my *"I love You"*; and upon the foot of the Queen that was swinging the cradle, I put my own, so that I too might rock Jesus and do for Him what His Mama was doing. And while I was doing this, the Celestial Baby, between vigil and sleep, was saying: "My two mamas..." So, remembering this, and what was written in the 24th volume,⁶ I thought to myself: "But, is my dear Jesus still repeating the sweet words: 'My two mamas?' After such a terrible storm that, like devastating hail, struck my poor soul, who knows how many defects I have committed; Jesus must no longer feel that tender love of saying, so sweetly: 'My two mamas.'"

But while I was thinking of this, my lovable Jesus told me: "My daughter, if you have not ceased repeating, uniting yourself with Our Celestial Mama, rocking Me, placing your *'I love You'* for Me in what She was doing, could I cease saying: 'My two mamas'? Then I would be below you in loving you, while I never let Myself be surpassed by the love of the creature. Not only this, but you must know that everything that the creature does in My Will has the virtue of converting that good that she does into her nature; and true good in nature is never lost, nor are there strains in repeating it as many times as one wants. Do you perhaps strain yourself in order to breathe, to palpitate? Because it is in your nature; even more, if you do not want to do it, you must emit a strain—but a strain that, perhaps, if you can get yourself to do it, will cost you your life. And this is the greatest prodigy of My Will: to convert the prayer, the love, the sanctity, Its knowledges, into one's nature. And when I see that the creature has given herself at the mercy of My Will, but so much, that My Will was able to change the Divine Goods into her nature, My Words resound in the soul with My Creative Power and give the maternity as her nature. And how can I not repeat: 'My two mamas'? When I speak, what I say is in reality. Is it perhaps not true that My Mama is Mother to Me according to the order of nature, and is also Mother to Me in the Divine Order, by virtue of the Divine Will that She possessed? Had She not possessed My Will, She could not have been Mother to Me, either in the human order, or in the Divine Order. Oh! how many things It knows how to do in one who lets herself be dominated by It. It knows how to make the Divine Order descend into the human, and It converts the Divine Order into one's nature, and It makes of her such portents as to astonish Heaven and earth. Therefore, let yourself be dominated by My Will, and I will make My sweet Word resound in you: 'My dear mama whom My Fiat keeps for Me on earth.'"

After this, I was following the Divine Fiat in the Creation, and was saying to myself: "I want to enter into the sun in order to empty it of the love that God placed in it for love of creatures, and on the wings of its light bring it back to my Creator as requital of my love. I want to empty the wind, to bring back to Him the requital of the mighty love, of the moaning, ruling love, that it may rule over the Divine Heart and snatch from It the Kingdom of the Divine Will upon earth. I want to empty the heavens of the love they contain, to bring back to Him the love that never ends, that never says 'enough,' so as to take Him from all sides and bring Him the requital of loving Him everywhere and in everyone." But who can say all my nonsense that I spoke in each created thing? I would be too long, therefore I won't go any further.

So, while I was doing this, my sweet Jesus told me: "Daughter of My Will, how pleasing to Me is the soul who enters into My Will to find in It all My Works, and flying from one created thing to another, with her little capacity she makes her calculations, to find out what dose of Love, of Goodness, of Power, of Beauty, and more, I placed in each created thing. And since for one who is in My Will what is Mine is hers, she embraces them all and brings them back into My Womb and around Me, as requital of her love; and I feel, being returned to Me, the love that We issued in creating the whole Creation; the Goodness, the Power, the Beauty with which We strewed all Creation. And in Our emphasis of Love, We say: 'The daughter of Our Will returns to Us Our Works, Our Love, Our Goodness, and more; and while she returns them to Us, she leaves them at their place.' And We feel, being repeated to Us, the glory, the happiness as if We were again putting out the whole Creation.

"Now, you must know that in creating the whole universe, the variety of many manifold things, We placed a determined act, an 'enough' to each thing, in such a way that they cannot surpass any limit from the way in which they were created. However, even though it was a determined act and they cannot go any further, it was yet a full act; so much so, that creatures are unable, nor do they have the capacity, to take all the good that each created thing contains. This is so true that, who can say: 'I can take all the light of the sun'? 'The

⁶ Re: Volume 24 September 2, 1928.

heavens are not enough for me over my head'? 'All the waters are not enough for me to quench my thirst'? 'The earth is not sufficient under my feet'? And so with many other things. And this, because as Our Divinity does an act, creates things, Our Love, the superabundance We possess, is so great, that We put in display, luxury, pomp. Of none of Our Works can it be said that it is poor; they all make display—some of luxury of light, some make pomp of beauty, some of variety of colors, and more. They seem to be saying, in their mute language: 'Our Creator is immensely rich, beautiful, powerful, wise, and therefore all of us, as worthy works of Him, make display of luxury in the office given to us by God.'

"Now, My daughter, it was not so in creating man; in him was placed, not a determined act, but an Act ever growing. Our Love did not want to say an 'enough' to man; it would have been like hampering Our Love, arresting Our ardor. No, no—Our 'enough' did not pronounce itself in the creation of man; it did not put a limit, but an Act ever growing, leaving it almost to his liking where he wanted to reach, and Our growing Act at his disposal, so that Our display of Love would not have a limit, but could make pomp of luxury, of grace, of sanctity, of beauty, of goodness, and more—as much as he pleased. We bound Our growing Act to his free will, so that it might have no hindrance to displaying as much luxury as it could. And so that this growing Act of Ours might have in man all possible and imaginable helps, We gave him also Our Divine Will at his disposal, so that It could maintain for him, at Its own expense, all the luxury he wanted, and the superabundance of the goods of his Creator. Our Love did not have the heart to say 'enough' to man: 'Our son, up to here you can reach.' No, no—it would have been as if a father wanted to say to his son: 'Up to such and such day you will sit at my table; and then—enough.' This would not be love of paternity, but of mastership. That a son may put a limit in receiving the alimony of his father—this could be; but that a father would say to him: 'You will remain on an empty stomach'—this he will never do.

"Such is Our Goodness; We will never say 'enough' to the creature; Our growing Act will serve her as continuous nourishments to always grow and preserve herself. And if, ungrateful, she does not make use of Our growing Act, great gift given by her Creator, We will have the sorrow of seeing Our dear child on an empty stomach, poor, and Our Act hampered and without life; and Our ardor of love will change into ardor of sorrow. So, if you want Our growing Act to have life in you, never go out of Our Divine Will, which will be jealous of making you always, always grow."

Fiat!!!

July 6, 1931

The book of the Fiat in the depth of the soul. The book of the Fiat in Creation. How the Divine Will keeps all creatures under the rain of Its continuous Act.

My poor mind seems to be able to do nothing other than think about the Divine Will. In each thing that I see, it keeps looking for Its Life; and as the interior does this, on the outside it finds nothing other than that Divine Fiat that so much loves it and wants love. I feel the need to find It in all things, in order to breathe It, to feel Its heartbeat of light that, like blood, circulates in my soul and constitutes Its primary life of my poor being. And where I am unable to find It, I feel I lack a continuous heartbeat, a breath of air, to facilitate the Life of the Divine Will in my soul. And I was praying Jesus to teach me how to find It in all things, so that Its perennial Life would never be lacking in me.

And my highest Good, Jesus, with all goodness, told me: "My daughter, one who does My Will and lives in It forms in her soul the Book of the Divine Fiat. But this Book must be full, not empty or with only a few pages written; if it is not full, she will soon finish reading it, and having nothing to read, she will occupy herself with something else, and therefore the Life of My Divine Will will be interrupted and as though broken in the creature. On the other hand, if it is full, she will have always something to read; and if it seems that it ends, I will add other pages more sublime, so that she may never lack the life, the knowledge ever new, and the substantial nourishment of My Divine Volition.

"So, the interior must be like many pages in order to form this Book: page the intelligence, page the will and the memory, page the desire, the affection, the heartbeat, page the word, that must be able to repeat what it read, otherwise it will remain like a book that will do good to no one, while for one who forms a book the first purpose is to propagate it. So, the whole interior must be written with pages of My Divine Will, and this Book must be so full, that she must be unable to find anything else to read but My Will alone. Now, when the soul has her interior book full, she will know very well the external Book of the Divine Will. All of Creation is

nothing other than a book of It; each created thing is a page that forms an immense book, and of many volumes. So, having formed her interior book and read it thoroughly, she will be able to read very well the external Book of all Creation, and in all things she will find My Divine Will in act of giving her Its Life, Its lessons, most high and sublime, and Its delicious and holy food.

“It will happen to one who has formed in her interior this Book of the Divine Fiat, and has read it thoroughly, as to someone who has possessed a book, has read it over and over again, has studied well the most difficult things, has smoothed out all difficulties, elucidated the most obscure points, in such a way that he has consumed his life over that book. If a person from outside brought to him another similar book, he will most certainly be able to read it, and will recognize in that one his own book. More so, since My Divine Will has enclosed the creature within Its most holy circle, and has placed in the depth of the soul the Book of Its Fiat, and in Creation It has repeated Its Divine Book, in such a way that one echoes within the other, and they understand each other in an admirable way. Here is why it is necessary to recognize the Book of the Divine Fiat in the depth of one’s soul, read it thoroughly to make of it perennial life; and in this way one will easily be able to read the beautiful pages and the great Book of My Will of all Creation.”

After this, I continued my acts in the Divine Will, and my sweet Jesus added: “My daughter, My Divine Volition has Its continuous Act that never ceases to pour Its continuous Act upon all creatures, and to invest them with Its continuous Act of Light, of Sanctity, of Beauty, of Love, of Help, of Power, of Happiness. Its Love is so great that one act does not wait for another and, like a torrent, more than pouring rain, they pour themselves over all creatures. This continuous Act is recognized and received by all the inhabitants of the Celestial Fatherland, in such a way as to form the ever new surprise of ineffable joys and of happiness without end. It can be said that it forms the life and substance of the beatitude of all the Blessed.

“Now, since My Divine Will possesses this continuous Act by nature, It cannot, nor does It want to, change regime; just as It gives this continuous Act of good in Heaven, so does It give it to all Creation, and to all creatures and to each one, because all receive life from this, Its continuous Act—if it ceased, the life of all would cease. At the most, there can be changes of effects, because It acts according to the dispositions of each one, and therefore Its same continuous Act produces for some one effect, for some another; and there are some who, unfortunately, while being under the rain of this continuous Act of Light, of Sanctity, of Beauty and more, remain not even wet, nor illuminated, nor holy, nor beautiful, and convert within themselves the continuous Act of good into darkness, into passion, and maybe even into sin.

“But in spite of all this, My Will never ceases Its continuous Act of pouring Its Divine Goods over all, because It finds Itself in the condition of the sun that, even if human beings, or trees, plants or flowers, would not want to receive its light, that could communicate the many admirable effects that its continuous act of light contains—that is, sweetness, flavor, the beautiful rainbow of all colors—it would continue its act of always giving light. But if the sun had reason, it would cry with tears of burning light for the sorrow of seeing in the great wheel of its light all the goods that in reality it gives, but are not received. My Divine Will is more than sun; It keeps everyone and everything enveloped within Its infinite Light; Its nature is of always wanting to give—and in fact It gives; if everyone took, everyone would be holy, the world would change into happiness. But, with highest sorrow, Its goods are not received, but rather, rejected into Its very light. Yet, It does not stop; with tender and insuperable Love It continues Its continuous act of giving what Its Light possesses.”

Fiat!!!

July 13, 1931

Motion is sign of life. The passport in order to enter into the Kingdom of the Divine Will; the language and the citizen of It. The peacemaker between God and the creatures.

I was continuing my acts in the Divine Will, and was thinking to myself: “How can one know whether the Divine Fiat reigns in the creature and in my poor soul, or the good that It reigns in it or not?”

But while I was thinking of this, my sweet Jesus told me: “Motion is the sign of life—where there is no motion there cannot be life. So, to know whether the creature possesses My Will is if in her inmost soul she feels My Will alone as prime motion of everything that goes on within her. In fact, My Will being prime motion, wherever It reigns It will make Its prime Divine Motion felt, upon which will hang all the internal and external acts, as though from the center of the prime motion of My Divine Will. Therefore, It will be the prime motion, the word of honor, the commandant, the ruler, in such a way that each act will be in waiting to receive

the prime motion in order to move and operate. So, if the creature feels in her acts the prime motion of My Will, it is the sign that It reigns in her soul; but if, on the contrary, she feels in her prime motion the human end, her own pleasure, natural satisfactions, the taste for pleasing creatures, My Will will not only not reign, but from Queen It will act as her servant, serving her in her acts, because there is no act that the creature can do if My Divine Will does not concur in it, either dominating her or serving her.

“Now, you must know, My daughter, that the passport in order to enter into My Kingdom is the resolute will of never doing one’s own will, even at the cost of one’s life and any sacrifice. This resolute act, but true, is like the signature that one puts on the passport in order to set off in the Kingdom of My Divine Will; and while the creature signs in order to set off, God signs in order to receive her. This latter signature will have so much value, that the whole of Heaven will go to meet her in order to receive her into the Kingdom of the Divine Fiat in which they live; and they will be all eyes over this creature who, from the earth, holds as life and as Kingdom that same Will that they hold in Heaven. But the passport is not enough; one must study the language, the ways, the customs of this Divine Kingdom—and these are the knowledges, the prerogatives, the beauties, the value that My Will contains. Otherwise, one would be like a stranger; he would neither take love, nor be loved. If he does not sacrifice in making of It a study in order to be able to speak with that same language, and does not adapt himself to the customs of those who live in this Kingdom so holy, he will live isolated, because, not understanding him, they will shun him; and isolation makes no one happy. In addition to this, one must pass from the study to the practice of what was learned; and after a length of practice, at last, he is declared a citizen of the Kingdom of My Divine Will, and then will he enjoy all the happinesses that are in a Kingdom so holy; even more, they will be his own properties, and he will acquire the right to live in It as in his own Fatherland.”

After this, He added: “My daughter, one who lives in My Will becomes the peacemaker between God and the creatures. All of her acts, words, steps, her prayers, her little sacrifices, are like many bonds of peace between Heaven and earth; they are like peacemaking weapons, as she fights her Creator with weapons of peace and of love in order to disarm Him and render Him favorable, and change the scourges into mercy. And just as the human will formed the war, to wage war against He who had created it—not only this, but it broke the accord, the order and the peace—so My Will, with the strength of Its Omnipotence, reigning in the creature, converts what the creature does into bonds of accord, of order, of peace and of love. So, from her comes out as though a little white cloud that, surging, spreads and rises up to the Divine Throne; and bursting into as many voices for as many acts as she has done, it says: ‘Great God, peace I bring to You from the earth; and You—give me Your Peace, to bring it as bond of peace between You and the human generation.’ This little cloud ascends and descends, descends and ascends, and does the office of peacemaker between Heaven and earth.”

Fiat!!!

July 17, 1931

Beneficial rain. Continuous creation of the Divine Will; internal and external order of It. The creature is carried in Its arms.

I was feeling all immersed in the Fiat; Its Air is so sweet, refreshing, that one feels oneself being reborn at each instant to new life. But what does one breathe in this air of the Divine Will? One breathes Air of light, of love, of sweetness, of fortitude, of Divine Knowledges and so forth, in such a way as to feel oneself renewed to new life. This beneficial and balsamic Air, as it is breathed, makes the Divine Life grow in the creature; and just as when one breathes the air, with the breath it is enclosed inside, and by repeating the breath it is put outside, because the strength of the air is so great, that one can keep inside only as much as is necessary in order to live—the surplus must be put out with the same breath. But what does one put out? What she has received after she has filled herself: love, light, goodness she has breathed in; love, light, goodness she gives back.

But while my poor mind wandered in this Divine Air, my sweet Jesus told me: “My daughter, all the good acts that the creature does in My Divine Will rise to God, because It has the Divine Power to draw up, into the Celestial Fatherland, what is done in Its Volition; and then, with Its same Power, It makes them fall back like beneficial rain over the same creature, in such a way that if the creature loves, blesses, adores, thanks, praises, God requites her with new rain of love, of blessings, rain of thanksgivings, because He felt Himself being loved and thanked by the creature, and bursting into rain of praises, He praises her before the whole Celestial Court. Oh! how Our Divine Goodness awaits the adoration, the pleasant ‘I love You’ of the creature, to be able to give to Our Love the vent of being able to say to her: ‘Daughter, I love you.’ Therefore, there is

not one act that the creature does for Us, for which Our Tenderness, all paternal, does not give to her multiplied requital.”

Then, I continued my acts in the Divine Fiat, and my beloved Jesus added: “My daughter, the creature is carried in the arms of My Divine Will, and Its Love is so great that It keeps all Creation around her, as if, in act, It were always, always creating It to give her pleasure and render her happy, and say to her: ‘My Creative Strength maintains all this machine of the universe; if It withdrew, the sun would disappear as if by magic, the heavens and all the other things would resolve into nothing, just as from nothing they came out. So, My Creative Power keeps on creating It continuously, and can say in all reality: ‘It is precisely for you that I am creating the sun, so that your life, your journey, may be strewn with light. For you the azure heavens, so that your eye may wander afar and delight in their extension. I am creating everything for you; I maintain everything in order because I love you.’ My Divine Will makes Itsself life in act of all things, It sustains them and preserves them, It places them around the creature to make her feel, from all things and from all sides, Its unmovable Life, Its immutable Strength, Its invincible Love. It can be said that It clasps her everywhere as triumph of Its Love. And It maintains not only the external order and all things in act, as if It were creating them, but It maintains internally, with Its Creative Strength, the whole internal order of the creature. So, It is always in act of creating the heartbeat, the breath, the motion, the circulation of the blood, the intelligence, the memory, the will. It runs as life in the heartbeat, in the breath—in everything; It sustains and preserves, without ever withdrawing from the soul and from the body. Yet, this Supreme Will of Mine is everything, does everything, and is not recognized, but rather, forgotten. It could say as I said to the Apostles: ‘I have been with you for so long, and you still do not know Me.’ Many things are made known that do not form the life of the creature; and of My Will, that forms the life and is continuous Act of Life—otherwise she could not live—nothing is made known. Therefore, My daughter, be attentive, recognize It in you and outside of you—in everything, more than your own life, and you will feel admirable things, Its continuous Act that loves you with untiring love, and only because It loves you, It gives you Life.”

Fiat!!!

July 23, 1931

Fecundity of light. The Creation, feast of God and of the creature. The Divine Will, regime and rule.

I am back in the arms of the Divine Fiat; it seems to me that Its immense Light flows like sea around me, and as I do my acts of love, of adoration, of thanksgiving, I take from within this Light the Love that the Divine Will possesses. However, I take of it as much as I can take, because, as creature, it is not given to me to take it all, so immense it is; and I have neither the capacity nor the space in which to enclose this interminable Love. But, still, I fill myself completely, in such a way that, though I am creature, my love toward the One who created me is full and whole, and so is my adoration. In fact, the acts done in the Divine Will must possess such fullness, that the creature must be able to say: “My being has melted completely into love, into adoration—I have nothing left.” And the Creator must be able to say: “All the love that she could give Me, she gave to Me—she has kept nothing for herself.”

But as I was doing my little acts in this sea, little waves were forming, that, unloading themselves into my intelligence, changed into Light of knowledge on the Divine Will. And my always lovable Jesus told me: “My daughter, one who lives in My Divine Will is always dealing with Light—never with darkness. And since light is fecund, It gives birth in the soul to the truths It possesses. The virtue of Light is marvelous and miraculous; and while, by looking at It, one sees nothing but Light, inside It possesses the fullness of goods. But It communicates these goods not to one who only looks at It, but to one who lets himself be touched, molded, clasped, kissed with Its ardent kisses. As It touches, It purifies; as It molds, It transforms; as It clasps, so It encloses Its light in the soul; and with Its fecundity, that can never remain idle, Its work is incessant, It communicates the beautiful rainbow of the Divine Colors and Beauties; and with Its kisses It infuses the most beautiful truths and the ineffable Secrets of Its Creator. Living in the Light of My Divine Will and not being aware of the Divine Things, of Our Secrets, not feeling the fecundating virtue of this Light, would be as if God wanted to live separate life from His creature. But the one purpose for which We want Our Will to be also that of the creature was precisely that We want to live life together and permanent with her. So, it would be absurd—living in My Will and not feeling the fecundity of Its goods that this Light possesses, which is that of making the creature live of God Himself.”

Then He added: “My daughter, here is why in Creation there were so many preparations, as preparatory to one of the greatest solemn feasts, that Our Divinity wanted to solemnize with the creature, from the very beginning of his existence. What did We not prepare so that this feast might be one of the most solemn? Heavens studded with stars, sun radiant with light, refreshing winds, seas, enchanting flowerings and fruits with the variety of so many flavors and sweetnesses. After having prepared everything, We created man, that he might celebrate, and We together with him. It was right that the Owner of the feast, who had prepared it with so much love, would be present and enjoy together; more so, since the substance of a feast is formed by the company of the guests that are wanted at the feast. And so that this feast between Us and man might never be interrupted, We gave him Our very Will, that ruled Our Divine Being, so that one might be the regime and the rule between God and the creature. So, as man withdrew from Our Will, he lost Our Regime and Our Rule, and We stopped celebrating on both sides. So, as you do your acts in It and you remind Us of everything that We did in Creation to set up Our Feast for the creature, We feel that Our Fiat is your regime and your rule; this binds Us and clasps Us again, and forms for Us the new feast, and makes Us repeat that of Creation.”

And I: “My beloved Jesus, however more I want to live in Your Will and die rather than not do Your Most Holy Will, yet I feel myself bad, dirty—how can I repeat for You this feast?”

And Jesus continued: “Our Love for one who is determined to live in It and do It always is so great, that It makes Itself brush of light; and painting with Its touch of light and heat, It purifies the creature of any stain, that she may not be ashamed of Our adorable Presence; and It places her, with all trust and love, to celebrate together with Us. Therefore, let yourself be touched up by My Divine Will, even at the cost of suffering any pain, and It will take care of everything.”

Fiat!!!

July 27, 1931

The great evil of one who does not do the Divine Will. Most interesting example of Adam.

My abandonment continues in the Holy Divine Volition, and I comprehended the great good that my little soul felt in living at the mercy of a Will so holy. It has such jealousy, It loves her so much, It takes charge of everything, even of the littlest things of this creature; so much so, that It seems to say: “Nobody touch her, and woe to those who might dare to.” So I was thinking: “It loves me so much; and I—have I ever had the great misfortune of opposing a Will so lovable and adorable? I strongly doubt, especially in this last period of my existence, in what I have gone through, that there haven’t been some fractures between my will and the Divine Will.”

And while my poor mind was afflicted by the sad doubt, my sweet Jesus, unable to bear seeing me anguished, all goodness, told me: “My good daughter, courage, banish from your mind any doubt and anguish, because these debilitate you and cause you to break the flight toward that Will that loves you so much. It is true that there have been reflections, fears, lacks of full abandonment, in such a way that you felt the weight of your will, as if it wanted to come out into the field to do its course; and it rendered you like a fussy little girl, who fears everything, is afraid of everything—and so much, that very often she cries; and I held you tightly in My Arms to sustain you, and more than ever I watched over your will, to keep it safe.

“Therefore, daughter, true fractures between My Divine Will and yours there have not been; and if—may this never be—it had been so, Heaven forbid, My daughter, you would have fallen into the same misfortune of Adam. By how many preparations was his existence not preceded—Our Love gave Itself no respite to put out the most: heavens and sun, flourishing garden, and many other things—all preparatory acts, as the outpouring of Our Works for love of this man. And in creating him, Our Divine Life poured out into him, making Itself permanent life of him, in such a way that he felt Us inside as perennial life, and he felt Us outside in Our Works, created for love of him. Our Love was so great, that It made Itself revealer of Our Divine Being in the interior of man, because It had established Our permanent Life in him, and revealer on the outside, in such a way that each created thing was a revelation of Our Love that It made to him. More so since, in Creation, both Our Life and all created things were given to man in a permanent way, not at intervals. A good that is today—yes, and tomorrow—no, is a broken love, and the nature of Our Love does not adapt Itself to an interrupted love; Our Love is eternal and never says ‘Enough.’ So, as Adam broke off with Our Divine Will, he gambled away all Creation, and also Our Life in him. The offense of withdrawing from Our Divine Will is so great, that We put aside all Our Preparations, the great good that We have put out, and We withdraw

from man; and with Us the whole Creation remains offended. So, as Adam formed the fracture with Our Will, the heavens, the stars, the sun, were offended; the air that he breathed, the sea, the earth that he trod—all felt offended, because My Divine Will is like heartbeat and circulation of blood of all created things, therefore all felt the sorrow of the fracture with the human will, feeling themselves being touched in the heartbeat from which they received life and preservation. Now, if—may this never be—there had been a fracture of will between yours and Mine, I would have put aside My many Preparations, made in your soul, My many Graces that were poured, and I would have withdrawn, placing Myself aside. If you continue to feel Me, it is a sign that My Will is there firm in you, and yours is at its place.

“If you knew what it means not to do My Divine Will! The creature dares to prevent and to make die that motion that never ceases, and to give death to the holy acts that My Divine Will has established to perform in the creature. It wants to give Divine Life, and while It is about to give It, if the human will does not receive It and is opposed, it makes itself knife to kill and suffocate this Divine Life in its soul. Not doing My Will seems to be nothing, while it is all the evil of the creature; it is the greatest offense to Our Supreme Majesty. Therefore, be attentive, and let your abandonment in It be continuous.”

Fiat!!!

August 3, 1931

Each act done in the Divine Will forms the nourishment to make the Divine Life grow in the creature. The greatest gift that God gives: the Truth.

I am always there, in the center of the Divine Fiat, though under the nightmare of the privation of my sweet Jesus. Oh! how painful it is to feel, escaping from oneself, that Jesus who loves me and whom I love, and while He forms my life of strength, of love, of light, His Life of love, of strength and of light escapes from within my life. Oh! God, what pain—to feel life, while the true Life is not there. What torture, what torment. Oh! how I feel like repeating: “There is no sorrow similar to my sorrow. Heavens and earth—cry with me, and, all of you—implore for me the return of that Jesus who loves me and whom I love.” So I abandoned myself more than ever in that Divine Fiat that no one can take away from me—not even Jesus Himself. If He hides, He makes some little escapes from me, but His Divine Will never leaves me, It is always with me, and my poor mind goes around everything that the Divine Fiat has done and does for love of us.

And since I was thinking about Its great Love in creating us, my beloved Jesus, coming out from His hiding place, told me: “My daughter, the creation of man was the center in which Our Divinity centralized all the goods that were to arise in the creature. We placed in him Divine Life and Divine Will, human life and human will. The human life was to serve Us as dwelling, and the two wills, fused together, were to live life in common, with highest accord—even more, the human will was to take from Ours in order to form its acts, and Ours was to be in continuous act of giving of Its own, so that the human will would remain modeled and fully molded in the Divine Will. Now, there is no life, whether human, spiritual or Divine, that does not need nourishment in order to grow, to be fortified, to be embellished and to be happy. More so, since We placed Our Divine Life in man; because he was incapable of receiving all the fullness of Our Divine Being, We placed in him as much as he could contain of Our Life, giving him the freedom to make It grow as much as he could and wanted.

“Therefore, Our Life in man, in order to grow, had need of nourishment. Here is the necessity to place a Divine Will in him; Our Divine Life would not have adapted Itself to nourishments of human will. And therefore, all the acts of the creature done by virtue of Our Divine Will, and in It, would serve to nourish and make grow Our Divine Life in her, in such a way that, as she would gradually keep doing her acts in Our Fiat, now she would take Our Love and would nourish Us, now she would take Our Strength, now Our infinite Sweetness, now Our Divine Joys to nourish Us. What order, what harmony We placed between him and Us in creating man—to the extent of asking for Our own nourishments through him; not because We needed it—no, but in order to maintain the ardor of love, the correspondence, the inseparable union between him and Us. And while he would occupy himself with Us, We would occupy Ourselves with nourishing him, and with preserving Our dear Dwelling—not only this, but giving him other more beautiful gifts, to render him happier, love him more, and make Ourselves be loved more.

“But do you want to know what Our most beautiful Gifts are, that We give to the creature? Manifesting to her a knowledge of Our Supreme Being, a truth that belongs to Us, a secret of Ours, is the most beautiful gift

that We give to her. Each of these gifts is one more bond that We place between her and Us; each truth of Ours is a property that We place in her soul. And therefore, in the soul in whom Our Will reigns, We find Our Divine Nourishments, Our Properties, for as much as is possible to creature, Our Dwelling; so, We find Ourselves in Our Home, in Our Center, in the midst of Our Properties. See, then, what it means to let Our Will reign, and the great good of making Our Truths known to you; each of Our Knowledges brings its own distinct gift: one brings its light, one the strength, one the goodness, one the wisdom, one the love, and so forth. Each of them binds the creature to God in a special way, and God to her. Therefore, know how to correspond to the many gifts that your Jesus has given you, and live always in Our Will.”

Fiat!!!

August 10, 1931

Ugliness of the human nature without the Divine Will; beauty of one who lives in It. The smile of Heaven upon the earth.

My abandonment in the Divine Volition continues. I feel Its enrapturing force sweetly imposing itself on me—but without forcing me, because It does not like things that are forced; they are not for It, they are things that do not belong to It. Therefore, It is all eyes so that all my acts may receive the Life of the Divine Will and become as if they were Its own acts; and it seems to me that each of my acts done in Its adorable Will is a victory that It wins over the littleness of my will.

So, I was thinking to myself: “How ugly the human nature is without the Divine.” And my sweet Jesus told me: “My daughter, ugly is the human nature that lives without My Will, because it was created by the Supreme Being to live united together with the Divine Fiat. So, by living without It, a shift takes place in the human nature; in this shift, the order, the strength, the love, the light, the sanctity, the very reason, are shifted. All of these beautiful qualities are present in the creature, because they were placed by God as within a sacrarium; but they are present outside of their place—all in disorder; and since they are out of place, one is against the other: passions fight sanctity, weakness fights strength, human love fights the Divine, the creature the Creator, and so forth. The human nature without the Divine Will transforms itself into ugly, it turns upside down, and in its disorder it wages war against its Creator. It happens as with the soul and the body, which were created by God to live life together: if the body wanted to live separate life from the soul, would it not have the sad lot of undergoing such transformation as to no longer be recognized from what it was? As Our Divinity created man, Our infinite Wisdom concurred with It, which, as the Artisan and as the Expert who possesses the whole science of the art of being able to create, in Our All-Seeingness saw that, in order for this man to be Our Honor and a work worthy of Our Creative Hands, and Our Glory and also his, he was to be formed as body and soul; and We gave charge to Our Will as primary life of the soul and of the body. So, what the soul is to the body, Our Will was to be for both one and the other. Therefore, the creature was created, and had in her beginning: body, soul, human will and Divine Will—all together, that were to live life in common, with highest accord. And Our Will, that held the primacy, was to make Itself nourisher and preserver and dominator of this creature.

“So, if without Our Divine Will the human nature is ugliness, united with Ours it is of a rare and enchanting beauty. In its creation, the seed of light was placed in it by Us, and Our Fiat, more than most tender mother, extends with Its wings of light over this seed, and caresses it, delights it, kisses it, nourishes it, makes it grow, and communicates to it, with Its heat and light, all the varieties of the Divine Beauties. And the human nature receives the participation, remains under the mighty and continuous influence of a Strength, of a Sanctity, of a Love fully Divine, and it grows beautiful, lovable and admirable to all. Therefore, the human nature, the way it was created by Us, is not ugly, but beautiful, nor do We know how to do ugly things; but it can render itself ugly by not keeping to the ways in which it was created and wanted by Us. See, then, how necessary it is that creatures do and live in Our Will—because It enters the first act of their creation.

“So, once this is destroyed, she remains disfigured and without true Life. All created things were created with two and even with three elements together. The sun possesses light and heat; if the light wanted to live isolated without heat, it would be sterile light, without fecundity; and if the heat wanted to isolate itself from the light, it would turn into darkness—and here it is, disfigured, the most beautiful sphere that forms the enchantment of the whole universe, and with its light dominates and does good to all. The earth is formed of the elements of earth and water; if the earth wanted to do without water, it would become dust, and would not

form the solid pavement on which man could raise buildings and walk with firm step—everything would vacillate under his feet. But this is not enough; if the earth did not want to receive the seed into its bosom, it would not form the beautiful flowerings, the abundance of fruits. So, earth, water and seed must live together—one must be life of the other; they must remain united together in the way in which they had the beginning of their creation; otherwise, the earth would strike terror and would remain without the life of the good assigned to it by God, that it was to do to creatures.

“All things were not created isolated, and all the good is in their maintaining themselves as they were created by God. And then, also with the sciences: if a person wanted to learn how to read and did not want to learn the vowels, and then the union of the consonants, that are the beginning, the foundation, the substance from which the sciences derive, could he ever learn how to read? Never. He could drive himself crazy on the books, but as for learning—never. See, then, the strict necessity of sticking to the way in which things were formed at the beginning of their existence, if they do not want to turn from beautiful into ugly, from good into evil, from life into death. Now, what good can the creature hope for, if she does not live united with Our Divine Will, in which the beginning of her creation was established? Oh! if all would comprehend this, how attentive they would be to let themselves be dominated, nourished, raised by My Will, that, being the beginning of their existence, would form in them all that is beautiful, good and holy, and the great fortune of life down here, and then the great glory of their life up there.”

After this, I continued my acts in the Divine Will, and it seemed to me that these acts done in It had the virtue of uniting Heaven and earth, and of drawing all the celestial inhabitants to look at the creature that was letting herself be invested by the Divine Volition to give It the field of action in her acts. And my sweet Jesus added: “My daughter, there is nothing more beautiful, holier, more gracious, and that possesses an enrapturing force and virtue, than a soul who lets herself be dominated by My Divine Will. She is the smile of Heaven and of the earth; each act of hers forms a rapture for her Creator, who feels the sweet force of His Will in the creature, and sweetly lets Himself be enraptured. And all the Blessed feel that, from the earth, there is someone who enraptures the Will of Heaven, to make It her own and to live in common with them. Oh! how they feel twice as happy in seeing that also on earth reigns that Fiat that, while It beatifies them and forms their supreme happiness, reigns at one point of the earth, operating and triumphant. Therefore, at that point of the earth appears a nimbus of Heaven, a Divine Will operating, a smile of the Celestial Fatherland, that draws the attention of the whole of Heaven on that point, to keep it defended and to enjoy that smile that the Divine Will forms in that creature. In fact, the Saints are inseparable from all the acts of It, and they enjoy and take part in them according to their merits. More so, since the acts done in My Divine Will are as many chains of love that flow between Heaven and earth, and they love all, without putting anyone aside; and because she loves all, she is well-liked by all.

“Therefore, My daughter, be attentive; fly—run always in My Divine Will, that you may form the smile of Heaven upon earth. It is beautiful to see Heaven smile, but since happiness and smile are Its own properties, it is the earth that renders itself more beautiful, more attractive, for the celestial smile that My Divine Will forms in the creature is not a property of its own.”

Fiat!!!

August 22, 1931

Divine messengers that bring the good news to the Celestial Fatherland. How the Divine Will is not content with only words, but wants to do deeds.

My abandonment in the Divine Volition continues, and I try as much as I can to unite my little acts to those of the Divine Will, so as to form a single one with Its acts, almost to be able to say: “Whatever You do, I do. I plunge myself into Your light in order to extend myself together with You, and in this way I can embrace and love all with Your own Will.”

But while I was doing this, my beloved Jesus told me: “My daughter, the acts done in My Divine Will have such virtue and power as to transform themselves into Divine Messengers, that set off from the earth for the vault of the Heavens. And since these messengers set off from within My Divine Will, but sent by a creature who operates and lives in It, they bring with themselves free entrance into Our Celestial Fatherland, and bring the happy news that the earth wants the Kingdom of Our Will, because a little exiled one lives and operates in It, and does nothing but make use of that same Will that reigns in Heaven in order to ask that It may

descend to reign upon earth as It reigns in Heaven. These messengers of light—how many secrets do they not hide! Already on its own, the light of Our Divine Will is the secretary of all things, Divine and human, and it knows how to keep the true secret; and while in appearance one sees light, inside this light it hides all secrets and all things—no one can escape it. This light contains the great secret of the whole history of Creation, and it confides its secrets only to one who wants to live in its light. In fact, the light has the virtue of disposing the creature to live and to comprehend its Divine Secrets, and, if needed, it will dispose her to lay down her life so that it may give life to its intimate secrets and to the purpose of Creation, which was only that Our Will would reign on earth as It does in Heaven.

“Therefore, My daughter, if you remain attentive to live always of My Will, It will entrust to you all the secrets of the history of Creation, It will make in your soul the deposit of all Its joys and Its intimate sorrows, and, as to Its own secretary, with Its vibrating light, transforming Itself into brush, It will paint in you the sun, the heavens, the stars, the sea, the beautiful flowerings. In fact, when It speaks, It is not content with only words; to Its inextinguishable Love and to Its interminable Light words are not enough, but It wants to do deeds; and therefore, with Its Creative Virtue, while It entrusts Its secrets, It speaks and forms the New Creation in the creature. It is not content with telling Its secrets, but It wants to do the works that Its secrets contain. Therefore, in the creature who lives in My Will, new heavens, suns more refulgent than the very Creation, will be seen. In fact, you must know that My Will has a yearning, an ardent desire, of wanting to always operate; but It keeps looking for one who wants to listen to It, and who wants to receive Its Creative Virtue, so as not to expose Its works to uselessness. And in order to be sure, It keeps looking for Its own Will in the soul; and, in finding It, It finds Its works secured by Its same Divine Fiat; therefore It spares Itself in nothing, and there It does the most beautiful works and the greatest prodigies. Oh! Power of My Omnipotent Will—if all knew You, loved You and let You reign, the earth would turn into Heaven.”

Fiat!!!

August 30, 1931

How God wants the creature with Himself in order to give her the surprise of new gifts. The love, the order, the inseparability of all created things, and how the creature is bound to them.

I was doing my acts in the Divine Volition, praying It to invest all my being, so that heartbeats, breaths, words, prayers, might come out of me as many repeated acts of Divine Will. Oh! how I would love to be a continued act of It, to be able to say: “I have in my power all Your acts, Your very love, and therefore I do what You do, and I am not less than You in loving You.” It seems to me that true love cannot restrict itself, but it wants to expand so much as to want the infinite love in its power. And since it is not given to the creature to be able to embrace it, she turns to the Divine Will in order to have it, and plunging herself into It, she says with highest contentment: “I love with infinite love.”

But while my little intelligence was wandering in the Divine Fiat, my always lovable Jesus told me: “My daughter, one who contents himself with the little love that the creature possesses is not of the nature of true love; more so, since the little love is subject to extinguishing, and in contenting oneself, the necessary source comes to be missing, that gives the life in nourishing the flame of true love. This is why, My daughter, Our Paternal Goodness, in creating man, gave him all the freedom to be able to come to Us as many times as he wanted; no limit was set—on the contrary, in order to encourage him more to come to Us very often, We told him in advance that each time he would come he would be given the beautiful surprise of a new gift. For Our inextinguishable Love it would have been a sorrow if It did not have always something to give to Its children; even more, It anxiously awaits for their coming to give them now a surprise, now another, of gifts one more beautiful than the other. Our Love wants to banquet together with the creature and is happy with preparing the banquet at Its own expenses, so as to have the occasion to always give. It acts just like a father who wants the crown of his children around him—not in order to receive, but to give and prepare feasts and banquets, so as to amuse himself together with his children. What sorrow would it be for a loving father, if the children did not go or he had nothing to give them? For Our Paternal Goodness there is no danger that We might have nothing to give him; but there is the danger that the children would not come—and Our Love raves for It wants to give. And in order to be more sure on where the creature must put Our Gifts, It wants to find in her Our Divine Will, that will preserve the infinite value of Our Gifts, and the creature will no longer feel little in her love, in her prayers, in her acts, but together with Our Will she will feel that an infinite vein flows within her, in such a way

that everything becomes infinite for her: love, prayers, acts and everything. Therefore, she will feel within herself the contentment that she is not less than Us in loving Us, because she has a Divine Volition in her power, and It runs in her acts.”

Then, I continued my round in the acts that the Omnipotent Fiat had done in Creation, in order to love, honor and thank what It had done in it; and I comprehended the order, the union, the inseparability that all created things possess—and this, only because a Divine Will dominates them. So, the whole Creation can be called a single continuous act of Supreme Will, and since one is the Will that reigns, It maintains the peace, the order, the love, the inseparability among all created things. Otherwise, if there were not one Will alone to dominate them, but more than one, there would not be true union among them; on the contrary, the heavens would wage war against the sun, the sun against the earth, the earth against the sea, and so forth. They would imitate men, who do not let themselves be dominated by one single Supreme Volition, and there isn’t true union among them, but one is against the other. My Jesus, my Love, oh! how I wish to be one single act of Your Will, to be at peace with all, and possess the union, the inseparability of the heavens, of the sun, of everything; and You would find in me the love that You placed in the heavens, in the sun, in everything.

And my sweet Jesus added: “My daughter, all things created by Us possess the unitive force and the bond of inseparability. Our Divine Fiat, as much as It is able to do things that are distinct among themselves, in such a way that one created thing cannot say: ‘I am like another’—the heavens cannot say that they are sun, the sun cannot say that it is sea—however, It does not know how to do things that are isolated and separate from other another. It likes union so much, that It puts them in the condition that one cannot separate from the other; and while they are distinct and each one does its office, yet, in the motion, in the going around that they do, the union and the order that they have is so great, that one is the motion, one is the incessant round that they do. But why does My Fiat make them move and go around continuously? To give them the race of love toward He who created them; and to make them run toward the creatures, so as to let them exercise their office of offering the love of their Creator, since for the creatures were they created.

“Now, the creature possesses the bond of all created things and goes around together with them; and here is how, if you breathe, it is the air that allows you to breathe, to palpitate, and your blood to circulate in your veins. Now, the air gives you the breath, the heartbeat, and then it takes it to give it back to you again; and while it incessantly gives and takes your breath, it goes around—it runs together with all created things; and your breath goes around—it runs together with the air. Your eye, by filling itself with light, runs within the sun; your feet run together with the earth. But do you know who has the great good of feeling, vividly, the force, the union, the order, the inseparability of all created things, and the race of her whole being toward her Creator? One who lets herself be dominated, and possesses the Life of My Will. My Will has changed nothing of the way in which all things originated; but rather, it is the creature that changed things by not doing My Will. But one who does It, and lets herself be dominated, holds her place of honor as she was created by God, and therefore We find her in the sun, in the heavens, in the sea, together with the union of all created things. And—oh! how beautiful it is to find, together with all things created by Us, her, only for love of whom were they made by Us.”

Fiat!!!

September 7, 1931

Roll-call of all the works come out of the Fiat. The palpitating life of the creature in It. Protections, speaking voice, assailers.

My poor mind, going around in the acts done by the Divine Will, keeps tracing everything that It has done, in order to recognize them, love them, appreciate them, and then offer them as the most beautiful homage to the same Divine Will, as fruits worthy of Its works.

But while I was doing this, my sweet Jesus told me: “My daughter, how pleasing it is to My Heart, and how sweet it sounds to My hearing, your tracing everything that My Divine Will has done, in order to recognize it, love it and give it to Us as the most beautiful homage of the Love that We had for creatures, in creating so many things for love of them. By tracing them, your soul rings the bell to as though roll-call all the works come out of the Divine Fiat, so as to say to Us: ‘How many beautiful things You have created for me, to give them to me as gifts and pledges of Your Love. And I, making them my own, give them back to You as gifts and pledges of my love for You.’ So, We feel the palpitating life of the creature in Our works, her little love

flowing within Ours, and the purpose of Creation realized. To know Our works, and the purpose for which they were made, is the point of support of the creature, in which she finds a Divine Will in her power; and it is Our pretext for giving her other surprises of new gifts and graces.”

And I: ‘My Love, a thought afflicts me—I fear I may lack the continuation of my acts in Your Divine Will, and as I would interrupt the sound of my bell, You, offended by me, might put me aside, and will not give me any more grace to make me live in Your Will.’

And Jesus added: “My daughter, do not fear; you must know that one step gives life to another step, one good is life and support of another good, one act calls to life another act; and even evil, sin, is life of other evils and of other sins. Things never remain isolated, but almost always have their succession. Good is like the seed, that possesses the generative virtue; as long as one has the patience to sow it into the bosom of the earth, it will produce ten—twenty times as much. The same for the creature; if she has patience and remains attentive to enclose in her soul the seed of the good that she has done, she will have the generation, the multiplicity—one hundredfold, of the good acts that she has done. And if you knew what it means to do a good act! Each act is a protection that she acquires, and a voice speaking before Our Throne of the one who has done a good. For each additional act of good, so many more defenders does the creature have for her defense; and if the circumstances of life cause her to find herself in such constraints and trials that it seems that she might want to vacillate and fall, the good acts that she has done take on the appearance of assailers, and they assail Us, so that the one who has loved Us and has had a succession of many good acts may not vacillate; and they run around the creature as supporters, that she may not give up in the trial. And suppose that there had been a sequence of acts done in Our Will—oh! then in each act there is a Divine Value and virtue defending the creature. We see in each of her acts Our Will as though engaged, therefore We Ourselves make Ourselves Defenders and Supporters of she who has given life in her acts to Our Divine Fiat. Can We perhaps deny anything to Ourselves? Or disregard Our Will operating in the creature? No, no. Therefore, do not fear, but rather, abandon yourself like a little newborn in Our Arms, that you may feel Our Support and the protection of your very acts.

“Do you think that a repeated, continued good is nothing? They are Divine Properties that one acquires, they are armies that are formed, that make one conquer the Celestial Fatherland. It happens to one who has continued many good acts as to someone who has acquired many properties; if he has a setback, it won’t be able to do him much harm, because the many properties will fill the void of the setback that he suffered. But if someone else has acquired little, or possesses nothing, a little setback is enough to leave him destitute, of the most squalid misery. Such is to do much good, or little or nothing. This is why I always repeat to you, be attentive, be faithful to Me, and let your flight in My Will be continuous.”

After this, He added: “My daughter, you must know that when you keep disposing yourself to do your acts in My Divine Will, My Will remains conceived in your act; and as you do it, you give It the field to form Its Life in the act that you do. Not only this; your new acts serve as nourishment to those already done. In fact, since My Divine Will is Life, once It has been enclosed in the acts of the creature, It feels the need of air, of breath, of heartbeat, of nourishment. Here is the necessity of the new acts, because these serve to maintain Its Divine Air, Its continuous breathing, Its uninterrupted heartbeat, and the nourishment in order to grow My very Will in the creature. See then, the great necessity of the continuation of the acts in order to let It live and reign in the creature; otherwise, My Will would be uncomfortable without Its full triumph in all her acts.”

Fiat!!!

September 12, 1931

True love forms the stake on which to consume oneself in order to make Him whom one loves live again. The day of Jesus in the Eucharist.

My abandonment in the Divine Volition continues; and while I was doing my acts, I thought to myself: “But, is it true that my sweet Jesus likes the continuity of my little acts?”

And Jesus, making Himself heard, told me: “My daughter, a broken love can never give of heroism, because by not being continuous, it forms many voids in the creature, that produce weakness, coldness, and are almost in act of extinguishing the little flame that was lit. And therefore it takes away from her the fortitude of love, that, with its light, makes one comprehend Who it is that one loves, and with its heat it maintains lit the little flame that produces the heroism of true love; so much so, that she feels happy to give her life for Him

whom she loves. A continuous love has the virtue of generating in the soul of the creature Him whom she always loves; and this generation is formed in the center of her continuous love.

“See, then, what an incessant love means: to form for oneself the stake on which to consume and burn oneself; to be able to form, on that stake, the Life of your beloved Jesus. One can say: ‘In continuous love I consume my life to make live again Him whom I incessantly love.’ Oh! had I not always loved the creature, and if I did not love her with a love that never says ‘Enough,’ I would never have descended from Heaven to earth to give her My Life with so many pains and heroism for love of her. It was My continuous Love that, like sweet chain, drew Me and made Me do the heroic act of laying down My Life in order to purchase hers. A continuous love can reach anything, it can do anything, it facilitates everything, and it knows how to convert everything into love.

“On the other hand, a broken love can be called love of circumstances, interested love, vile love, that can reach the point, if the circumstances change, of denying and maybe even despising Him whom it loved. More so, since only the continuous acts form life in the creature, she, as she forms her act, in her very act arises the light, the love, the sanctity, the grace, according to the act that she does. Therefore, an interrupted love and good cannot be called either true love, or true life, or true good.”

Then He added with a more tender tone: “My daughter, if you want your Jesus to accomplish in you His loving designs, let your love and your acts be continuous in My Will. In fact, when My Will finds continuity, It finds Its way of Divine Acting, and remains engaged in the perennial act of the creature; and It hastens to do what It has established for her, finding, by virtue of her incessant acts, the space, the necessary preparations and the very life in which It can form Its admirable designs and accomplish Its most beautiful works. More so, since each act done in My Will is one more re-tying that is formed between the Divine Will and the human; it is one more step that she takes in the Sea of the Fiat, it is a greater right that the soul acquires.”

After this, I continued to pray before the tabernacle of Love, and in my interior I said to myself: “What do You do, my Love, in this prison of love?”

And Jesus, all goodness, told me: “My daughter, do you want to know what I do? I do My day. You must know that My whole Life, spent down here, I enclose within one day. My day begins by being conceived and being born; the veils of the sacramental accidents serve Me as swaddling clothes for My tender age. And when, because of human ingratitude, they leave Me alone and try to offend Me, I do My exile, left with only the company of some loving soul who, like a second mother, cannot detach herself from Me and keeps Me faithful company.

“From the exile I move on to Nazareth, doing My Hidden Life in the company of those few good who surround Me. And continuing My day, as creatures draw near to receive Me, I do My Public Life, repeating My evangelical scenes, offering to each one My teachings, the helps, the comforts that are necessary for them; I act as Father, as Teacher, as Doctor, and, if needed, also as Judge. So, I spend My day waiting for all and doing good to all. And—oh! how many times I have to remain alone, without a heart that would palpitate near Me. I feel a desert around Me, and I remain alone—alone praying. I feel the loneliness of My days that I spent in the desert down here, and oh! how painful it is for Me—I, who am heartbeat for all in each heart; jealous, I guard everyone—feeling isolated and abandoned.

“But My day does not end with the sole abandonment; there is not one day that ungrateful souls do not offend Me and receive Me sacrilegiously, and make Me complete My day with My Passion and with My Death on the Cross. Ah! it is sacrilege the most ruthless death that I receive in this Sacrament of Love. So, in this Tabernacle I do My day by carrying out everything I carried out in the thirty-three years of My mortal Life. And just as in everything I did and do, the prime purpose, the prime act of life, is the Will of My Father—that It be done on earth as It is in Heaven—so in this little Host I do nothing other than implore that one be My Will with My children. And I call you in this Divine Will, in which you find My whole Life in act; and you, by following it, ruminating it and offering it, unite yourself with Me in My Eucharistic day, to obtain that My Will be known and reign upon earth. And so you too will be able to say: ‘I do my day together with Jesus.’”

Fiat!!!

September 16, 1931

Admirable effects of the Light of the Divine Will. How Heaven opens Itself over operative souls. How our acts are like many breaths that make the good mature.

My poor mind seems to be able to do nothing other than wander in the Divine Fiat, and—oh! how painful it is for me when, even just for brief instants, I am saddened by some shadow or thought that is not all Will of God. Oh! then I feel my happiness breaking; the current of light, of peace, breaking. Alas! I feel the weight of my unhappy will.

On the other hand, if nothing that is not Will of God enters into me, I feel happy, I live in the immensity of Its Light; rather, I cannot even see where this Light ends, that forms in me the celestial dwelling of perennial peace. Oh! Power of the Supreme Will—You who know how to change the human into Divine, ugliness into beauty, pains into joys, should they even remain pains—do not leave me for one instant, let Your arms of Light hold me so tightly, that all other things, dispelled by Your Light, may not dare to molest me and to break my happiness.

But while I was thinking of this, my sweet Jesus, as though wanting to approve and confirm what I was thinking, told me: “My daughter, how beautiful is My Divine Will, isn’t It? Ah! It alone is the bearer of true happiness and of the greatest fortune to the poor creature, who, by doing her will, does nothing other than break her own happiness, break the current of the light, and change her fortune into the greatest misfortune. And as the creature disposes herself to do My Will, so It keeps rehabilitating her in the lost goods, because the substance of My Divine Will is Light, and everything It does can be called effects of this Light. So, for one who lets herself be dominated by It, one will be the act, but as the substance of Light that it possesses, she will feel its many effects, that it will produce as the effect of its Light—the works, the steps, the word, the thoughts, the heartbeats of My Will in the creature. Therefore she can say: ‘I am a single act of Supreme Will—everything else is nothing other than the effects of Its Light.’

“The effects of this Light are admirable; they take on all resemblances, all forms—of works, of steps, of words, of pains, of prayers, of tears, but all animated by the Light, forming such variety of beauties, that your Jesus remains enraptured. Just like the sun, that animates everything with its light, but does not destroy or change things; rather, it places from its own and communicates the variety of colors, the diversity of sweetnesses, making them acquire a virtue and a beauty that they did not possess, so My Divine Will is—without destroying anything of what the creature does; on the contrary, It animates them with Its Light, It embellishes them, and communicates to them Its Divine Power.”

After this, I continued my abandonment in the Divine Fiat by following Its acts; and my beloved Jesus added: “My daughter, each good comes out of God matured, and this maturation is formed between God and the soul. See, by doing your acts, you expose yourself to the rays of the Divine Sun, and as you undergo the heat and the light, your acts do not remain arid, insipid, but matured; and you, together with them, remain matured in the love, in the Divine Knowledges, in everything you do. And I, seeing you matured in those acts, prepare in Me other love to give you, and other truths to tell you; and since of everything that comes out of Me nothing is sterile, but everything is fecund and well-matured in the live flame of My Love, you receive the virtue of forming new maturations in you.

“This is why many times I am waiting for the completion of your acts, to give you the surprise of letting you know other truths. These, like many breaths of light and of heat, finish maturing in your soul the goods and the truths that your Jesus has communicated to you. See, then, the necessity of your acts in order to dispose yourself to receive other knowledges on My Divine Fiat, and to let Me find in you the continuation of your acts in order to render them mature. Otherwise, what could I do? I would remain like sun that, while it goes through the earth, finds neither a flower to color, nor a fruit to mature; so, all the admirable effects that the sun contains would remain within its light—the earth would receive nothing.

“Therefore, Heaven opens Itself over operative souls—the miraculous force of the Light of My Divine Volition; not over idle souls, but over those who work, who sacrifice, who love, who have always something to do for Me. Rather, you must know that the beatitudes of Heaven pour themselves over the earth and go to place themselves in the soul who lives and operates in My Will, because they do not want to leave her lacking the Celestial joys and happinesses, while she forms a single Will with Heaven. However, while the Blessed swim in the Divine Joys, they acquire nothing of merit; on the other hand, with the pilgrim soul, they not only make

her happy, but add the merit, because for one who does My Will upon earth everything is meritorious—the word, the prayer, the breath and even the joys convert into merit and into new gains.”

Fiat!!!

September 21, 1931

How the Divine Will forms the day in the act of the creature; and how, by doing her will, she forms the ways out, the doleful steps, the night of vigils.

I was continuing my acts in the Divine Volition, and I prayed my Highest Good, Jesus, to make the Sun of the Divine Will rise in each of my acts, so that I might give Him, in each of my acts, the love, the homage, the glory as if I were forming for Him, in each act of mine, a day of Divine Light, of Love, of profound Adoration, communicated to me, into my act, by His own Will. Oh! how I would like to say, in each of my acts, whether big or small: “I make a day for Jesus, to love Him more.”

But while I was thinking of this, my beloved Jesus, repeating His usual little visit to my soul, told me: “My daughter, My Divine Will is the true day for the creature. But in order to form this day It wants to be called in her act, because, as It is called, so It encloses Itself in the act, to make Its Divine Day arise. It has the virtue of changing the act, the word, the step, the joys and the pains into most splendid and enchanting days. So, My Divine Will is waiting, as the creature rises from her nocturnal rest, to be called in order to form Its Day of Action in her. And since It is most pure Light, It does not adapt Itself to working in the dark act of the human will, but with Its Light It changes the act into daylight, and forms in it Its splendid day filled with heroic and Divine Actions, with such order and beauty, worthy only of Its vivifying and operative virtue. It can be said that It is waiting behind the doors of the act of the creature, just like the sun behind the windows of the rooms, such that, even though outside there is much light, the rooms are in the dark because the doors have not yet been opened to it.

“The same for My Divine Will: even though It is Light that fills everything, the human act is always dark if My Will is not called to rise in it. Therefore, call It to rise in each of your acts if you want It to form in you Its beautiful day, and I may find in you, and in each of your acts, My days of love that surround Me with joy and with delights, that will make Me repeat: ‘My delight is to be with the children of My Divine Will.’ I will spend My days happy in you—not in the unhappy night of your human will, but in the full dwelling of My Light and of the perennial peace of My Celestial Fatherland. Ah! yes, I will repeat: ‘I am happy in this creature. I hear in her the echo of My day spent down here on earth, and the echo of My day that I do in My prison in the Sacrament of Love, all packed with My Divine Will.’ So, if you want to render Me happy, let Me find in you the operating virtue of My Divine Will, that knows how to form for Me My beautiful days of most refulgent light, all strewn with ineffable joys and with celestial happiness.

“More so, since the creature, even from the beginning of her creation, was placed by God in the happy and peaceful day of Our Divine Will. Inside and outside of her, everything was light—even more, full midday. Inside her heart, before her eyes, above her head, and even under her steps, she could see and feel the palpitating Life of My Holy Volition, that, while It kept her immersed in the fullness of light and of happiness, It closed for her all the ways and the steps of human unhappinesses. And the creature, by doing her human will, formed for herself the outlets, the unhappy ways, the doleful steps, the thick darknesses, in which she herself formed her own unhappiness, the tortures, the pain, the oppressing night—not of rest, but of vigils of passions, of agitations and of torments; and this, in My very Divine Will. And this, because, since the creature was made only by It, and to live of It and in It, there is no place for her, either on earth or in Heaven, or even in hell, outside of My Divine Fiat.

“So, one who tries to live in My Divine Will closes these outlets; each of her acts in It suppresses the unhappy ways that she has formed, makes the doleful steps disappear, suffocates the night, makes rest arise and puts an end to all her evils. Rather, My own Divine Will, as It sees that she wants to live in It, caresses her, puts her in feast, and helps her to suppress the outlets; It closes the doors to her evils, because We neither want, nor do We love for the creature to be unhappy—it dishonors Us and forms her sorrow and Ours. Therefore, We want to see her happy—and of Our own Happiness. Oh! how painful it is for Our Paternal Heart to possess immense riches, infinite joys, and to see Our children in Our own House—that is, in Our own Will—poor, starving and unhappy.”

Fiat!!!

September 29, 1931

Growth of the creature before the Divine Majesty. The living in the Divine Will is Gift that God will give to the creature.

I was doing my round in the Divine Will in order to follow Its many acts done for love of us; and as I arrived at Eden, I paused in that act in which God created man. What solemn moments, what ardor of Love! So, that act can be called a most pure, complete, substantial, never interrupted act of Divine Love. Therefore, man was formed, had his origin, was born, in the Love of his Creator; it was right that he should grow as though kneaded and breathed upon, like a little flame, by the breath of the One who so much loved him.

But while I was thinking of this, my most sweet Jesus, visiting my little soul, told me: “My daughter, the creation of man was nothing other than an outpouring of Our Love—but so great, that he could not receive it all within himself, not having the capacity to be able to enclose in his interior an act of He who was issuing him to the light. So, Our Act remained inside and outside of him, that it might serve him as nourishment in order to grow before He who with so much Love had created him, and who so much loved him. And since it was not only Our Love that poured out in creating man, but all of Our Divine Qualities, therefore the Power, the Goodness, the Wisdom, the Beauty, and so forth, poured out. So, Our Love was not content with loving him, but pouring out all of Our Divine Qualities, It left the table always prepared and at man’s disposal, so that, each time he wanted to, he could come to sit at this Celestial table to nourish himself with Our Goodness, Power, Beauty, Love and Wisdom, and so grow before Us with Our same Divine Qualities, with the model of Our Likeness. And each time he came into Our Presence to take Our sips of Our Divine Qualities, We would rock him on Our knees to let him take rest, and let him digest what he had taken, so that he might again nourish himself of Our Divine Outpourings to form his complete growth of goodness, of power, of sanctity, of beauty, as Our Love desired and Our Will wanted.

“When We do a work, Our Love is so great, that We give and prepare everything, so that nothing may be lacking to Our Creative Work. We do complete works, never by half; and if it seems that something is missing, it is the part of the creature, who does not take everything that We have put out for her good and for Our Glory.”

Then, I continued to think about the Divine Will, and my beloved Jesus added: “My daughter, the living in My Will is a Gift that We give to the creature—great Gift that surpasses in value, in sanctity, in beauty and in happiness all other gifts, in an infinite and unreachable way. When We give this Gift so great, We do nothing other than open the doors to make her the possessor of Our Divine Possessions—the place in which passions, dangers, have no more life; nor can any enemy harm her or do her evil. This Gift confirms the creature in good, in love, in the very Life of her Creator; and the Creator remains confirmed in the creature; therefore, the inseparability takes place between one and the other. With this Gift the creature will feel her lot changed: from poor to rich, from ill to perfectly healed, from unhappy, she will feel that all things change for her into happiness.

“To live in Our Will as Gift greatly differs from doing It; the first is prize, and Our Decision to win the creature, with an invincible and irresistible force; to fill the human will with Our own in a sensible way, in a way that she will touch with her own hand, and with clarity, the great good that comes to her, such that only someone who is insane would flee from such a great good. In fact, for as long as the soul is a pilgrim one, the doors do not close behind the Gift, but remain open, so that, freely, not being forced, she may live in Our Gift; more so, since Our Will will not give this Gift by necessity, but because It loves her, and It is fully her own.

“On the other hand, to do Our Will is not prize, but duty and necessity, to which, willingly or unwillingly, she must submit; and the things that are done out of duty and out of necessity, if they can be shunned, are shunned, because in them does not enter the spontaneous love that makes one love and recognize Our Will as worthy of being be loved and known. The necessity hides Its good that It contains, and makes one feel the weight of the sacrifice and of the duty. On the other hand, the living in Our Will is not sacrifice, but conquest; it is not duty, but love. She feels, in Our Gift, her own self dissolved within It, and she loves It not only as Our Will, but also because It is exclusively hers; and by not giving It the first place, the regime, the dominion, she would not love herself.

“Now, My daughter, this is what We want to give to creatures—Our Will as Gift, because by looking at It and possessing It as one’s own thing, it will turn out easy to let It form Its Kingdom. This Gift was given to man in Eden, and, ungrateful, he rejected It back to Us. But We did not change Our Will—We keep It reserved,

and what one rejects, with more surprising graces We keep prepared to give It to others. Nor do We care about the time, because centuries for Us are like one single point. However, great preparations are needed on the part of creatures—to know the great good of the Gift in order to long for It. But the time will come when Our Will will be possessed as Gift by the creature.”

Fiat!!!

October 4, 1931

How doubts, fears, are wounds to love. The Divine Will is one single act. The greatest of marvels. The night and the day of the soul.

I felt oppressed because of the privations of my sweet Jesus—piercing nail, that no one can remove or soothe, to give a little relief to such a great martyrdom. Only His return, His lovable presence, can destroy, as if by magic, the nail and the pain, and it makes the purest joys arise, that only Jesus knows how to give with His lovable presence. So, I did nothing but abandon myself in the arms of the Divine Will, praying It to unveil for me Him whom I so much longed for.

And while I was doing this, my lovable Jesus, like flash, illuminated my poor soul and told me: “Good daughter, courage, you oppress yourself too much; and your oppression causes you to reduce yourself to the extremes, and casts you into the sad doubt that your Jesus does not love you and that maybe He will no longer come to you. No, no, I do not want this doubt. Oppressions, doubts, fears, are wounds to My Love and debilitate your love for Me, depriving you of the impetus and the flight to run always toward Me in order to love Me. And once the continuous current of love toward Me is broken, you remain like a poor infirm one, and I no longer find the powerful magnet of your continuous love that draws Me to you.

“Now, you must know how all the acts of My Divine Will, which are innumerable, reduce themselves all to one single point and act. This is the greatest marvel of Our Supreme Being—to form, to possess, to see all possible and imaginable acts in one single act. In the same way, all the acts done by the creature in Our Will reduce themselves to one single act. Now, in order to have the virtue of enclosing all acts within one single act, she must form and possess within herself the continuous love, My perennial Will, that will give origin to all the acts and will make them start from within the virtue of one single act. See, then, all the acts you have done in My Will have unified together in one single act, and they form your cortege, your support, your strength, your light that never goes out; and they love you so much that, making themselves arms, they keep you as the dear apple of My Fiat’s Eye, because in It were they formed and received life. Therefore, do not oppress yourself; enjoy the fruits of My Volition, and if you see that I delay My coming, wait for Me with patient love, and when you least expect it, I will surprise you and will make My usual little visit, and I will be happy to find you in My own Will, always in act of loving Me.”

After this, He added: “My daughter, Our Divine Being is great, immense, powerful, etc.; this does not cause much marvel, because all of these Divine Qualities of Ours are by nature, and form the whole entirety of Our Supreme Being. So, by nature We are immense in the Power, immense in the Love, in the Beauty, in the Wisdom, in the Mercy, and so forth; and since We are immense in all things, everything that comes out of Us remains in the nets of Our immense Divine Qualities. Now, what causes the greatest of marvels is to see the soul who lives in Our Divine Will, who encloses in her little act the powerful and immense Act of her Creator; to see, as though lined up in the little acts of the finite being, the immense Love, the immense Wisdom, the infinite Beauty, the boundless Mercy, the interminable Sanctity of He who created her.

“The little enclosing the great is more marvelous than the great enclosing the little. For Our Greatness it is easy to embrace everything, to enclose everyone, nor does it take any art or industry, because from Our Immensity no one can escape Us. But for the little to enclose the great, it takes an art of its own, a Divine Industry, that only Our Power and Our great Love can form in the creature—if We do not place of Our own, on her own she could not do it. Therefore, the living in Our Divine Fiat is the marvel of marvels, it is the greatest of prodigies. The soul renders herself so striking and artful, that it is an enchantment to see her. It can be said that in each little act of hers concurs a miracle of Ours, otherwise the little enclosing the great could not happen; and Our Goodness is such that It takes greatest delight, and waits with so much love for the creature to give It the occasion of letting It perform this Divine Art of continuous miracles.

“Therefore, may you take to heart the living in Our Will more than anything; in this way you will be more content, and We, more content than you; and you will be, in Our Creative Hands, Our Field of Action and

Our continuous Work. If you knew how much We like Our Work in the souls who live in Our Will, you would be more attentive never to go out of It.”

Then, I continued my abandonment in the Fiat, though accompanied by a sadness, because of so many afflicting things that crowd my poor mind, that it is not necessary to say on paper. Certain intimate secrets—it is right only for Jesus and Him alone to know.

And my beloved Jesus repeated, with a most tender tone: “My daughter, you must know that just as nature has the night and the day, so the soul has her night, the dawn, the daybreak, the full midday and her sunset. The night calls for the day, and the day for the night; it can be said that they call for each other. Now, the night of the soul are My Privations, but for one who lives in My Will these are precious nights—not of slothful rest, of restless sleep—no, no, but night of operative rest, of peaceful sleep. In fact, as she sees the night coming, she abandons herself in My Arms, to lean her tired head upon My Divine Heart, and to hear My Heartbeats so as to draw new love during her sleep, and say to Me while sleeping: ‘I love You, I love You, oh! My Jesus.’

“The sleep of one who loves Me and lives in My Will is like the sleep of a little girl who, as she feels her eyes closing for sleep, half-asleep calls: ‘Mama, mama,’ for she wants her arms and her maternal breast in order to sleep; so much so, that as soon as the tiny little one wakes up, the first word is ‘mama,’ the first smile, the first gaze is for her mama. Such is the soul who lives in My Will; she is the tiny little girl who, as the night comes, looks for Him whom she loves, to draw new strength and new love in order to love Me more. And—oh! how beautiful it is to see her seeking, desiring, longing for Jesus in her sleep. This seeking, desiring and longing call for the dawn, from the daybreak, and make the full day arise, that calls for the Sun—and I rise and form the course of the day and its full midday.

“But know, My daughter, that here on earth things alternate; only in Heaven it is always full day, because My presence is perennial amid the Blessed. So, as you see that I am about to leave you—but do you know where I stay? Inside of you. After having instructed your soul, giving you My Lessons before the light of My Presence, so that you might comprehend them well and they might serve you as food and as work during the day, I withdraw and form the sunset; and, hidden within you during the short night, I make Myself Actor and Spectator of all your acts. And while for you it seems nighttime, for Me it is the most beautiful rest, since, after I have spoken to you, I take rest in My own Word, and the acts that you do serve Me as lullabies, as refreshment, as defense and as sweet relief for My Ardors of Love. Therefore, let Me do; I know when the night or the day is necessary for you and for Me, in your soul. What I want is perennial peace in you, so that I may carry out what I want. If you are not at peace, I feel molested in My Work, and with difficulty, not with ease, I go along carrying out My Designs.”

Fiat!!!

October 8, 1931

The Divine Will, depositary of all the acts of all the Saints. How God and the creature hold hands. Which ones are the acts lost from the purpose of Our Creator.

My poor mind goes around the Sun of the Supreme Fiat, and I find It surrounded by all the works, sacrifices, pains, heroism, that all the Saints, ancient and new, have done; those of the Queen of Heaven, as well as what blessed Jesus has done for love of us. The Divine Will preserves everything; It having been the Prime Actor of all the good acts of creatures, It keeps them jealously, It holds them in deposit within Itself, and It uses them to glorify Itself and to glorify those who did them. And I, seeing that everything belonged to the Will of God—since It is also mine, everything was mine; and going around in each act, I offered them as mine to glorify more the Eternal Volition, and to impetrate the coming of Its Kingdom upon earth.

But while I was doing this, my always lovable Jesus, surprising me, told me: “My daughter, listen to the admirable secrets of My Will: if the creature wants to find everything that, beautiful, good and holy, has been done in the whole history of the world by Me, by the Celestial Mama, and by all the Saints, she must enter into the Divine Will—in It everything is found in act. As you were paying attention to each act, remembering it, offering it, the Saint who had done that act, that sacrifice, felt called by the pilgrim soul, and saw his act palpitating again on earth, and therefore, doubled, the glory to his Creator and to himself; and you, who were offering it, covered by the celestial dew of the good of that holy act. And according to the purpose, noble and high, with which it is offered, more intense and great is the glory and the good it produces.

“How many riches does My Will possess! There are all My Acts, those of the Sovereign Queen, that are all in waiting to be called, remembered, offered by the creature in order to duplicate the good for the benefit of creatures, and to give Us double glory. They want to be remembered, called, in order to palpitate as new life in the midst of creatures; but because of lack of attention, there are some that die, some that struggle because of weakness, some that grow numb with cold, some that have nothing with which to satisfy their hunger. Our goods, acts and sacrifices do not set out if they are not called, because by remembering them and offering them, creatures dispose themselves to recognizing them and to receiving the good that Our Acts contain. Moreover, there is no greater honor that you can give to all of Heaven than offering their acts that they did on earth, for the noble, most high and sublime purpose that the Kingdom of the Divine Will come upon earth.”

Then, I continued to think about the Divine Volition, and my beloved Jesus added: “My daughter, an act, a prayer, a thought, an affection, a word, in order to be welcome, perfect, ordered, complete, must elevate itself to the same purpose wanted by God Himself. In fact, as the creature, in her act, elevates herself to the purpose wanted by the Supreme Being, she embraces the beginning and takes into her act the purpose with which God created her. God and the creature hold hands, and want and do the same thing. By doing so, the Divine Order, the Divine Act, and the same purpose with which God wants that act to be done, enter the act of the creature. So, as the Divine Purpose enters, the act of its own renders itself complete, holy, perfect and fully ordered. Whoever the author of the purpose of that act is, so does the act become.

“On the other hand, if the creature does not elevate herself to the purpose wanted by God in her act, she goes down from the beginning of her creation and will not feel the life of the Divine Act within hers. Perhaps she will do many acts, but incomplete, imperfect, disordered; they will be like acts that are lost from the Purpose of her Creator. Therefore, the thing that pleases Us the most is to see Our same Purpose in the act of the creature; it can be said that she continues Our Life upon earth, and Our Will operating in her acts, words, and in everything.”

Fiat!!!

October 12, 1931

Incessant breath of God. Divine Life and fulfilled act of God in the creature. The facsimiles, the people, the princes, the noble court, and the royal army of the Celestial Kingdom.

I feel the omnipotent force of the Divine Fiat that invests the whole of me, absorbs me and transforms me into Its Light. This Light is love, and it makes the Life of my Creator palpitate within me; this Light is word, and it gives me the most beautiful news of the beginning of my existence—the relations, the bonds of union, the communicating virtue, the inseparability that exists still now between me and God. But who maintains all this in full force if not the Divine Will? Oh! Power of the Supreme Fiat, prostrate in the immensity of Your Light, I adore You profoundly, and my little nothing, loving You, dissolves within You.

But while I was thinking of this, my sweet Jesus told me: “My good daughter, only My Will maintains and preserves as intact, with a continuous act, the beginning of the creation of the creature. Our Supreme Being gave the beginning and animated her life with the power of Our Divine Breath. This Breath was never to be broken; more so, since when We give and do an act, We never withdraw it, and this serves to form fulfilled works of the being that We issue to the light.

“While this first act of Ours serves to give the beginning and form the life, the continuation serves to make of the creature a fulfilled act of Ours; and as We breathe upon her, so We form in her Our continuous Acts in order to complete Our Divine Life. Our Breath, as We give it, forms, sip by sip, the growth of this Life of Ours in the creature. Our Breath, as it gives itself, forms Our fulfilled Act of Sanctity, of Beauty, of Love, of Goodness, and so forth; and when We have filled her so much, in a way that We have no more space in which to put of Our Act in the creature, because she is limited, Our Breath ceases and ends its life on earth; and in order to eternalize Our Breath in Heaven, We transport Our Life, formed in her, Our fulfilled Act, into Our Celestial Fatherland as triumph of Our Creation. There is no rarity more beautiful than these lives and fulfilled acts of Ours in the Celestial Dwelling; they are the narrators of Our Power, of the ardor of Our Love; they are speaking voices of Our omnipotent Breath, that alone could form the Divine Life, Our fulfilled Act in the creature.

“But do you know where We can form this Life and this fulfilled Act of Ours, as much as it is possible and imaginable for a creature to receive from her Creator? In the soul who lives in Our Divine Will and lets

herself be dominated by It. Ah! only in her can We form the Divine Life and carry out Our fulfilled Act. Our Will disposes the creature to receive all the Divine Qualities and colors; and Our Breath, never interrupted, as most skillful brush, paints with admirable and inimitable mastery the most beautiful shades, and forms the facsimiles of Our Supreme Being. If it were not for these facsimiles, the work of Creation would have been nothing great, nor a great work of the Power of Our Creative Hands; to create the sun, the heavens, the stars and the whole universe would have been an absolute nothing for Our Power.

“But, instead, all of Our Power, the art of Our Divine Arts, the indescribable excess of Our intense Love, is to do Our fulfilled Act in the creature, by forming Our Life in her; and Our satisfaction is so great, that We Ourselves remain enraptured in Our Act that We carry out. For Us, to do a fulfilled Act is the greatest glory that most glorifies Us, it is the most intense love that most sings Our Praises, it is the power that extols Us continuously. But alas! for those who do not live in Our Will, how many of Our Acts broken, without fulfillment; how many of Our Divine Lives only conceived or, at most, born without growing. They break the continuation of Our Work and bind Our Arms, unable to go forward; they put Us in the impotence of a master who has his land, and is prevented by his ungrateful servants from doing the work that is needed in his land, from sowing it, from planting the plants that he wants. Poor master, keeping the land sterile, without the fruit that he could receive, because of his iniquitous servants.

“Our land is the creatures, and the ungrateful servant is the human will, that, opposing Our own, puts Us in the impotence of forming Our Divine Life in them. Now, you must know that in Heaven one does not enter if he does not possess Our Divine Life, either conceived at least, or born; and for as much growth as each Blessed has formed of Our Life within himself, such will be his glory, his beatitude. Now, what will be the difference between one in whom It was only conceived, born or grown in small proportion, and one who has let Us form fulfilled Life? The difference will be so great as to be incomprehensible to the human creature. The first will be like the people of the Celestial Kingdom, while Our Facsimiles will be like princes, ministers, the noble court, the royal army of the great King. Therefore, one who does My Divine Will and lives in It can say: ‘I do everything, and I belong, even from this earth, to the family of my Celestial Father.’”

Fiat!!!

October 20, 1931

Encounters of steps between God and the creature. How God has formed the creature as center of Creation.

My little existence always goes around in the Holy Divine Volition. I feel that It draws me ever more to Itself, and each of Its words, light or knowledge of It, is a new Life that It infuses in me, an unusual Joy that I experience, and a Happiness without end, such that, unable to contain it because I am too small, I feel as if my heart wanted to burst with Joy and with Divine Happiness. Oh! Divine Will, make Yourself known, possessed and loved, so that all may be happy—but of Celestial Happiness, not terrestrial.

But while I was thinking of this, my sweet Jesus, making His little visit, told me: “My daughter, for each act that you do in My Divine Will, so many steps you take toward God, and God takes His steps toward you. The step of the creature is the call that moves the Divine Step to go to meet her; and since We never let Ourselves be beaten or surpassed by her acts, if she takes one step, We take five—ten, because Our Love, being greater than her own, hastens—multiplies the steps, to make the encounter sooner and dive one into the other. Even more, many times it is We who move the step in order to call the step of the creature to come to Us; We want Our creature, We want to give her something of Our own, We want her to resemble Us, We want to render her happy, and therefore We tread the step to call her. And one who is in Our Will—oh! how she hears the sweet treading of Our Steps and runs to come to Us, to receive the fruits of Our Steps.

“But do you want to know what these fruits are? Our Creative Word. As soon as the encounter takes place, the creature flings herself into the center of Our Supreme Being; We receive her with so much love, that unable to contain it, We identify her with Us, and with Our Word We pour out Our Knowledges upon her, making her share in Our Divine Being. So, each Word of Ours is an outpouring that We make upon the creature, and as many degrees of knowledge as she acquires by means of Our Word, so many more degrees of participation she receives from her Creator.

“See then, each act done in My Divine Will is the way that you form for yourself, to move the step in order to form yourself all of Divine Will; and My Word will serve you as formation, as light and as participation in Our Divinity.”

After this, my abandonment in the Divine Fiat continued, and my beloved Jesus added: “My little daughter of My Will, you must know that the only purpose of Creation was Our Love, that, manifesting Itself outside of Us, formed Its center, in which, by manifesting Itself, It was to centralize Itself in order to carry out the purpose for which Our Love had come out of Us. So, Our Center was the creature, in whom, as Our Love would fix Itself, We were to make her feel Our Life palpitating and Our Love operating in her. And the whole of Creation was to be the circumference of this center, almost like solar rays, that were to surround, embellish, sustain this center, that, fixing itself in Us, was to give Us the field to manifest ever new love, so as to render more beautiful, more rich, more majestic, the center where Our Love leaned, to make of it a work worthy of Our Creative Hands.

“Now, all creatures were to form, united together, the place of center of Our manifested Love—but many scattered from the center, and Our Love remained suspended, It had no place in which to fix Itself in order to centralize Itself, to have Its primary purpose, the reason for which It had come out. So, the order of Our Wisdom, the operating life of Our manifested Love, could not tolerate the failure of Our Purpose; this is why, in all centuries, there has always been some soul whom God has formed as center of the whole Creation, and within her Our Love leaned and Our Life palpitated and obtained the purpose of the whole Creation. It is by means of these centers that the whole Creation is maintained, and that the world still exists; otherwise, it would have no reason to exist, because the life and the cause of everything would be missing.

“Therefore, there has not been one century, nor will there be, in which We will not choose souls dear to Us, more or less portentous, who will form the center of Creation, in whom We will have Our Life palpitating and Our Love operating. And according to the epochs, the times, the needs, the circumstances, they have been offered for the good of all, they have given themselves to all, they have defended all; they alone have been the ones who have sustained My sacrosanct Rights and have given Me the field to maintain the order of My infinite Wisdom. Now, you must know that these souls have been chosen by Our Divine Being in each century as center of all Creation, according to what We wanted, the good that We wanted to do, and what We wanted to make known, and also according to the needs of the scattered centers; and this is the reason for the diversity in their ways, in the speaking and in the good that they have done. But the whole substance of these souls was My Life palpitating and My Love manifested, leaning and operating in them.

“Now, in this century We have chosen you as center of all Creation, to do the great good of making known with more clarity what it means to do Our Will, so that all might long for It and call It to reign in their midst, and, in this way, the scattered centers might unite to the only center and form a single one. Creation is a birth come out of the Power of My Divine Will, and it is just and necessary that all recognize who this Mother is, who with so much love has delivered them and issued them to the light of day, so that all of Her children would live united together with the Will of their Mother; and having one single Will, it would turn out easy to form one single center, in which this Celestial Mother would make Our Divine Life and Our operating Love palpitate. More so, since the predominant vice of this century, the idol of many, is the human will—and even in the very good that they do; and this is why one sees that many defects and sins come out from within that good. This says that the fount by which it was animated was not pure, but corrupt, because true good knows how to produce good fruits, and from this it can be known whether the good that is done is true or false. Therefore, there is an extreme necessity to make known My Divine Will—bond of union, powerful weapon of peace, beneficial restorer of the human society.”

Fiat!!!

October 26, 1931

The good acts done in the Divine Will change into light. Admirable effects of the abandonment in the arms of Jesus. One who lets herself be dominated by the Divine Will becomes people of His Kingdom.

I am always in the arms of the Divine Will, that forms Its day of light in my little soul; and even though some cloud shows up in this day, the power of Its light fixes on it, and the cloud, seeing itself fixed upon, flees, it dissolves, and it seems to say: “It shows that there is no place for me in this day that the Divine Will forms in the creature.”

And the Divine Will seems to answer to it: “Wherever I am present, there is no place for anyone, because I want to make of the creature a single act of My Will, that does not admit anything at all that does not belong to Me.”

Oh! Divine Will, how admirable, powerful and lovable You are—and highly jealous wherever You reign. O please! always put to flight for me my miseries, the weaknesses, the clouds of my will, so that my day may be always perennial, and the heaven of my little soul may be always serene.

But while I was thinking of this, my lovable Jesus told me: “My daughter, good is light, and if this good is done in My Divine Will, as many rays are formed for as many good acts as are done; and My Fiat fixes these rays of light in the circumference of Its eternal Light. So, these acts take their place within Our Acts, and do double office: of praise, of adorations, of perennial love, toward Our adorable Majesty; and of defense, of mercy, of help, of light, toward the mankind, according to the circumstances in which It finds itself. On the other hand, if the good acts are not done in My Will and with Its Power, though they are light, they do not have the strength to extend in order to fix themselves in the circumference of Our Light, and they remain without supports and like broken rays, and therefore they do not have perennial life; and since the fount of the Light is missing, there is the danger that, little by little, they may be extinguished.”

After this, continuing my abandonment in the Divine Volition, I was feeling all afflicted because of the privation of my sweet Jesus. His privation is like a hammer that always pounds to exacerbate the pain more; and only then does it cease to pound, when the Divine Host comes out of His hiding place to make His little visit to His beloved creature. His sweet presence, His lovable manners, makes joy rise again from the very pain, and the hammer ceases its cruel crafting; but as soon as the Celestial Visitor withdraws, it begins to pound again, and my poor soul feels itself all eyes, all ears—who knows, it might see Him and hear Him again; and it anxiously waits and waits for He who, having wounded me, alone has the power to heal the wound He has given me—alas! too painful.

But while I was pouring out my sorrow, my sweet Jesus came back, and embracing my poor soul, told me: “Daughter, I am here, abandon yourself in My Arms, and rest in Me. Your abandonment in Me calls for My abandonment in you, and forms My sweet rest in your soul. Abandonment in Me forms the sweet and powerful chain that binds Me so much to the soul, that I cannot unbind Myself from her, to the point of rendering Me her dear and sweet Prisoner. Abandonment in Me gives birth to true trust, and she has trust in Me, and I have trust in her; I have trust in her love that will never fail; I have trust in her sacrifices, for she will never refuse Me anything of what I want; and I have all the trust that I can accomplish My Designs. Abandonment in Me says that she gives Me freedom, and I am free to do what I want; and I, entrusting Myself to her, manifest to her My most intimate Secrets. Therefore, My daughter, I want you all abandoned in My Arms, and the more abandoned you are in Me, the more you will feel My abandonment in you.”

And I: “My Love, how can I abandon myself in You if You escape from me?”

And Jesus added: “Then is the abandonment perfect when, seeing Me escape, you abandon yourself more. This gives Me no field to be able to escape; on the contrary, it binds Me more.”

Then He added: “My daughter, life, sanctity, consists in two acts: God giving His Will, and the creature receiving It; and after she has formed within herself the life of that Act of Divine Will that she has received, giving It back again as act of her will, to then receive It again. Giving and receiving, receiving and giving—everything is in this. God could not give more than His continued Act of His Will to the creature; the creature could not give more to God—for as much as it is possible for a creature—than His Divine Will, received into herself as formation of Divine Life. In this way—giving and receiving, receiving and giving—My Divine Fiat takes dominion and forms Its Kingdom in her; and the whole interior of the creature forms as though the people of the Kingdom of the Divine Will: the intelligence, faithful people that glories in being directed by the Sovereign Commander of the Divine Fiat; and the crowd of the thoughts that press themselves around, and aspire to know always more, and to love the great King who sits, as though on a throne, in the center of the intelligence of the creature. The desires, the affections, the heartbeats that are unleashed from the heart, increase the number for the people of My Kingdom; and—oh! how they throng around Its Throne; they all stand at attention to receive the Divine Orders and even lay down their life in order to execute them.

“What an obedient, orderly people is the people of the Kingdom of My Fiat. There are no contentions, no disagreements, but this whole crowd of people of the interior of this fortunate creature wants one thing alone, and like a fierce army, it posts itself in the fortresses of the Kingdom of My Divine Will. Then, when the interior of the creature becomes all My people, it bursts out of the interior and increases the people of the words, the people of the works, of the steps. It can be said that each act formed by this celestial people contains the password, written in characters of gold: ‘Will of God.’ And when this crowd of people moves to exercise each

its own office, they put at the front the flag with the motto 'Fiat,' followed by the words, written with vivid light: 'We belong to the great King of the Supreme Fiat.' See then, each creature who lets herself be dominated by My Will forms a people for the Kingdom of God."

**Semper Deo Gratias,
and blessed be the Divine Will.**