

*The Kingdom of the
Divine Fiat
in the Midst of Creatures*



The Servant of God

**Luisa
Piccarreta**

*Little Daughter of the
Divine Will*

*Book of
Heaven*

* * *

**The Call of the Creature
to Return to the Order,
to the Place, and to the Purpose
for Which It was Created by God**

Volume 32

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craftsman into idleness, and escapes from his creative hands.

Volume 32

J.M.J.

Fiat!!!

[*In Voluntate Dei! Deo Gratias*]

In the Will of God! Thanks be to God

March 12, 1933

How created things are the rags that cover the Divine Will. Example of a disguised king. How the Creation and the Redemption are always in act in order to call the creature to work together.

My Celestial Sovereign Jesus, hide me inside of your Divine Heart so that not outside of You, but inside of the sanctuary of Your Heart I give beginning to the present Volume, the pen will be the light of your Divine Volition dipped in the furnace of your love and dictating to me that which you want to say to me, I will do as a simple listener and I will lend you the paper of my little soul, so that you yourself write that which you want, how you want and how much you want; mind my amiable Teacher, to not let me write anything by myself, otherwise I will make a thousand blunders. And you Sovereign Queen, hide me under your mantle, keep me defended from everything, do not ever leave me alone so that I can complete the Divine Will in everything.

Whence I continued to think of the adorable Fiat, and I felt surrounded by all created things, of which each one said: I am the Divine Will, that which you see of us on the outside, they are his rags, the attire that covers him, but inside of us there is his palpating and working life, and oh, how glorious, honored we feel, that we form the attire to the Divine Will; the Sun forms (for) him the attire of light, the Sky azure attire, the stars gold attire, the earth the attire of flowers, in short all things had the honor of forming the attire to the Divine Will and all in chorus they made feast.

I remained amazed, stupified and said to myself: oh, (if) I also might be able to say, I am the attire of the Divine Will, how happy I would feel. And my Great King Jesus visiting his little daughter said to me:

“My good daughter, King, Creator, Divine Will, it means to dominate, to invest and to hold our life inside of every single thing created by us; to create means to extend one’s own life, to hide our creative Will in the same thing created by us. This is to create, to call things from the nothing, to enclose there the All, in order to conserve them in the integrity of beauty as we have created them. Now you should know that my Will is as a King disguised in every single created thing, if creatures know him beneath those attires, he reveals himself and abounds in giving his divine acts and his regal gifts, that only this Celestial Emperor can give, if then he does not become known, he remains unobserved, hidden, without making shout, nor pomp of his regal person, nor does he abound in giving his gifts, that only a Volition so holy can give, and creatures touch the attire, but of Him and of his gifts they don’t know anything and they receive nothing, and my Fiat remains with the sorrow of not having been recognized and with the nightmare of not having given his divine gifts, because not knowing him one lacks the capacity and will to receive regal gifts. I do as a king, that disguising himself he passes in the midst of the peoples, if they pay attention, in spite that he doesn’t carry the regal attires, they will know him from the ways, from the face, and coming around they will give him

the honors of king and they will ask gifts and favors, and the king will reward the attention of those that recognize him disguised and he will give them more of that which they want, and to those that don't recognize him he will pass unobserved without giving anything. More so that they themselves don't ask anything of him, believing him (to be) any one of the people. Thus my Will does when he is recognized under the attire of created things, he reveals himself but doesn't wait as the king to be asked gifts and favors of, He himself says: I am here, what do you want? and he super-abounds with giving gifts and celestial favors; but he passes on more beyond the king, bilocating himself he gives his life itself to the creature that has known him, that which a king does not do. Now you also can say, I am Will of God, and make of yourself the rags, the attire that hides my Divine Will, not only if you recognize him in all created things, but if you recognize him in yourself, you give him the dominion in all your acts, and all that which the rags of your being does you put it at his service, in order to make his life grow in you, He will fill you so much that there won't remain of you but only the attire that will be used only for covering, and all created things will be more happy, because you will be the living rag, that you will divide together with Him, his joys, his happiness, and also his infinite sorrows, that he wants to be life of every single creature, but ungrateful they don't give him full dominion. In short you will always have life together, holding perennial company, forming one life alone."

After this I continued to follow the acts done by the Divine Will in the Creation, and since he is always in (the) act of creating it, in virtue of the conservation that he incessantly exercises in every single created thing, so that I find him always in the creative act, in order to say with deeds to everyone and to each one: 'how much I love you, really for you I am creating all this machine of the universe. Oh! recognize how much I love you.' But that which surprised me more was that the eternal Fiat awaited me, wanted me together in the creative act in order to say to me: 'come into my act, lets do together that which I am doing.' I felt all confused and my Eternal Love Jesus, surprising me said to me:

"Little daughter of my Volition, courage, why are you confused? In my Will there is no yours and mine, the act of the one must unite itself with the other, and make of it one alone, rather as the creature enters in our Volition she remains confirmed in the act that my Fiat is doing. So much is his love, his loving industries that he wants to say to the creature: 'we have done it together. Hence the extended Sky, the Sun glaring light, and all the rest, it is yours and mine, we have common rights.' Therefore I always have the act present, because I want the creature together with me, she for whom her love alone I am always working, in order to hear said to me in the same act that I work: 'I love you, I love you, I love you'; not to have an 'I love you' in (a) work so great and marvelous, not to be recognized, would be as if our love remained defeated, but no! but no! in so many we must find someone that is together with us, loving and working, that gives us the little exchange, in order to make that our love finds its vent and its happiness from the part of the creature. And as she enters in our Fiat, she remains confirmed and bound in his Divine acts, in a way that his binding virtue binds God and the creature.

"And as in the Creation, thus in the Redemption, there are no past acts, but all acts in act and present; for the Supreme Being the past and the future doesn't exist. So that your Jesus is always in act of being conceived, of being born, of crying, of suffering, and of dying and re-aring, all these acts of mine in continuous act, they besiege every single creature without ever ceasing, they drown her with

love, and for vent of my ardent love I go repeating: ‘you see only for you I descend from Heaven and am conceived and born, and you come to conceive (yourself) together with me, in order to be reborn together with me to the new life that your Jesus brings to you, look at me, I cry for you, I suffer for you, have pity on my tears and my sufferings, lets suffer together, so that you repeat that which I did and you model your life with mine, in order to be able to say to you: “that which is mine is yours, you are the repeater of my Life”‘; and thus if I die I call her to die together with me, but not in order to have her die, but [in order to have her] re-arise with the same life of He who loves her so much. Hence my Life is continually repeated, a past or future love would not satisfy me, nor would it be love and Redemption of a God, it is the present act that holds the virtue to wound, to conquer and to dispose one to put forth the life for love of whom in act is putting it forth for her. But however there is a great difference on the part of creatures, some listen to me (and) take all that which we have done as much in the Creation as in the Redemption, in the act of doing it, she forms her life together with us, she feels flow in her acts our divine acts, everything speaks of God for her. Instead some look at them as past things, it is only the memory that she holds, and the memory has not formed neither divine life, nor heroism of sanctity. Therefore take the things as they really are, always in act, in order to always love you and to always love me.”

* * *

March 19, 1933

Food that the Supreme Being gives to the creature, that serves to make the soul grow, and to make the Divine life grow in the soul. The Divine Will depositary of everyone and everything.

I am always prey of the Divine Fiat, his love is so much that he doesn't leave me one instant without feeding my poor soul, but in order to feed me he wants me with himself in the power of his acts, in order to prepare together the food that he wants to give me. Whence following his acts I stopped in the act when God created man, and my Highest Good Jesus surprising me said to me:

“My blessed daughter, our supreme goodness was not content with loving man, with giving him the whole universe at his disposition, but in order to give vent to our intense love, we put forth our divine qualities in order to feed his soul. So that we put forth our Power, Wisdom, goodness, love, sanctity, fortitude as his celestial and divine food. Hence every time that he came to us, we announced our Celestial table, in order to feed him and satiate him; there is no thing that more unites us, identifies us with the creature than food, which arrives to form itself (as) blood, heat, strength, growth and life of her. Thus our Divinity wanting to feed (her) with our divine qualities made itself heat, strength, growth and life of the creature. But this was not enough, this food digested not only makes the creature grow all beautiful and holy, with the virtue of the foods that she took, but it served to make the Divine life grow, whom does not adapt himself to human foods, but wants his same divine foods, in order to grow and form his same life in the depth of the interior of the soul. Do you see, can one give greater love, more intimate and inseparable union, than to expose our Divine Being, our immense and infinite qualities for food, in order to make her grow with our likenesses? and then to make use of them in order to administer the foods in order to not let us be fasting in her soul, and thus to be able to say: God feeds the soul, and I with the food that he gives me, feed his life and I make him grow in me; love then is content when it can say: ‘you have loved me and I have loved you, that which you have done for me, I have done for you’; and since we know that the creature can never arrive to us, we give of ours and thus we equal each other on both parts, and we remain content and

happy, she and us. Because true love feels happy and satisfied when it can say: 'that which is yours is mine.' And don't you believe that this was (so) for the first man, that which we do one time we continue always, now we are all at (the) disposition of creatures, every time that she unites herself to our Will, she disperses hers in ours, she lets him dominate, they are as so many visits that she comes to make to our Supreme Being, and we, will we send her away fasting? Ah no, we not only feed her but we give her of ours, so that she holds sufficient foods in order to grow how our Volition wants, and so that there lacks no necessary means in order to make our life grow always more in her. More so, that on our part we don't ever let anything be lacking, rather we always give in a superabundant way, if anything is lacking it will be always on the part of the creature, but from us not ever."

After this, my poor mind continued to disperse itself in the Divine Volition and my always amiable Jesus added:

"My blessed daughter, my Divine Will is depositary of all that which has been done by us, and of all that which creatures have done, not even a thought, a word, the greatest works as (well as) the littlest works, the steps, the heartbeat, the breaths, the sufferings, everything is held deposited in Him, nothing escapes. So that all that which you do takes post in my Will, nor can you hide anything, because with his immensity he involves you, with his power he is actor of all that which you do and with his divine rights he is Master of possessing, of knowing and of conserving all the work of the human generations, and of rewarding them and chastising them, according to what they merit. So much is his goodness and power together, that as he doesn't disperse neither one star, nor one bead of light that the Sun possesses, nor one drop of water of the sea, thus he doesn't disperse not even one thought of the creature, and even to want to disperse it he can not do it, his omniscience finds it in act in his Will. Oh! if creatures might understand that a Divine Will receives in deposit all that which they do and think, oh! how attentive they would be that everything might be holy and upright, and they would call this Supreme Will as life of all that which they do, so that they might not receive one sinister judgment in their acts, so that they would remain in deposit in the same Divine Volition as his acts and effects, which no one can have the boldness to judge them and they would be winning acts of a Divine Volition working in the creature.

"Beyond this, as the Divine Will is depositary of everyone and everything, thus the human will is depositary of all her thoughts, words, works and steps, et cetera, it loses nothing of all that which she does, rather they form one thing alone with her and with indelible characters every thought, word, suffering suffered, everything remains written and sealed, it can be given that the memory doesn't keep count of everything, it has forgotten many things, but the will hides everything and loses nothing, so that it is the depositary and bearer of all her acts. Hence the Divine Volition (is) depositary and bearer of everyone and everything, the human volition (is) depositary and bearer of itself. What triumph will it be eternally, what honor and glory for one who has piously thought and worked? And what confusion for one who has deposited in the human volition sins, passions, unworthy works, and rendered herself bearer of her own evils? And if the evils are very grave she will be pasture of the infernal flames, and if less grave, she will be pasture of the purgative flames, that by way of fire and sufferings will purify that dirtied human will, but she can not retribute the good, the holy works that she has not done. Therefore be attentive that everything becomes numbered and written, you don't lose, neither you, nor us anything, even one thought, one word will have its

perennial life, and they will be as faithful friends and inseparable of the creature. Hence it is necessary that you form your holy and good friends, so that they can give you peace, happiness and perennial glory.”

* * *

March 26, 1933

The littleness in the Divine Will. How God does the greatest works gratuitously. Example, the Creation and Redemption, thus the Kingdom of the Divine Will. In the Incarnation the Heavens abased themselves.

I feel as besieged, invested with the light of the Eternal Volition. My littleness is so much, that fearing myself, I don't do other than hide myself always more in this Celestial sojourn. Oh! how I would love to destroy this littleness of mine, so that I might not feel other than the Divine Volition alone, but I understand that I can not, nor does Jesus want that it be entirely destroyed, but he wants it little but alive, in order to be able to work inside of a live volition, not dead, in order to be able to have his little field of action in my littleness, which being little, incapable, weak, with reason it must lend itself to receive the great work of the Divine Fiat. Now in this sojourn of times everything is silence, pacific, with a serenity that not even a breathe of wind is felt. Other times a light breeze blows, that refreshes and fortifies, and the Celestial Dweller Jesus moves himself, reveals himself, and with all love he speaks of his Palace and of that which he has done and (what) his amiable and adorable Volition does. Hence the dear (of) my Life, revealing himself said to me:

“My little daughter of my Will, you should know that the littleness of the creature serves us as space where to be able to form our works, the nothing serves us as the Creation, and because nothing, we call to life inside of it our most beautiful works; we want this littleness to be void of all that which doesn't belong to us, but alive, so that she might feel how much we love her and the life of the works of our Will that develops in her, therefore you should content yourself to remain alive without you being the mistress of it, that this is the great sacrifice and heroism of one who lives of Divine Will, feeling herself alive in order to undergo the divine mastery, so that she does that which he wants, how he wants, how much he wants, this is the sacrifice of sacrifices, the heroism of heroisms. Does it seem little to you, to feel the life of one's own volition, so that it might not serve oneself, as if it might not have the right, to lose one's own liberty voluntarily, so that it might serve my Will, giving him his just rights?”

Jesus became silent, then as if he might read in my soul, certain doubts of mine (that) passed in me on the Divine Will he added:

“My daughter, the greatest works done by our Supreme Being, all have been done gratuitously, without minding if the creature might merit it or might say to us, if we might mind to this, it (would have) been necessary to tie our arms, and work no more, and if ungrateful creatures don't glorify us, not even to have the good of making us gloried and praised by our own works, no! no! one single work of ours glorifies us more than all the works together gone forth from all the human generations, one completed act of our Will, fills Heaven and earth and with his virtue and regenerative power and communicativeness it regenerates so much glory for us that never finishes, and that hardy is it given creatures the drops to understand it.

“In fact what merit did man have, that we created the Sky, the Sun and all the rest? He didn’t exist yet, nothing could speak to us. So that the Creation was a great work of marvelous magnificence, all gratuitous of God, and the Redemption, do you believe that man merited it? Quite, it was all gratuitous and if he prayed to us it was because we made him the promise of the future Redeemer, he was not the first one to tell us, but we, it was our decree all gratuitous that the Word might take human flesh, and it was completed when sin, human ingratitude galloped and inundated all the earth, and if it seems that they did something, they were hardly drops that could not be enough to merit a work so great, it gives of the incredible, that a God made himself similar to man in order to put him in safety, and that he arrived to offend him so very much. Now the greatest work of making my Will known, so that he might reign in the midst of creatures, it will be a work all gratuitous of ours, and this is the deception, that they believe that there will be the merit and the part of creatures; Ah! yes there will be, as the drops of the Hebrews, when I came to redeem them, but the creature is always the creature. Hence it will be our part all gratuitous, that abounding her with light, with grace, with love, it will sweep her away in a way that she will feel strength not ever felt, love not ever experienced, she will feel our palpating life alive in her soul, so much so that it will be sweet for her to let our Will dominate. This life of ours still exists in the soul, it was given to her by us from the beginning of Creation, but he is so very repressed and hidden that it is as if she might not hold him, he is under as the fire under the ash, that covered and as crushed under her, she doesn’t feel the benefit of the life of his heat. But suppose a strong wind, the ash flees from over the fire and its life is seen and felt. Thus the strong wind of the light of my Fiat will put in flight the evils, the passions, that as ash hide the divine life in them and feeling him alive, they will be ashamed to have not let our Will dominate. My daughter, time will say all, and those that don’t believe will remain confused.”

After this I followed the Divine Will in the Incarnation of the Word, in order to make my love, my adoration and thanksgiving race in this act so solemn and full of tenderness and with excessive love, that Heaven and earth trembled and remained mute, not finding worthy words (of) how to extol an excessive love so amazing, and my sweet Jesus with a tenderness as to break (my) heart said to me:

“Dearest daughter, in my Incarnation the love was so much, that the Heavens abased themselves and the earth elevated itself, if the Heavens didn’t abase themselves, the earth had no virtue to elevated itself, it was the Heaven of our Supreme Being, that taken by an excess of love, the greatest not ever heard of, abased himself, kissed the earth elevating it to himself and formed for himself the attire of my Humanity in order to cover himself, hide himself, unite himself together, in order to have common life with Her, and forming not only one excess of love but a chain of continuous excesses, he restricted my immensity in the little circle of my Humanity, for me the power, the immensity, the strength was nature, and to use it would not have cost me anything, that which cost me was that in my Humanity I had to restrict my immensity, and remain as if I might not have either power, nor strength, while they were already with me and inseparable from me, and I had to adapt myself to the little acts of my Humanity, and only for love, not because I couldn’t. Hence he descended in all the human acts in order to elevate them and give the form and the divine order to him. Man with doing his will destroyed in himself the way and the divine order, and my Divinity covered by my Humanity, came to re-do that which in himself he had destroyed; can one give greater love, toward a creature so ungrateful?”

April 2, 1933

How the breath and the heartbeat of God is the 'I love you'; his generative and working love. The greatest prodigy is enclosing his life in the creature.

My little soul feels the extreme need to live between the arms of the Divine Fiat, and since I am hardly newborn, I am weak and I don't know how to give forth one step alone, and if I might want to try to do it, I would put myself in error, and I pass in peril of doing some evil to myself. Hence fearing myself I abandon myself more in his arms saying to him: if you want something done, lets do it together, because I don't know how to do anything by myself; and then I feel in myself a continuous love, a motion, a breath that is not mine, but so very fused together because I don't know how to say well if it is mine or not mine, and while I remained worried, my Sovereign Jesus surprising me, all goodness said to me:

“My blessed daughter, you should know that our Divine Being is none other than a substance all of love, so that as a consequence everything, inside and outside of us, everything is love, hence our breath is love and the air that we breathe is love, our heartbeat is love, and while we palpate love it forms the circulation of pure love in our Divine Being, with a course that is not ever stopped, and this circulation while it conserves our life, in the pure and perfect equilibrium of love, it gives love to everyone, and would like love from everyone, and all that which is not love, it doesn't enter into us, nor can it enter, nor will it find the post where to put itself, the fullness of our love would burn all that which might not be pure and holy love. But who directs this life of ours all of love? the light, the sanctity, the power, the omniscience, the immensity of our Will that fills Heaven and earth with our Supreme Being, in a way that there is no point where he doesn't find himself, that he doesn't know how to do other than love and to give love, but he is not a sterile love and Will, no, no, he is fecundity and generates continually, he is working and inside of one single breath of love, he forms the most beautiful and marvelous work, the unheard of prodigies, so much so that all the human sciences feel ignorant before our littlest work, and confused they are struck dumb. Now listen to me my good daughter, the great prodigy of our life in the creature, that no one else for love and power that has (existed) can give the boast of saying: 'I can bilocate myself, and while I remain that which I am, I can form another life of mine inside of a person that I love;' it would be madness and absurd to say it, neither Angel, nor saint hold this power, only your God, your Jesus, holds this power, because our Being is fullness, he is totality, he is everything and fills everything, and in the immensity in which he finds himself, that involves everything, he breathes, and with a simple breath we form our Divine life in the creature, and our Will dominates her, feeds her, makes her grow, and forms the great prodigy of enclosing our Divine life in the little circle of the soul of the creature. Behold therefore your continuous 'I love you' is ours, it is the breath of our life, it is our heartbeat that doesn't know how to palpate other than 'I love you, I love you, I love you', this serves to the maintenance of our life, that doesn't know how to do other than love, to give love and to want love, hence while this 'I love you' is ours, it is our breath and also yours, that while we give you love, you give us love, and fused together ours is woven with your 'I love you', it meets itself, unites itself and feels itself one single 'I love you', while they are two, that enrapturing each other they form one alone. But who feels this divine and palpating life in her? One who lives in our Will, she feels ours, and we feel hers, and we have life together, all the other creatures hold him suffocated and they live as if they might not have him, and my love gives and doesn't receive, and I live in them with a sorrowful and delirious love, without (them) even knowing that I am in them, therefore be attentive

and your 'I love you' be continuous, because it is none other than the outlet of mine."

After this I was making my round in the Creation and in virtue of his Divine immensity, I felt his palpating life in created things, that with indescribable love he awaits the heartbeat of the 'I love you' of my littleness. Whence I thought to myself: what will be the difference that passes between the way in which God is in the Creation, and the way with which he is in the soul of the creature? And my always amiable Jesus all goodness added:

"My daughter, there is great difference in the one and the other, in created things our Divinity is in (the) creative and conservative act, nor does he add on nor take away anything of that which he has done, because every single created thing possesses the fullness of the good that it encloses, the Sun possesses the fullness of the light, the Sky, the totality of the extension of its azure mantle, the sea the fullness of the waters, and so on, they can say: we have no need of anything, such is the abundance that we possess that we can give without exhausting ourselves, and therefore we give perfect glory to our Creator. Instead in the human creature our divine act is creative, conservative, operative and growing, our love didn't say enough for her, no, but always wants to give and work new things, and if she corresponds to us, our working virtue is always in motion, now we give her new love, now new light, now new science, new sanctity, new beauty, our operative virtue never ceases, we always want to give, and with giving we work. With creating the creature we open the commerce between Heaven and earth and we put in traffic our working way, we to give and she to receive, and that which is more, we want her together to work, we don't want to do it alone, if we might be capable of sorrow, it would embitter our happiness if we might not hold her together with us, and from our love and working act, our always growing act rises. So that the creature, is under the rain of our love and creative, conservative, working and growing act."

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April 9, 1933

The divine love is so much that it arrives to exhaust itself in its work. Jealousy of the Divine Will. The little way of the creature in Him.

The Divine Volition always extends itself around me and inside of me, the jealousy of his marvelous light is so much that he doesn't want anything to enter in me if not that which pertains to him in order to make me complete and to raise the life of the Divine Will, and in order to make me see his divine ways, so that he might be able to copy them, to content himself with administering to me that which is needed, in order to be able to say to me: 'the works of our daughter will be little, because the creature can never reach us, but they are model of and resemble ours'; but while my mind followed the light of the Divine Will, my sweet Jesus visiting my little soul, all love said to me:

"My daughter, one act then says it's finished when one who works exhausts in it all that which was necessary in order to complete it, if it lacks anything, or something can be added, it can never be called (a) completed work. This has always been our way of working, we have exhausted everything, love, power, mastery, beauty, in order to make the work gone forth from us full, perfect, complete. Not that we exhaust ourselves, because the Supreme Being is never exhausted, but in that work that we have done nothing more enters in order to make it complete, and if we wanted to put forth more, the more that we could put forth would have been useless, and not advantageous. And we have done

this in the work of the Creation, of the Redemption, and with the designs that we do with the sanctity of every single creature. Who can say that there lacked something to the Creation? who can (say) that our working love did not exhaust itself in the Redemption, that it was so much that there are yet interminable seas, that creatures can take and that they have not taken, and these seas regurgitate around them, because they want to bring forth their fruit, to hide them in their waves, in order to make that the love, the works, the infinite sufferings of the Humanized God might take life in them? If we don't exhaust ourselves we are not content, exhausted love brings us rest and happiness, but if we have other to give, to do in our works, it makes us as awake, we are all eye, our Divine Being is in all motion over that which we are doing, in order to give so much, even to such that he doesn't find the completed act with the fullness of our exhaustion. Now in the Creation and in the Redemption, there were no struggles to our love nor impediments of exhausting ourselves in order to make our works complete, because we work independent from everyone, not one human will entered in midst, in order to impede us from being able to exhaust ourselves as we wanted, the whole struggle comes from the part of creatures, for every single design of sanctity that we want to complete with them, and oh to what straight they put us, if the human will is not united with ours, if she doesn't give herself into our hands, in a way that we can handle her as we want, in order to give her the form established by us, in order to complete our designs and thus exhaust ourselves, with forming our completed act Ah! we can not give that which we want, hardly the crumbs, the sparks of our love, because the human volition is always in (the) act of rejecting us and of moving us (to) struggle. Therefore when we find a will that lends herself, we abound, we super-abound so much in giving, that we put ourselves over her more than (a) mother over her baby, in order to raise him beautiful and attractive, in order to be able to form of him her glory, the honor of the baby and the good of the entire world, thus we, we don't leave her one instant, we give always, in order to not only hold her busy, but in order to not give her time to be able to occupy herself with other, in a way that we can say: 'everything is ours', we can exhaust ourselves over this creature, and since our love is suitor, it is with justice, he wants that he, in all his acts puts forth all that which he can, his love, all his life, in order to be able to say: 'you have exhausted yourself for me, so much so that I can not contain that which you have given me, I also exhaust myself for you'; and thus she goes modeling herself with our works, and she copies our divine acts. Behold therefore the jealousy of the Divine Will, the light that always beats upon you inside and out, because he wants everything for himself, and that your will while you feel it alive, it must not have life, so that mine forms his life in her and completes his divine acts. Thus being able to give the boast that all that which he wanted to give he has given, I have exhausted myself in this creature, and she has exhausted herself for me. There is no happiness more pleasant, or greater fortune, than the exhaustion on both parts, of God and of the creature. But who produces all this? One act of our working and completed Will."

Whence after this I continued my acts in the Divine Fiat and following his, I arrived in Eden where the Divine love had stopped me, and Sovereign Jesus added:

"My blessed daughter, our Divine Being is most pure light, and our Attributes so many distinct Suns the one from the other, but united together and inseparable, that make themselves crown for us. Now in creating the creature she became put in these immense Suns in order to form her little way. Now who comes to form this little way? one who lives of our Will, our divine attributes line themselves up to the right and to left of her, they make for her the breadth in order to give her the step and make her walk, in order to make her form her little way, and while she walks she doesn't do other than

collect drops of light, with which she remains all impearled, that it is an enchantment to see her, hence she feeds herself with light, the light embellishes her, and she does not understand, nor does she know how to speak other than light. My Attributes shut themselves around, and they love this creature as the pupil of their eyes, they feel the life of her in them, and their life in her, and they give themselves the assignment to raise her how much more beautiful they can, and to not let her put one step from the way that they have formed in their interminable light. So that one who lives in our Will one can call the little way in our Divine Will, this in time. But in Eternity it won't be the little way, but long, rather they will never stop, because this light doesn't have (an) end, and they will always hold (a) way in order to walk, in order to take new beauties, new joys, new knowledges, of this light that never ends. Our love more than ever, showed off in this Eden in creating man, and for conclusion of our show and to hold him more secure we formed the way by beating him in the light of our Attributes; but he went out, because he didn't want to do our Will; but our goodness was so much, that it didn't close this way, but left it open to one who wants to live only of Divine Will."

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April 16, 1933

How God in all things created always holds to tell us 'I love you'. How Jesus in all the acts of his life enclosed love, conquests, triumphs.

I was making my round in the Divine Volition; I feel that I am the little tiny butterfly, that always turns around and within his light, and his ardent love, hoping so much that I should turn even to such, that I might remain burnt and consumed by his divine light, as to feel myself one sole thing with his Most Holy Will, and since the first point of departure is the Creation, upon which while I turn, I always find new surprises of love, whence I remain amazed by it, and my Highest Jesus, in order to make me understand all the more said to me:

"My daughter, as you appreciate your sojourn in the acts that our Supreme Being did in the Creation, and therefore I feel as enraptured and constrained by my love to narrate our story of love that we had in the Creation, and in all the rest that we have done for singular and pure love toward creatures, with coming in our acts it is the same as coming into our house and to not say anything of the so many things that we hold to say, it would be as to send you away fasting, that which our love doesn't know how to do and neither wants to do. Hence you should know that our Fiat pronounced itself and extended this azure vault, and our love embroidered it with stars, putting in every star an act of continuous love toward creatures, so that every star says: 'your Creator loves you, nor can he ever cease loving you, we are here nor do we move ourselves a little bit in order to always hold to give you 'I love you, I love you' ... but pass ahead, our Fiat created the Sun, he filled it with so much light as to be able to give light to all the earth, and our love, putting itself in competition with the Sun, filled it with so many effects that are innumerable; effects of sweetness, variety of beauty, of colors, of tastes which the earth only because touched by this light receives these admirable effects as life. It says its admirable and incessant little song, I love you with my love of sweetness, I love you and I want to make you beautiful, I want to embellish you with my divine colors and if I embellish the plants for you, I want you more beautiful yet. Know in this light I descend even to you in order to tell you I love with gusto, I take gusto to love you, and I am all ears in order to hear said to me by you 'I love you'. I can say that the Sun is filled with my continuous and repeated 'I love you'. But alas! The creature does not give it any thought, nor does she pay attention to receive this incessant

love of ours in so many ways and various forms, that it would be enough to drown her and to consume her with love, but we don't stop, we go ahead (with) our Fiat, I created the wind, and our love fills it with effects, so that the freshness, the billows, the whistle, the groans, the shouts of the wind are repeated 'I love you', that we say to the creature and in the freshness we give her our refreshing love, in the billows we breathe (on) her with our love, even to groan and to howl with our ruling and incessant love, and so on. The sea, the earth was created by our Fiat, the fishes, the plants that the sea and the earth produce are the effects of our love that powerfully and repeatedly says I love you in all things. I love you as through everything, I love you in you, and so much (is) my love oh! Don't deny me your love. And yet it seems that they don't have ears in order to listen to us, nor heart in order to love us, and therefore when we find one who listens to us we hold her as vent of our love and as little secretary of the story of the Creation."

He said this (and) became silent, and I continued in the acts of the Divine Will and arrived to those of the Redemption, my beloved Jesus added:

"My blessed daughter, listen still to my long story of love, I could say that it is an interminable chain of incessant love, not ever interrupted, after all I created the creature in order to love her, in order to hold her united with me, and not loving her I would go against my own Will, I would act against my own nature that is all love, and then I created her because I felt the need to express my love, and to make her feel the sweet continuous whisper, 'I love you, I love you, I love you'. Now, you should know that since I was conceived, and in the whole course of my life, in all the acts that I did, I enclosed within love, conquest, triumph, my work was very different from that of creatures, the doing and not to do, the suffering and not to suffer, it was in my power, my omniscience didn't hide anything from me, and I first put my Will in my acts, I enclosed (the) fullness of sanctity, (the) fullness of love, (the) fullness of all goods, and then with all knowledge I exhibited myself to work or suffer, according to what I myself wanted, and with this I became conqueror and triumphator of my acts, but do you know for whom I made these conquests and these triumphs? for creatures, I loved them too much, and I wanted to give, I wanted to be the conquering Jesus, to give them my conquests and my triumphs myself in order to conquer them. So that my life down here, was none other than a continuous act of heroic love, that never says enough to conquests and triumphs, in order to make my children happy, and I did this in everything, if I put myself to walk, I held the virtue to be able to find myself from one city to the other without making use of my steps, but I wanted to walk, in order to put in every step my love, in every step that raced, raced, and I made myself conqueror and triumphator of my steps, oh! if creatures might pay attention to me, they would have felt in my steps the continuous cry: I race, I race in search of creatures, in order to love them and to be loved. Thus if I worked with St. Joseph in order to procure the necessities of life, it was love that raced, they were conquests and triumphs that I made, because one Fiat was enough for me in order to have everything at my disposition, and making use of my hands for a little profit, the Heavens were stupefied, the Angels remained enraptured and mute in seeing me abase myself to the humblest actions of life, but my love had its outlet, it filled, overflowed in my acts, and I was always the divine conqueror and triumphator. For me taking food was not necessary, but I took it in order to make love race more and make new conquests and triumphs. So that I gave course to the most humble and base things of life, that was not necessary for me, but I did it in order to form so many distinct ways in order to make my love race, and form new conquests and triumphs over my Humanity, in order to make a gift of them to whom I loved so much, and therefore, one who doesn't receive my love, and doesn't love

me, forms my hardest martyrdom, and puts my love on (the) cross. But I pass ahead, in order to form the Redemption one tear of mine, one sigh was enough, but my love would not have remained content, being able to give and to do more, my love would have remained impeded in itself and would not have been able to give the boast of saying: 'I have done everything, I have suffered everything, I have given you everything, my conquests are superabundant, my triumph is complete'; I can say that I arrived even to confound human ingratitude with my love, with my excesses and with unheard of sufferings, hence I myself in every suffering put the intensity of the most intense and bitter sorrow, the most humiliating confusions, the cruelest barbarities and afterwards I equipped it for me with all the most sorrowful effects, that only a man and God could suffer, I exhibited myself to suffer it, and oh, the admirable conquests in my sufferings and the full triumph that my love made, no one would have been able to touch me if I might not want it, and here there is the whole secret, my sufferings were voluntarily wanted by me, and therefore they contain the miraculous secret, the conquering strength, the love that moves one to remorse, and they hold the virtue to sweep away the whole world and change the face of the earth."

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April 23, 1933

How the life of Jesus was a continuous abandonment in the hands of the Father. One who lives in the Divine Will never interrupts her walk. Example of the clock. She takes Heaven in fist and with assault.

I continue to think on the sufferings of my impassioned Jesus, and arriving at the last gasp of his life, I felt resound in the depth of my heart: "into your hands Father I commend my spirit"; it was the most sublime lesson for me, the recall of all my being into the hands of God, the full abandonment in his Paternal arms, and while my mind was lost in so many reflections, my suffering Jesus visiting my little soul said to me:

"My blessed daughter, my life down here as it commenced, thus it finished, from the first instant of my conception my one act was continuous, I can say that in every instant it put me in the hands of my Celestial Father, it was the most beautiful homage that his Son gave him, the most profound adoration, the most heroic and complete sacrifice, the most intense love of progeny that my full abandonment into his hands gave him, it rendered my Humanity speaking, and with commanding voice, that asked all, and obtained all that which I wanted, to his one Son abandoned in his arms, my Celestial Father can deny nothing, my abandonment in every instant, it was the most pleasant act, so much so that I wanted to crown the last gasp of my life with the words, 'Father, into your hands I commend my spirit.' The virtue of abandonment is the greatest virtue, it is (a) pledge (to) God that he takes care of the abandoned one in his arms, abandonment says to God: 'I don't want to know anything of myself, this life of mine is yours, not mine, and yours is mine.' Therefore if you want to obtain all, if you want to love me indeed, live abandoned in my arms, let me feel the echo of my life in every instant: in your hands abandon all to me; and I will carry you in my arms as the dearest of my daughters."

After this I was following all that which the Divine Will had done and I felt in myself an order, one after the other, and I had to follow them. Whence I remained surprised and my sweet Jesus added:

“My little daughter of my Volition, you should know that one who does my Divine Will and lives in Him, can not do less than to always hold present all the acts done by the same. Because He holds all in himself, and always in act, all that which he has done, hence there is no wonder that in the soul where He reigns he holds all his acts with the whole order that he held in creating them, and the creature with all facility, one by one, she follows them in order to unite herself together, as if she might want to do that which my same Will has done; if one is found together, how can she abstain herself from doing that which He does? and of putting in (a) field of action, united with Him her little love, her adoration, her graces, her attentions and marvels, for works so great? Rather you should know that my Will gives the cord to the soul and she lends herself to receive it, in this cord becomes taken all our works, and she following the cord, follows and puts herself to light of all our works. It happens as to the clock, if one gives the cord the little wheels move, it marks the minutes, the hours, and one who possesses it has the good to know all the hours of the day, but if one doesn't give the cord, the clock marks nothing, it is as if it might not have life, and one who possesses it doesn't have the good to know the distinct hours of the day. Now one who lets our Will reign, we can call her our clock, that giving her the cord she marks the minutes and the hours of our works, and she has the good to know the hours of the day of our Divine Will. Now, if one gives the cord, the clock (ticks) even to (the) end (of the) cord, nor does it interrupt its march, thus the soul if she receives the cord of my Will she must make her walk, and if she wants to stop she can not do it, because the cord moves the small wheels of her soul and makes them go ahead in the great day of the hours of our works. Therefore be attentive to receive the good of this Divine cord, if you want to know the hours of the day of the Supreme Fiat.

“More so that when the soul disposes herself to do my Will and follow him, all that which He has done makes competition to enter into that act, because being one act alone, he doesn't have detached acts, and therefore all that which he has done in the order of the Creation, of the Redemption, in the Angels, in the Saints, it encloses all in the work of the creature that works in Him, because if he gives, he doesn't give half, but all entire, and as the Sun if it gives itself to the earth, it doesn't give half but all entire, with the fullness of its light, and therefore marvels happen upon the face of the earth. Thus my Will, if the creature calls him as life in her acts, He gives himself with the whole fullness of his light, sanctity, power and his works, if he might not bring everything, he would enter in the creature and in her acts as a King without cortege, without army, without creative power, and hence hold our wonders that we can do inoperative, Ah no! no! One who works in our Will must be able to say: I take Heaven in fist, I take Heaven with assault and I enclose it in my act.”

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April 29, 1933

One who does the human volition takes earth, and one who does the Divine takes Heaven. How Jesus knows how to do all the arts. Gusto that he takes in working. How the creature is the noble Princess that descends from the heights of Heaven.

My abandonment in the Divine Fiat continues, I feel that living in Him is an extreme necessity for me, and if I might not do this, I would feel (that) I lack the earth beneath (my) feet, the Sky over (my) head, the air in order to breathe, the Sun that illuminates and warms me, the food that feeds me, hence how could I live? and if I might live, what (an) unhappy life would be mine? My God, free me from living one single instant outside of your Will. But while I thought this my always amiable Jesus,

making his brief little visit with me, said to me:

“My daughter, living outside of my Divine Will is to live without the connection with the Divine Life, set apart from Heaven, as if she might not have friendship, knowledge, relations with her Celestial Father, one can say that while she knows that she has her Father, but she doesn’t know him, she lives as distant, and therefore she doesn’t participate in his divine goods, much more so that every act of human will that she does always takes earth, and she knows, and loves this, and participates in the unhappiness that produces the ground, that she goes acquiring with her human acts. So that the human will without the connection with the Divine, knows how to produce much earth, that sows the passions, the thorns, the sins, and gathers miseries, sadnesses, that embitter her life. So every act of human will, does none other than to take a little earth. Instead every act that she does of my Will, the creature loses the human ground, and acquires the ground of Heaven, therefore every act that she goes doing of Divine Volition takes Heaven and goes enlarging her celestial properties and I myself administer to her the seed, making myself Celestial Farmer, I sow together with her the most beautiful virtues and I form there my sojourn, my refuge, my delights, and I don’t find much difference in being in Heaven together with the Saints in the Celestial regions, as in being in the Heaven of this creature. Rather I experience more pleasure in being in the Heaven of the human will in earth, for the reason that in her I have work to do, in order to be able to magnify this Heaven more, hence I can make new acquisitions, receive new love and although the work is sacrifice, it holds however the virtue to produce new inventions, new beauties, new arts, it is from work that the most amazing things arise, the highest and most profound sciences, and I who understand all the arts, all the sciences, I work in this Heaven and form there the most beautiful works, the most artistic and new inventions, and I communicate the highest and most profound sciences. So that now I make myself Teacher and I teach the most sublime sciences, now Craftsman and I form the living statues in this Heaven, now I do as Farmer and my creative hands change, transform the little earth of the creature into Heaven, I experience so much pleasure in using all the arts, and I entertain myself so that now I do one work and now another, and now invent new things, and the novelties always bring more pleasure, more gusto and more glory, and these terrestrial heavens will also serve as new surprises and contentments to the whole Celestial Court; where my Divine Will reigns as life in the creature, I can do everything, she becomes in my hands prime matter in order to be able to develop my Divine works, and for me to be able to work is the most pleasing thing, it is the sweetest rest, it seems that work and rest alternate together. Now in Heaven, in my Celestial Country there are no works, neither on my behalf, nor on the part of creatures, one who enters in those Celestial regions, puts there her enough, and says to herself: ‘my work is finished, that which I have done is done, nor can I add on not even one more comma to my work, to my sanctity; and I can not make new conquests in their souls, because death says confirmation, nor can they make one more step ahead, therefore there are no works in the Celestial Country, but everything is triumph and glory, I can say that I show off (in) everything because I give new joys, new happiness and continuous beatitudes, that I hold all Heaven enraptured, everything is on my part, but in them it is not given to me to acquire anything more. Behold therefore they please me more, because the conquests, the works, the tastes that I find in these terrestrial Heavens of the human volition, they can not be there where everything is triumph and glory, even in the regions of my Divine Country. Therefore be attentive and never go out from my Will, and I promise you to never stop my Divine works in your soul.”

Whence I continued to think of the great good that the Divine Will brings to the creature, and my

Sovereign Jesus added:

“My blessed daughter, you should know that our love is so much, and the ardent desire to hold the creature together with us, that hardly created (and) we assign them the regal post in our Divine Will. So that every creature holds her post of honor in our Divine Palace, hence her beginning, her first act of life, as much in eternity as in time, is in our Fiat, she was not in the world, and we loved her and not only contemplating her with pleasure we gave her the post, but we put at her cortege our love, our sanctity, our power, light and beauty, she is the noble princess that descends from the heights of the Heavens in order to cross over the exile, but our Volition doesn't leave her, he descends there together, he shuts (himself) there around, he crosses over the exile together with her, in every act that she does, sufferings or joys, or meetings, he puts there his divine act first, so that she maintains her nobility and her state of princess, and when he has filled her with all goods, so much so that she doesn't have anymore space where to put other goods, she re-ascends to Heaven, in the heights of the spheres, and as triumphator he shows her off to the whole Celestial Court. Behold that which my Divine Will wants to do and knows how to do with the creature. But with our sorrow we see, that as she descends in the exile, she doesn't think anymore of her regal post, nor to the nobility of her origin, and she would like to slip away from our Will, that more than tender Mother carries her between his arms, and making use of the doors of the senses that we have given her, she descends into the depths of her human will, these doors we had given her to re-ascend to us, so that from the exile she might be able do make her little escapes into the bosom of her Creator, instead she makes use of them in order to make her little escapes into miseries, into weaknesses, into the passions that ignobles her, she recognizes herself no more as the princess of Heaven, but the servant of the earth. But in spite of this, we don't close our doors, those are our love, our Paternal goodness, our compassionate mercy, the expectations that we make, and no sooner than we see that she closes her doors in order to come into our Will, (than) we go toward her, we open wide our [doors] and looking at her as beautiful brute, with the dresses of Princess, torn, dirty, we don't make a reproach of her, but with compassion all Paternal we say to her: 'where have you been? poor daughter, how you have been reduced, have you seen how much evil you have done with living in the depths of your human will, disunited from ours? you have walked without guide, without light, without food, without defense, therefore do not do it anymore, so that re-tracing yourself you redo the lost good.' We know that the creature without our Divine Will can not do any good, it is as if she might want to see without eye, walk without feet, live without food. Therefore be attentive and never go out from my Divine Volition if you want to find the strength, the light, the support and your Jesus himself at your disposition.”

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May 7, 1933

Will symbol of the puff, that now inflames, now extinguishes. The Divine Will provider of his acts in the act of the creature.

My abandonment continues in the Divine Volition and many times my poor mind is under the empire of two currents, that is the great good of the Divine Will, that elevates the soul over everything and carries her in the arms of her Dear Celestial Father, where everything is joy, feast and divine smiles, with which the inebriated soul forgets everything, the earth, the miseries, because in the Divine Will not even the memory can have of evil, otherwise happiness would not be full; and in the other current

the abyss of the human volition, that casts the soul into all miseries and almost carries her in arm to the demons, so that they tyrannize her as it pleases them. But while I thought this, my Sovereign Jesus, making himself felt nearby, said to me:

“My blessed daughter, as the soul enters into my Volition, He with his empire says to her: ‘forget everything, even the house of your mother earth, herein live of Heaven’, nor is there post for the miseries and for unhappiness, my light destroys everything and the evils transform into good. You should know that the will is symbol of the puff, which holds the virtue to inflame and to extinguish; if the will is to inflame, blowing over a little spark, it can inflame a great fire, if then the will is to extinguish it, blowing on it it steals the life from it, and reduces it into ash; such is the human will, if it wants mine, it blows in all her acts, my Will with his power animates this puff, and her little acts, as little sparks are changed into flames, and as she repeats the acts, thus she repeats the puff, in a way as to form the little creature all (into) one flame of light of Divine Will. Instead if she wants to do her will, as she does it she blows and extinguishes everything, and remains in a profound night, without even the good of the little sparks. So that one who lives in my Will acquires the light in (her) nature, and in all her acts she sees light and they speak to her of light. Instead one who does hers, acquires the darkness and the night in (her) nature, and darkness springs forth from all her acts, that speak to her of miseries, of fear, of apprehensions, that make life unbearable.”

Whence my mind continued to think of the Divine Will, and I felt him inside and outside of me, all attention, so much so that he wanted to give me everything, and do everything together with me, and my sweet Jesus added:

“Little daughter of my Will, you should know that as the soul decides to live in my Will, so much is his love toward her, that as she is about to do an act, thus my Fiat offers his [act] in that act, in a way that the human volition remains as field, and my act as life. So that as she palpates, he offers his divine heartbeat, as she breathes he offers his breath, as she is about to speak he offers his word in the voice of the creature, as she thinks he offers his thought, and thus if she works, if she walks, he offers his motion and his steps. Hence my Divine Will is the provider of his acts in the acts of the creature. Behold therefore his incessant love, his untiring attentions, because he wants to form his entire life for how much it is possible to (a) creature, he wants to find in her his sanctity, his heartbeat, his breath, his word and so on, and how can he find it if she doesn’t give it and he offer it continually? Therefore (there) passes such identification between the Divine Will and the creature that wants to live in Him, that it renders them inseparable the one and the other, neither would my Volition tolerate the least separation in one who lends herself to let him form his life. Whence be attentive, and your flight be continuous in my Divine Will.”

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May 14, 1933

Little post of love that the soul holds in her Creator, and little post that God holds in the soul. How sanctity becomes formed by the degrees of love. Seed that Jesus casts, how first he does deeds and then words.

I felt all immersed in the Supreme Fiat and repeating my round in Him, as I united myself to his acts, thus I felt his waves of love come that pouring themselves over me, they brought me the love of my

Creator. Oh! how happy I felt [in] feeling myself loved by God, I believe that there is no greater happiness, neither in Heaven, nor in earth, than the creature occupying a post in the bosom of the Celestial Father, whom makes his waves of love arise in order to love her. But while I felt under these waves, my sweet Jesus, visiting my little soul, all goodness said to me:

“My blessed daughter, turning in our acts that we have done, as much in the Creation as in the Redemption for love of creatures, it makes arise new love from within our Divine Being, and invests she who is united with our divine acts; she with uniting herself with our works, prepares the little post where to receive our waves of love, and as she receives them she also loves us with new love, and forms her waves of love to her Creator, in a way that she holds her little post of love in our Divine Being, and we hold our post in the creature. You should know that true sanctity becomes formed by the degrees of love with which you are loved by God, and this love, the creature then takes possession of when she loves; when she receives his divine love and she loves, God disposes himself to love her more with new love, to be loved by God with new love is the greatest act that God does toward the creature, and all the sanctity, the glory becomes constituted by how many times she has been loved by God, and by how many times she has loved him. Because you should know that our Supreme Being loves everyone and always, in a universal and general way, to this is added on a special and direct love, toward one who loving us gives us her love. Whence if the creature has been loved by God with special love, one time, three, ten, one hundred, according to the number, she acquires so many degrees of sanctity, and hence glory. You see therefore turning in my Will, uniting yourself to his acts, it calls us to love you with special and new love, and God calls you in order to make himself loved with your new and special love, and God himself will be your witness who will say to all, to Heaven and to earth: it is true I have loved her, but she has loved me, I can say that my love called hers and hers called mine to love each other. Therefore one who lives in our Will puts our love in security, nor do we have the sorrow that we can be rejected, rather in (a) sign that she has received him she responds to us with giving us her love.”

Whence I was thinking of the Divine Will and a thousand thoughts crowded in my mind, of doubts, of anxieties, of certainties, of longings, of wanting the Divine Will as primary life of my life, I wanted his sweet empire inside and outside of me. Now while I did this, always amiable Jesus added:

“My little daughter of my Volition, you should know that when I manifest a good, a truth, it is the most certain sign that I want to give that good or the gift of a truth of mine, as property of the creature, if this might not be so I would deceive her, I would seduce her, I would make her waste time in a thousand useless desires, without the possession of the good that I have made her know. I don't know how to deceive anyone, nor do I do useless things, rather first I decide to give that good, and then I manifest the nature of that good, and while I manifest it I already put the seed in the depth of the soul, so that she starts to feel the beginning of the new life of the good that I have made her know, and the succession of my manifestations that I make her know serves to make the seed germinate, to bedew it and water it in order to form the entire life of the gift that I want to give her, and the sign that the soul has accepted and appreciated the new life of the gift that I want to give her is that I continue to manifest the different qualities, the beautiful prerogatives, the immense value that my gift possesses, and after that it is certain that she already possesses the whole entire life of the gift that I wanted to give her, then I make her know my aims, the work that I have done in her and the gift that she already possesses; my Wisdom is infinite, my industries of love are innumerable, first I

do the deeds and then the words, which serves to teach the creature, how to receive, to conserve and to make use of the good that has been given to her and made known to her. To give a good without making it known is as if one might want to give food to corpses, and I have never had (anything) to do with corpses, but with (the) living, to make her know it and not give it would be it a joke, nor would it be a way of our divine nature. Hence if I have manifested to you so many truths on my Divine Will it is because I want to give you the gift of his working life in you, if this might not be so, I would never have told you so much, my speaking alone is messenger and carrier and depository of the great gift of my Divine Will, not only to you, but to the whole entire world. Therefore be attentive so that my seed is dusted in you, even to change into nature, and then you will feel with deeds the good of my Will reigning in your soul.

“In fact didn’t I do thus with my Celestial Mother? First I formed her, prepared her, endowed her, prepared the post, extended my Sky in the depth of her soul, I made her know so many things, and as she knew them, thus it was made a gift, I could say, Mother and Son we did the deeds first; when nothing lacked to my sanctity, to my divine decency, to the new Heaven that she came to inhabit upon the earth, then I manifested the secret, that I had already elected her for my Mother, and as I manifested the secret, thus she felt herself Mother of her Creator. You see therefore, the necessity to manifest that which I want to do with the creature, so that God and the creature want the same thing, that my incarnation itself happened not before, but in the act itself that she knew that I already wanted her for my Mother, and She accepted to be it. Therefore there is needed great attention when I make known a good that I want to make the creature, she doesn’t know my aims where they go to finish, I don’t make everything known in the beginning, but I go hand in hand, manifesting and working in order to arrive to the point where I want, and if she is not attentive and doesn’t follow me, she can be left in the middle of the road and I will have the sorrow to not being able to give my gifts and of not being able to complete my designs.”

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May 25, 1933

How the Divine Will is permanent miracle. One who lives in Him is the bearer of the divine works, and his fields are the Creation and the Redemption.

I am always around the Supreme Fiat, his sweet empire, his powerful attractions, his kiss of light, with which he makes all my acts met in order to depose in them and enclose himself within in order to form his life, it is the sweetest enchantment to my little soul, and between the wonder and the amazement I exclaim: Oh! Divine Will, how much you love me even to abase yourself in my little act, in order to enclose there your working life, and while my mind was lost in Him, my sweet Jesus, whom also enjoyed the charm, the admirable ways of his Volition, all tenderness and goodness said to me:

“Dearest daughter of my Divine Will, my Divine Volition is by himself a continuous miracle, to descend into the baseness of the act of the creature in order to form there his act, his life, it is the greatest of miracles, that has been given to no one to be able to do, his investing virtue penetrates everywhere, with his kiss of light he enraptures the act of the creature, moves it, transforms it, conforms it and with his miraculous virtue forms there his act in that of the creature and without destroying that of the creature, rather he makes use of the space, as to install there his act, and he

makes use of the void, as to form there his life, so much so that from outside one sees the human act, from inside the wonders, the sanctity, the great miracle of the divine act. Therefore one who does my Will and lives in Him, she doesn't have need of miracles, she lives under the rain of the miracles of my Volition, and she possesses in herself the font, the source that transforms the creature in the miraculous virtue of my Divine Will, in a way that one sees in her (the) miracle of unconquered patience, miracle of perennial love toward God, miracle of continuous prayer without ever getting tired, and if one sees sufferings, they are miracles of conquests, of triumphs, of glory that he encloses in her sufferings. For one who lives in my Will, He wants to give to the soul the miracle of divine heroism, and in the sufferings he puts the infinite weight and value, he puts the imprint, the seal of the sufferings of your Jesus.

“You should know my daughter, that our love is so much towards one who lives in the Divine Will, that we make her (a) gift of all that which we do in the Creation and Redemption, and she makes hers all that which is ours, and since it is hers and ours, as a thing connatural in her acts, and she seeks the Divine Will, now she finds herself in the Sky, in the Sun, in the sea, and so on, she feels in herself all the sanctity of our works, that are also hers, and feeling herself identify with them, she understands what it means to hold a Sky always extended, a Sun that always gives light, a sea that always murmurs, a wind that with its billows carries to everyone the caresses of her Creator, and she feels herself Sky, stars, Sun, sea, wind, and oh! how she loves us, and with the enrapturing forces of her love that is our love, she comes to depose everything before our Divine Throne and oh! how we feel enraptured by her notes and currents of love that she makes us, we can say that if we keep this creature in earth, we keep her in order to make her bearer of our works, we have scattered them in the Creation and it seems that she collects them in order to come to us to say how much you have loved me, and how much she loves us. But it is more beautiful when she passes into the kingdom of my acts of the Redemption. With how much love she passes from one act to the other, as she kisses them, she embraces them, she adores them, thanks them, encloses them in her heart and all love she says to me: ‘Jesus, your life ended upon the earth, your works, your words, your sufferings remained, now touch me to continue your life, therefore all that which you did should serve to my life, otherwise I can not form another Jesus of myself, if you don't give me everything I am not able neither to form, nor to continue your life in earth.’ And I all love say to her: ‘My daughter, everything is yours, take of me that which you want, rather how much more you take, more content I will be and more I will love you.’ But the most beautiful (thing) of this happy creature [is] that while she wants everything, she takes everything, she feels that she can not contain that which she has received, she comes to her Jesus, gives me everything, pours herself into me, even her littleness, her little volition, and oh, how content I am with it, I can say that they are continuous exchanges of life that we do, I to her and she to me. It is so much the strength of the union of one who lives in our Will between her and us, that neither can we put her apart from us in all our works, nor can she put herself apart, if this could be, it would happen as if she might want to divide the light of the Sun into two, that which is impossible, to divide the unity of its light, and if one might want to try to divide it, she would remain humiliated, and the light with the strength of its unity would laugh at her, or yet to split the Sky, to separate the strength of the wind, the unity of the air, all impossible things, because all their life, the strength that they possess is in the unity, in such conditions one finds one who lives in our Will, all her strength, her merit, her beauty, her sanctity, is in the unique and united strength with her Creator. Therefore be attentive and your life be in us, with us and with our works.”

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May 28, 1933

Precipice, doors and living hell of the human volition. Doors, staircases and living Paradise of the Divine Will. Necessity of his knowledges, royalty that she acquires. The daughter of the great King.

My poor mind debates many times between infinite beauty, Power, value and innumerable prerogatives of the Eternal Volition, and between the precipices, ugliness and evils of the human volition. My God, what contrast, if everyone might be able to see it they would put forth (their) life rather than do their own will, and while I felt all trembling for the serious evils in which my will could precipitate me, my beloved Jesus, surprising me said to me:

“My blessed daughter, courage, it is necessary that you know where one can arrive with holding my Divine Will for life, and into what an abyss is fallen one who lets oneself be dominated by ones own volition, indeed every evil that I make you know on it, it is a door that I make you close to the human will, it is a watch that I give you, so that if you might want to enter again, and descend in the precipice of the human volition, the watch rejects you and holds the door closed to you and every time that I add on to make you know other evils of the human volition, they are none other than defenses and watches that I add on so that they might not let you descend into the depths of its abyss. Because you should know, that every evil of human will, is none other than so many distinct doors that she possesses in order to descend into the kingdom of evils, of vices, of the gruesome terrors of the living hell, even to render one nauseated, unbearable to God and to oneself, and I with making its evils known, I do none other than wall up the doors and put there my seal and say: this door can not open anymore. Now as the human will holds its doors, its staircases in order to descend into the abyss of evil, not in order to ascend, thus my Divine Will holds his doors, his staircases in order to ascend, his Heavens, his immense goods and it forms the living Paradise for one who possesses him, and every knowledge that regards him is as a door that is opened, it is a staircase that is formed, it is a way that opens before you, that you should cross, in order to possess with facts that which you have known. You see therefore the great good of so many knowledges that I have manifested to you, they are so many doors that facilitate your entrance into his kingdom, and in every door I have put an Angel at guard, so that he might give you a hand and might conduct you securely into the regions of the Divine Will, every knowledge is an invitation, it is a Divine strength that I surrender to you, and it makes you feel the extreme need, the absolute necessity, to live of Divine Will. As He makes himself known, thus he extends in you the arms in order to take you up, and conducts you between his arms in that same knowledge that has been manifested to you, he adapts it to your capacity, moulds your soul, so that it enters in you as vital humor, as blood, as air, and he produces in you the life, the goods that his knowledge possesses, and making himself conductor, more than (a) Mother at watch, in order to see when his daughter has absorbed the last drop of good that he has made her know, in order to open his bosom again to her and to pour himself out into his daughter and make her know other values, other effects that the life of my Volition contains, and he repeats his work, because he wants to see in her the value of his life, the effects, the substance of his goods. Now the knowledges on my Divine Will instruct the human volition and she acquires science and reason, that not only is it justice to let him reign and dominate as primary life in her soul, but it is the highest good that she receives, honor and great glory that this Holy Volition, with dominating, arrives to give her the state of divine royalty, because she feels herself daughter of the Great King, hence the royalty is

also her property. When the creature has arrived to understand all this by way of knowledges and lessons that my Divine Volition has made for her, everything is done. My Will has conquered the human volition, and the human volition has conquered the Divine Will. The knowledges on Him are so very necessary, that they serve to desiccate the bad humors, and they substitute (it with) the holy humors, they are as Sun that darts the human volition, and they communicate his life, his sanctity and the ardent desire to possess the good that he knows. Therefore be attentive to listen to his lessons and correspond to such good.”

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June 4, 1933

How one who lives in the Divine Will receives the creative strength of the continuous creation. Harmony with the Divine Will.

My abandonment in the Fiat continues, I am hardly newborn and I feel the need to remain in his arms, in order to drink in long sips the milk of his truths, in order to receive the waves of his light, the sweet refreshment of his heat. I feel that the Divine Volition also wants to hold me in his arms, pressed to his bosom of light, in order to be able to infuse in me the continuous act of his working life, because life means to have acts that never cease, otherwise it could not be called life. Hence if I might not want to remain in his arms, in order to receive these continuous reflections of his life or he would not like to hold me, I could not form his life in me, so that the word life, would be reduced into words, not in reality, or even into a painted picture. My Jesus, oh! do not permit it, and make that you form the reality of his life in my soul. But while I sought to remain in the arms of the Divine Will, my Sovereign Jesus, visiting my littleness said to me:

“Daughter of my Heart, you have reason that you feel the extreme need to remain in the arms of the Divine Will, because remaining in his arms means to put herself at his disposition and to pledge to her to form his life in the creature, if she does not put herself in his arms, she puts herself as at a far distance, and life doesn’t form itself from afar, but from nearby, rather united with the same life that one wants to receive, not one mother conceives her baby from afar, but inside of her same bosom, not one seed germinates and forms its plant if it doesn’t unite itself and hide beneath the earth. Thus, to say, I want him to form the life of the Divine Will in me and to not remain united in his arms, in harmony with Him, in order to live with his same omnipotent breath, is impossible. You should know that our Supreme Being, uses the same creative power that he used in the Creation, he continues to use it in the acts that the creature does in the Divine Will. Every act that she does in Him undergoes a new creation, and my Fiat, in virtue of his creative power, remains conceived in the act of the creature. A continuous alternating happens, she lends the act, and my Divine Will creates and conceives himself in her act, and while he conceives he forms his life and raises it with the food of his light and his love. The heavens are astonished, and such is the wonder that they are struck dumb before a single act of the creature that contains within itself the creative strength of the conception of the Divine Fiat; and she with remaining in his arms, puts herself at our disposition, thus with holding her in our arms we put ourselves at her disposition and she gives us her sweet pledge, in order to do that which we want with her. So that her life, her acts, are so many pledges that she gives us, and we holding her pledges, we feel secure to be able to put forth our creative virtue, and to work as God in the act of the creature. You should know that when our Will works, as much in ourselves, as in the human act, he doesn’t ever put aside his creative virtue, nor can he put it (aside), because

it is in (his) nature that he possesses it, hence his doing is always creation, hence one who lives in ours, undergoes in her acts, his creative act, and oh how many wonders happen. Therefore be attentive and reverent and grateful, receive this creative virtue in yourself, in your acts, that wants to do great things, not little, and worthy only of our adorable Will.”

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June 15, 1933

The intention forms the life of the action, it forms the veil in order to hide the divine action. The hidden Actor.

My poor mind is always occupied by the Divine Fiat, that not only wants to make himself life, but also food, because life is not enough without having something to satisfy the hunger, one would die of hunger. Behold therefore often, very often, he gives me the delicious and celestial food of some other truths that require the Divine Volition, so that he not only feeds me, but he raises this life of his in me, and oh, how many times I feel the need that blessed Jesus says something to me that regards his Volition, because I feel myself die of hunger and my amiable Jesus, because He himself wants and gives me this hunger, in visiting my little soul he said to me:

“My daughter, your desire of being fed by my nourishing word, it wounds my heart, and I wounded, race forth from you, in order to give you my divine food that I alone can give you. My word is life and forms in you Divine life, it is light and illuminates you, and the illuminative virtue remains in you that always gives you light, it is fire that makes the heat arise in you, it is food and feeds you.

“Now, you should know that I don’t look at the external action of the creature but the intention that forms the life of the action, it is as the soul of the action, this becomes as the veil of the intention. It happens as the soul to the body, that it is not the body that thinks, that speaks, that beats, that works and walks, but the soul that gives life to the thought, to the word, to the motion, so that the body is veil of the soul, that while it covers it and makes itself bearer of it, but the vital part, the action, the step is of the soul. Such is the intention, true life of the actions. Now if you call my Divine Will as life of your mind, as beat of your heart, as action of your hands and so on, you will form the life of the intelligence of my Will in your mind, the life of his actions in your hands, his divine step in your feet, in a way that all that which you will do, will serve as veil to the Divine life, that with your intention you have formed in the interior of your acts. But what is this intention? It is your will that appealing to mine, empties itself of itself, and forms the void in its act, in order to give the post to the action of my Will, and she making herself veil, hides even in the most ordinary and natural actions, the extraordinary action of a God, so much so that from outside one sees common actions, but if one takes away the veil of the human volition one finds enclosed the operative virtue of the divine action, and this forms the sanctity of the creature, not the diversity of actions, not the works that make noise, no, but common life, the necessary actions of life, of which the creature can do no less, they are all veils that can hide our Will, and make itself field, where God himself abases himself, in order to make himself (the) hidden actor of his divine actions. And as the body veils the soul, thus the will veils God, it hides him and forms through means of ordinary actions the chain of the extraordinary actions of God in her soul. Therefore be attentive, call in all that which you do my Will and He will never deny you his act, in order to form in you, for how much it is possible, the fullness of his sanctity.”

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June 25, 1933

If the Divine Will reigns in the soul, God searches (for) himself and finds himself in the creature, she searches (for) herself in God, and finds herself in his Divine center.

My poor and little intelligence I felt it as crowded by so many thoughts that regarded the Divine Will, and I thought to myself: and why does Jesus have such interest, he insists, yearns, prays and wants that one prays that his Divine Will come to reign? It is true that for the creature it will be the greatest acquisition, to have in (her) power an immense Volition, a power that is never exhausted, a love that always burns, a light that never extinguishes itself, a sanctity that gives of the incredible and always grows, one can say that other doesn't remain for her to desire, nor to possess, because she possesses everything, but for God, what can be his profit, his glory, his honor? Whence while I thought this and other, my Sovereign Jesus, visiting my little soul, all goodness said to me:

“My daughter, dearest daughter of my Will, the reason, the cause, the purpose that, I long so much that my Divine Will takes his post, his dominion and does as Sovereign in the creature, it is because our Supreme Being goes in search of finding himself in the human littleness. Think well (of) what it means that a God goes in search of himself, but where? maybe in the extensions of the Heavens? no; in the breadth of the light, that occupies all the earth? no; maybe in the multiplicity of the waters of the sea? no, but in the little human heart, we want to hide our immensity, our power, our wisdom and all our Divine Being in the creature; hiding ourselves in great things is not great, but in the little ones we show off more in love, power, et cetera, and since we are able to do all, and do all, it delights us more and we take more gusto, in hiding ourselves in the human littleness, rather than in great things, and if we don't find our Will in her, we are not able neither to search for ourselves, nor find ourselves in her, we would lack the post where to put ourselves, all our Divine Attributes would feel impotent to hide our Divine Life where there is not our Will. You see therefore the reason why we want, long for, and that the creature longs for and prays that she live of Divine Volition, it is because we go in search of ourselves in her, and we want to find ourselves as in our own center; and it seems little to you the great profit that we make, the glory, the honor that we receive, that the little human heart hides our Will and our same life, in order to give us double love, double power, wisdom, goodness, in order to put ourselves in competition with ourselves? If you don't understand this it means that you are still blind, in the interminable ways of my Divine Will. Now if we with wanting that our Fiat reigns in creatures, we search and we find ourselves in her, the creature with wanting it, searches (for) herself in God, and finds herself in Him. You see therefore what exchanges, what work on both parts, what stratagems and loving genius, God who continually searches for himself in the creature, but where does he find himself? in the center of her, so that he searches and re-searches (for) himself, calls and recalls, where his same love calls him, where his same life resides, the creature imitates her God, turns and re-turns, searches and re-searches, calls and recalls, but where does she find herself? in the Divine center. This speaks of the exchange of life between the one and the other, the same Will that dominates the creature and God, the same love with which they are animated, hence it is no wonder that that which the one does, the other does. And only our Will knows how to do these prodigies, without Him everything is sterile, everything is impeded on the part of God and on the part of creatures, we feel that we are prisoners of ourselves, and she feels imprisoned by her human will, without flight and all impeded in herself, and without Divine Life. Therefore being all this, is it not therefore just that we don't want other than that our Will be dominant and reign?”

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June 29, 1933

How in the Divine Will there are no stops, making oneself repeater of our Life. Assignment that becomes entrusted to her. How God adapts himself to the human littleness.

My flight in the Divine Volition continues, I feel that if I might not continue I would lack life in order to live, food in order to satisfy my hunger, light in order to see, feet in order to walk, alas! I would remain immobilized, wrapped up in a profound night, I would lose the way and I would remain in the middle of the road. My God, my Jesus, Holy Mama, free me, and when you see me in peril of stopping, come to my help, give me (your) hand, so that I don't stop; or else carry me to Heaven, where these perils of stopping are not there, and I can give the boast to say: I never stopped, and therefore I never lacked, neither food, nor light, nor He who while he conducted me, with his sweet sayings he instructed me and enraptured me. But while my mind was all sunk in the Divine Will, my Wise Teacher Jesus, surprising me with his brief little visit, said to me:

“My blessed daughter, one who lives in my Divine Will feels the need to never interrupt her walk, nor are there perils of stopping herself, neither in earth, nor in Heaven, because He being eternal, his ways and his steps are interminable, and one who lives in Him receives in nature the good of being always able to walk. To stop oneself in my Will it would make our divine life lack an act of life, which he goes forming in her soul. Because you should know, that one who lives in my Divine Will arrives to such, and is able to do such, even to repeat our Divine life, our Fiat gives all the necessary materials to the creature that lives in Him, that with her acts she makes herself repeater of the same life of God, and if you might know what it means to repeat our Life, the glory, the honor, the love that she gives us, the good that she makes descend on all the generations, it is incalculable that which she does, and only our Will holds this power, to make this prodigy so great, that to no one is it given to make herself repeater of our same Divine Life in the creature.”

Whence I in hearing this said: “My love, what are you saying? How can one arrive to so much? It seems to me that it gives of the incredible”, and Jesus interrupting me added:

“My daughter, do not wonder, everything is possible to my Will, even to repeat our life. You should know that our Supreme Being, holds the virtue in his nature, to be able to repeat how many times he wants, as in fact we repeat our Divine life all entire for every individual, for every created thing, wherever, in each place and everywhere, our immensity carries us, our power forms us, and of our single life that we possess he repeats, bilocates, multiplies our Divine lives, (so) that only one who doesn't want it doesn't take it. Otherwise that which one says, where is God? in Heaven, in earth and everywhere, it would be reduced into words, but not with deeds. Now one who lives in our Will, with her acts she concurrently does with our life, that which is repeated continually for love of creatures and therefore we feel it repeated by her littleness. And oh, the contentment, the happiness that we feel, and how our love finds his vent, his exchange in feeling his same life repeated, by his beloved creature and in his emphasis of love and indescribable joy, that we experience we say: we have given her everything, and she has given us everything, nor can she give us more, because we feel that she carries our immensity everywhere to us, she emerges from all sides, there is no point where she is not felt, and oh! how sweet and pleasant to feel her everywhere in our life that she possesses, ‘I love you, I adore you, I thank you, I bless you.’ So that the assignment that we entrust to one who

lives in our Volition is to repeat our same Divine Life. Therefore be attentive and let your walk be continuous.”

After this I continued to think of the Divine Will and my always amiable Jesus added:

“My daughter, if you might know the sweet and pleasant surprises that the creature makes for us in our Will, she is tiny and finding herself in our Fiat, she finds herself surrounded by an immensity that doesn’t have an end, by a power that doesn’t have limits, by a love that not only involves all of her, but she feels that she herself is none other than love, our beauty invests her and she remains enraptured. So that the little one moves (her) little feet and looks (at) the immensity that surrounds her, and while she moves the step, she wants to take who knows how much of our immensity, but that, it doesn’t succeed her to take but a few drops of our power, our love and beauty, which although drops, but they are enough to fill her so much, even to overflow outside, even to form around her little rivers of our love, power and beauty, and the little one gets embarrassed, she becomes tired, because she wants to take more, but she can not, because she lacks the space where to be able to enclose that which she wants to take, and our Supreme Being, we make her do it, rather we enjoy her efforts and her embarrassments, it delights us, we smile at her and the little one looks at us asking us for help, because she feels the need to extend herself more in our immensity, power and love, but do you know why? She wants to give us more, she wants the contentment that she wants to say to us: my efforts, my embarrassments are, that I want that I say that I love you more, oh! if I might be able to possess all your love, how content I would be, in order to be able to say I love you how much you love me. This tiny one with her efforts, with her embarrassments, with her sayings, she wounds us, enraptures us, enchains us, and then do you know what we do? We take up the little one and we adapt ourselves to her, with a prodigy of our omnipotence, we make flow our immensity, our power, sanctity, love, beauty, goodness, in a way that our Divine Being remains inside and outside of her, inseparable from her, and she sees that everything is hers and the little one in her emphasis of love says to us: how content and happy I am, I can say that your immensity is yours and mine, and I love you with immense love, with powerful love, to my love there lacks nothing, neither your sanctity, nor your goodness, nor your beauty that enraptures, conquers and obtains all; not to content the human littleness in our Will, proves impossible to us, and since with her littleness she can not adapt herself to us, God adapts himself to her, and it proves easy to us, because there are not extraneous elements to us, but everything is ours, at the most she will be little, but this says nothing, she will be more to our care to make her how much more beautiful we can. Instead one who doesn’t live in our Divine Will, in the human littleness there are so many extraneous elements to us, will, desires, affections, thoughts, that are not ours, and it can be said that she should adapt herself to us with removing that which is not ours, otherwise she could not understand our Will, much less could she climb and enter into his celestial spheres, and hence she will remain empty of God, full of miseries in the straights of human life. How many human lives will be found without growth of Divine life, because they have not done my Will, nor are they occupied with understanding what it means to live of Him, and the great good that they can receive. Therefore they will be so many little ignorant ones and illiterate of their Creator...”

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July 8, 1933

Every act done in the Divine Will is a ring of union, bond of stability, perennial fecundity. What

a completed act in the Divine Will means.

My abandonment in the Divine Volition continues, I am always little and I have need of my Eternal Mama, that is the Divine Will, that carries me always in his arms, that makes use of all cares for me, defends me, assists me, feeds me, and with his sweet empire holds my human volition repressed, I live but without life, receiving in his acts the attitude of the Supreme Will. But while I rested in his arms I felt arcane delights and the repose of the Celestial Country. And my Sovereign Jesus, making his brief little visit with me, all goodness said to me:

“My blessed daughter, how content I am to find you in the arms of my Divine Will. I am secure and you also, when you are in his arms, and while you rest He works on your account, and his works are divine and of infinite value, and I in seeing you possessor of his works, I rejoice and I make festive saying: oh! how rich is my family. You should know that every act of Divine Will that the creature undergoes and voluntarily lends herself to receive, is a ring of union that she forms and acquires with her Creator, one can say that this ring encloses within, God and the soul, it connects them together, it makes them live with one single life and forms the inseparability of the one and the other. So that how many acts of my Will, so many rings, in a way that one sees a long chain in which they remain on both parts linked and joined together, and not only is she linked but she is bound with Divine stability and immutability, so that the creature is not subject to change anymore, so that she feels firm and stable in the bosom of her Celestial Father. So that she can say with all security: my sojourn is in God, neither do I know anything, nor do I know another, if not my Creator. Now this ring of union and this bond of stability produces perennial fecundity. The creature with this fecundity generates continual love, goodness, fortitude, grace, patience, sanctity, all the divine virtues, which possess the bilocative virtue, in a way that while the creature possesses them, she is able to bilocate them giving them to whom she wants, and to whom wants them. Instead one who doesn't let my Divine Will work, her acts are as broken rings, which don't have the virtue to enclose God and the creature, and since they are broken, they escape from inside of her, and hence they can not form neither bond of stability, nor fecundity, but they are sterile acts that don't produce generations of good.”

After this I continued to think of the Divine Will, but thought to myself: but how does one complete an act of complete Divine Volition and what does it mean? And my beloved Jesus, always good with this little tiny ignorant one added:

“My daughter, how does one complete a complete act of the Divine Volition[?] You should know that in order to form this complete act, there is needed the power of my Will, the creature alone can not do it, therefore, it happens that my Will invests the human littleness, and the human one lends itself to let itself be invested, making itself the one prey of the other. Now in this investment the power of my Fiat empties the creature of all that which doesn't belong to Him, and fills her up even to the brim with the Divine Being, in a way that she feels the fullness of the Life of her Creator, there is no particle, even the littlest that doesn't remain filled, in a way that she feels flow as in torrents, the Divine Life in all her being, so that she feels in herself the fullness and totality of the Supreme Being, for how much a creature is capable. Whence holding in herself this fullness and totality, she doesn't have neither something to add, nor something to remove from her act, because from all sides she possesses God, whom doesn't know how to do incomplete acts, and the creature possessing him puts

herself in the divine conditions of not being able to do if not completed acts. You see therefore what it means and how one can do a complete act, one must possess God with all fullness, and God works in her act. These complete acts, have such power that they call the attention of everyone, and the Heavens bend themselves, in order to see what their Creator works of greatness in the act of the creature. Now possessing this Divine fullness and totality, it happens that all that which she does, going forth from a depth that she possesses all and lacks nothing, if she prays, her prayer possesses the fullness of the Divine Value, her virtues are complete and fed by the life that she possesses, so that if she wants to give her acts now to God as homage, now to creatures as help, God himself will give it in her acts. Imagine yourself what will be the great good that these complete acts in my Volition will produce.”

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July 30, 1933

One who does the Divine Will, forms her residence, which serves as custody, as defense and as comfort to the Divine Will himself. His knowledges form his life.

I am always in prey of the Divine Volition, I feel his palpating life in me, as bearer of goodness, of speaking light, that while he is mute he speaks with deeds, speaks with always loving me, speaks with forming his Life, speaks with making him grow, speaks with making himself be felt, oh! blessed muteness that knows how to convert into arcane voices your motion, your sanctity, your love, all your Being into working voice, but while my mind lost itself in the Fiat, my sweet Jesus, surprising me with his brief little visit said to me:

“My blessed daughter, you should know that one who does my Divine Will forms the residence to my Supreme Volition, and as a residence does not have right, nor is it mistress to do that which it wants, and only serves as custody, as defense and as comfort to one who lives there, thus the soul loses her right in the Divine right, she surrenders the rights of command voluntarily to my Divine Will and remains as custody, as defense and comfort to my Divine Volition, which develops his life as it more pleases him. Now the human will with doing mine, not only changes into the residence for mine, but she will be an honorable residence, which my Fiat will decorate with divine friezes, this residence of his will form his Palace by which the Angels themselves will remain astonished, there he will make a display of his love, of his sanctity, of his light, of his uncreated beauty, he will form there his life and his working life in the will of the creature; to work great things in us, they are rights that we hold in our nature, our power has no limits, it can do all, and can arrive everywhere, and if we don't do so many things it is because we don't want them, not because we are not able to, but to arm our power with making us work in the brief circle of the human will, we can say that we put forth more love, more divine art, more power, because in her we must restrict that which in us is immense, therefore our love shows off more in making us work in the creature, and She will feel my Will living in her, in a way that she will feel his Divine life flow everywhere, in her works, in her steps, in her heart, in her mind even in her voice, he will form of her being so many rooms in order to give ease to my Divine Will now to let him speak, now to work, now to walk, now to love, in short that which he wants.”

Whence I continued to think of the so many truths that Jesus had said to me on his Divine Will, and my beloved Good Jesus added:

“My daughter, every life has need of food, not only, but of suitable adaptable matter to form that life, it must hold its beginning, its growth; only in us things don’t have beginning, in the creature every thing has its beginning. Hence in order to have the beginning of the working life of my Divine Will in the creature, he must administer the prime materials in order to form it, but do you know what these prime materials have been? the first knowledges and truth that I have manifested to you on my Divine Will, they have formed the humor, the heat and the first act of life in order to give beginning to his life. Now after having formed the beginning of this life, it was necessary to form it, to raise it and to feed it. So that as you have followed my manifestations on my Volition, some have served to form him, some to raise him and some to feed him. If I might not have continued my speaking on Him, he could be suffocated, or yet a life without growth, because he is not fed with other, but only with truth and knowledges that pertain to him. You see therefore the necessity of my long speaking on my Fiat, it was necessary in order to make him known to the creature, it was necessary in order to form his life and to not let him lack the divine food of his own truths that alone can serve in order to feed him, because outside of the creature, my Will doesn’t have need of anything or anyone, by himself in his nature he is life, food, nourishment and everything, instead in the creature wanting her part concurrent, by way of knowledges and truth that pertain to him, he forms his life more or less (of) what she knows, and these knowledges form an indissoluble marriage between the one and the other, the substance, the heat, the growth, the food of the life of my Will in the creature. Behold therefore I return to my speaking, because it serves to my same Will in you, and to you in order to make you know, love and appreciate him more.

“Hence, when creatures will hear that my long speaking, my almost continuous visits, my so many graces, will serve to form the life of my Divine Will in you, won’t they marvel of the ways that I have held, of the graces that I have done, of the so many truths that I have said, it was life that had to be formed, and life has need of continuous acts, what life can say that it doesn’t need continuous acts? not one, works don’t have need of continuous acts but life, it requires the breath, the heartbeat, the continuous motion, a food that sustains it every day, an attire that covers it, a residence that holds it secure. You see therefore what all that which I have done and will do was necessary for me, in order to form this Life of my Divine Will, it was necessary for you in order to receive it and to possess it, and to not let him lack anything of that which is appropriate to a Divine life. When I act, I act with wisdom, order and divine harmony, should I say to you that he wanted to form this life of my Divine Will in you without making you know him, without giving you the divine materials in order to form him and the continuous food in order to make him grow? I don’t know how to do these things, if I say that I want it, I must give all that which is needed, and in a superabundant way, in order to make that the creature might be able to do that which I want. And since creatures don’t know my way of acting, some marvel, they doubt it, and certain ones arrive to condemn my work and the creature that I have made the aim in order to complete my great designs, that will serve to the whole entire world, because the life of my Divine Will working in the creature, is not subject neither to die, nor to finish, but he will have his perpetuity in the midst of the human generations. Therefore leave me to do it and you always follow your flight in my Divine Will.”

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August 6, 1933

How the Celestial Queen grew together with the Divine Will and how she possessed the speaking Sun. Joys of God in the Creation of man. Power that he gave him.

I am always in the arms of the Divine Fiat, which now stops me in one work of his, and now in another, it seems that he wants to make me understand well that which he has done for our love, therefore while I turned in his works, he stopped me in the act of the conception of the Virgin, how the Divine Will had his first post and grew, and diffused himself in those little members, as the little Queen herself grew they grew together on both parts, what happy growth, what great prodigy, the Divine Will abasing himself, to enclose himself in the littleness of the Holy Virgin, in order to grow together, but while I remained astonished, my Dear Divine Teacher surprising me said to me:

“My good daughter, making the Celestial Queen live in the Divine Fiat was the greatest act, most heroic, most intense that our Supreme Being did of love, and for as much as our goods are immense and innumerable, giving our Will to live in Him, we can not give more, nor add on other, because with Him we gave her everything, and it formed in herself the font and the source of all the divine goods, for as much as it is possible for the creature. Now the Sovereign Tiny One, with growing together with our Will, as she grew, thus formed in her soul, in her heart, in her works and steps, so many speaking Suns, that with voices of light and irresistible love spoke to us, they spoke to us so much, they spoke to us of love, they spoke to us of our own Divine Being they spoke of mankind, her steps spoke to us, her little hands, the heartbeat of her heart, that with voices of light arrived even in our Divine bosom and spoke even inside of ourselves. Her speaking never ceased, because our Volition living in the Celestial Queen, she had all his speaking being, that not with human voices, but with arcane and divine voices always holds to say, never becomes exhausted, much more so that the Divine Fiat is word, is working word, creative word, how could she stop his speaking if she had him in her power? Hence her speaking held us besieged, enraptured, surrounded on all sides, occupied, in a way that rendered herself irresistible and invincible, as to give her that which she wanted, her word was power and made our power surrender, it was suave and sweet and subdued our justice, it was light and so imposed itself over our Supreme Being, over our love, over our goodness, in short there was nothing of ours that was not subdued tenderly to the powerful voices of this Celestial Creature.”

But while my sweet Jesus said this, he made me see the Celestial Queen, that from within her Heart went forth a Sun, that invaded the whole Celestial Court, all the earth, and its rays were formed with the most refulgent light, with speaking voices, that spoke to God, to the Saints and Angels, to all the creatures of earth. So that my Celestial Mama still possesses her continuous speaking, her speaking Sun that with voices of light she speaks to her God, and loves and glorifies him divinely, she speaks to the Saints and does as Mother beatifier and bearer of joy to all the Celestial Court, she speaks to the earth and as Mother makes for us the road in order to conduct us to Heaven; and my beloved Jesus added:

“You see therefore what it means to live of Divine Will, she acquires the doing, the speaking, the continuous love, that goes forth from within my Will she holds operative, illuminative and continuing virtue, and therefore they are triumphant acts that conquer God.”

After this I continued my round in the acts of the Divine Fiat and I stopped in the Creation of man, and offered the same divine acts that he did in creating man, and those of innocent Adam, in order to impetrate the Kingdom of the Divine Will, my Highest Good Jesus followed to say to me:

“My blessed daughter, as you offered our acts in creating man, and those of innocent Adam, in order to impetrate the kingdom of my Divine Will, thus you have repeated joys that we experienced in creating man, and you have formed new bonds of union between the Divine Will and man, they are our same acts that formed the place where to create man and they administered life to him in order to animate him, thus our same acts will form the way to make him reenter into our Will. Therefore the offering of our acts are armed with power, that make us decide to give that which the creature asks, more so that they are carriers of joys, but so much so that it put us in feast, and who does not know that in feasts one abounds in giving gifts not ever given? Now you should know that in not one other thing created by us did we experience such joy as in creating man, but do you know why[?] we gave power to be able to give our heartbeat, our life, our love, if we gave, we gave ourselves, but neither the Sky, nor the Sun, nor the stars, nor the wind nor all the rest had any power to give us anything, therefore the joy of receiving, no, it didn't exist in the other created things, at most the joy of giving, that (there) not being the exchange, the joy remain isolated and without company. Instead in creating man we gave him the power of giving us our life, our eternal heartbeat, that beats and gives love, such was our joy to give this power to man, to feel our heartbeat in him and to give our life at his disposition in order to be able to love us with a Divine life, so that man could felicitate us and exchange us with his joys, and joys that can remain equal with ours. Now in seeing our life in him, in feeling our heartbeat beat in him, we felt such joy that we remained ecstatic before a portent so great as the creation of man, and now offering us these our acts we feel repeated the joys and the sweet memory of his creation. Therefore repeat your offerings if you want to give us joys and to incline us to give our reigning Will upon the earth.”

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August 13, 1933

Divine delirium and passion of the Divine Volition of wanting to live together with the creature. His new act and the Divine Painter. What it means to live in the Supreme Volition.

I am always returning in the arms of the Divine Will, it seems that He longs to always have me with himself, in order to give me his continuous life, and I long in order to receive it, I would feel myself lacking life under (my) feet without Him, the heartbeat in my heart and I would suffer a tremendous hunger, without which not one other thing could even give me a crumb in order to satisfy my hunger. Oh! Divine Will, live together if you want to make me happy, and find in me the happiness of your same life. But while my mind was lost in the Fiat, my beloved Jesus making his brief little visit with me said to me:

“My blessed daughter, you could say that it is a delirium, a divine passion of my Will, that wants to have life together with the creature surrendering hers, in order to have the human littleness. But do you know why? you should know that my Divine Volition always holds ready a new act to give to the creature, but if she doesn't live together, has not become accustomed to do her acts united with my Volition, in order form one alone, I can not give it, because first she would not be worthy to receive it, second she would not understand the value of the great gift that she receives, and she would not have the virtue to absorb it in herself as proper life. With living together with my Divine Will, she acquires new life, divine ways, celestial science, penetration of the most profound things, in short, since my Fiat is the Teacher of teachers, it is He who creates the highest science, makes known things not veiled, but as they really are. Hence living together with the creature he doesn't

want to keep her ignorant, he instructs her, makes for her his surprises, recounts to her his divine story, and this transforms [her] and makes her capable to receive his new act that my Volition wants to give her, and in every act that the soul does united with Him, she acquires a new prerogative of Divine likeness. With living together with my Volition, the soul becomes refined, embellished and becomes in our creative hands as suitable cloth in the hands of the painter, that how much more beautiful, more fine is the cloth, so much more beautiful the image becomes that he wants to paint on that cloth, it seems that his brush strokes and his colors acquire more art, they are more capable, more so that they make the colors (come) alive over a most thin cloth. So that the cloth changes in image that it becomes alive and acquires such value, as to become admired by who knows how many people. Now my Will is more than a Divine Painter and he is never tired of giving new beauty, sanctity and new science and is waiting (for) an act to be done together with Him, in order to enrich it, in order to make himself more known and to make use of his divine brush strokes, in order to elevate her to such height and rare beauty as to make her be admired by who knows how many generations, in a way that everyone will call her blessed, and one will feel happy who has the good to look at her, (at) all the new acts received by God, in virtue (of) what she has worked in my Volition, they will praise her and extolling her they will make her known as the most beautiful work of my Divine Fiat; his wanting to abase himself to live with the creature, his divine delirium is (a) sign that he wants to do great things with her and worthy of his creative power. Therefore living together with my Fiat is the greatest fortune and should be the delirium, the vehement passion and the ambition of everyone.”

After this I felt inside and outside of myself the murmuring sea of the Divine Fiat, oh! how sweet it is, suave, his murmur, he murmurs and speaks, murmurs and caresses his beloved creature, murmurs and kisses her, and squeezing her between his arms says to her: “I love you and I ask love”; there is no thing more beautiful, more pleasant than the “I love you” being said by a Volition so holy, and he asks for exchange the little love of the creature, and I felt this Divine murmur flow as life in all my being and my sweet Jesus added:

“My daughter, do you want to know what it means to do and live in my Divine Will, to know where she finds herself, what she has to do with us, what she can receive, not to forget the good that she has received, these are all signs that the soul lives in my Divine Will. Because to say that she lives in Him, and to not know where the divine Palace is that lends itself to make her a residence, would not be to appreciate it, because things, persons, places when they don’t know each other they don’t appreciate each other, to say I live in the Divine Volition and to not know him is absurd, and if one doesn’t know him it is not a reality, but a way of saying, while the first thing that my Will does is reveal himself, to make himself known to one who wants to live together with Him. Hence knowing where she finds herself, she knows what she has to do with a Volition so holy, that wants all, in order to give her all. Whence she puts herself in act to receive his sanctity, his light, and she puts herself in act to live of the goods of He who cohabitates together, because knowing him, she does not feel that she abases herself in her human will anymore, more so that it is hers no more. With this knowledge the creature acquires the hearing in order to listen to him, the voice in order to speak of him, the mind in order to understand him, the trust in divine ways in order to ask (for) all and to receive all. So that she doesn’t ignore the goods that she possesses, rather she is all eyes in order to guard them and thanks He who abases himself so much to live with her. Now if someone will read these lines that I have made you write, not understanding that which is written, and wondering she

will put in doubt truth so sacrosanct, and where the creature can arrive with living together with my Volition, it is a sign that she doesn't live with Him, how can she understand him if she doesn't hold in herself this life so holy, she has never tried his delights, she has never listened to his beautiful lessons, her palate has never tasted this celestial food that my Will knows how to give? Therefore they ignore that which my Fiat knows how to do and give, and if they ignore him, how can one understand him, when one doesn't know a good, if one don't feel at least the dispositions of wanting to believe, one carries the blindness of the mind and the hardness of the heart, and one can arrive to also despise that good but for one who knows him and possesses him it forms her fortune and her glory, and she would give her human life in order to possess the life of my Fiat and his goods that she has known, and knowing him she is all ears in order to listen to him, she is all eyes in order to look at him, she is all heart in order to love him, she is all tongue in order to speak of him, indeed she would like to have who knows how many tongues in order to say the good that she knows, the prerogatives of He who she possesses as life, because hers is not enough to be able to say all that which she knows. Therefore when I want to give a good, a gift, especially the great gift of my Will as life in the creature, the first thing that I do is that of making her know, I don't want to give the light and to put it under the bushel as if she might not have it, nor my gifts in order to hide them and as in order to bury them in her, to what profit in order to give them? and if she doesn't know them how could the poor creature correspond with me, to love them and appreciate them? If I give it is because I want that we might have life together and united we enjoy the good that I have given her. Rather your Jesus makes himself vigilant sentinel in order to guard that which I have given to my beloved creature. Whence to know means to possess, to possess means to know, for one who doesn't know the truths they make themselves difficult and without life. Hence be attentive and enjoy that which your Jesus has given you and made you know."

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August 20, 1933

How the Divine Majesty inclines himself toward the creature when he sees her disposed to do an act of his Will. Difference that passes between one who lives in the Divine Will. How she remains kneaded in the Fiat.

My poor mind continues to cross over the sea of the Fiat, it seems that I am always inside, but embracing it all is not given to me, I am too little (and) incapable and while I walk, oh! how much there remains for me to walk and to understand, all Eternity won't be sufficient to cross over it all, but while my mind lost itself in his immensity, my beloved Good Jesus surprising me said to me:

"My blessed daughter, (it is) certain that all the Eternity won't be enough for you to cross over the immense sea of my Volition, much less however the few hours of your life, it's enough for you to be within us in order to make you happy, and you will be all attentive to take the drops that your little capacity can take. Because you should know, that so much is our contentment when we see our creature who is within our sea of the Fiat, and who more so wants to understand and to enclose in herself another (of) his knowledges, in order to be able to form one more act of life of our Will, that our Adorable Majesty inclines himself even into the depths of the creature and touching her little intelligence with our creative hands, we makes her capable, and with our power we form the space where she should enclose the new act of our Will, because there [is] no greater act that more glorifies us and loves us than a completed act of our Will in the creature, so much so that the Heavens abase

themselves, the Creation is all inclined and they adore my completed Will in the little creature. He himself invades all, and there is no point where one doesn't find him, he calls everything, sky and earth to do honor to his completed acts in the human littleness."

Whence I continued to think of the Divine Will and I thought to myself: but what difference passes between one who does the Divine Will and between one who lives in Him? and my amiable Jesus all goodness added:

"My daughter there is great difference between the one and the other, one who lives in my Will possesses the life of Him and receives continuous life from God in order to conserve, feed and make this life of my Will grow in the creature, life possesses and life receives. Instead one who does my Divine Will receives the effects of Him, and there is such distance, that there is no comparison that stands up between life and effects, is there not difference between life and work? Life palpates, thinks, speaks, loves, walks and repeats how many times it wants (for who) possesses it as life. Instead work being an effect of life, it doesn't palpate, doesn't think, doesn't speak, doesn't love, doesn't walk, nor is it capable of repeating itself, and it can happen that the work itself with time is consumed, and one doesn't find it anymore, how many works done who knows with how many rumors they don't exist anymore, instead life is not consumed, and if the body is consumed through death it is for a little time, but the soul doesn't die, nor can it be consumed although one might want it to. You see therefore what great difference there is between life and effects that he can produce life, effects are produced by time, by circumstances, by places, instead life is not ever interrupted, it always palpates and holds in its power to be able to produce different effects according to the circumstances. Now one who lives in my Will possessing the life of him, holds in her power and always, not at interval, sanctity, grace, wisdom, goodness, everything and since it is life that she possesses, as much in the soul as in the body, in a way that all the littlest particles of her being contain the omnipotent Fiat, and he flows more than blood in all the creature, so much so that if she palpates, (the) Fiat palpates, if she thinks, in her thoughts is impressed the Fiat, if she speaks, she feels in her voice flow my Fiat and she speaks of Him, if she works her works are kneaded with my Fiat, and if she walks her steps say Fiat, he is life my daughter, and as life she must feel him in all her being, nor can she do less than to not feel him; not so for one who does my Will, in order to feel him she must invoke him, pray, but when does she invoke him? in the sorrowful circumstances of life, in the needs, when she sees herself pressed by enemies, almost as those that call the physician when they are sickened, but if they are well the physician is always a stranger for them, hence the perennial life of my Divine Volition doesn't exist in them, and therefore they are mutable in good, patience, prayer, they don't feel the light as life in them, and hence they don't feel the need to possess him as one's own property, nor do they love him with true love, because when the acts are not continuous, he doesn't have the dominion over them, nor have they in their own power, hence the love remains broken. Therefore the difference is great between life and effects, life makes felt the need to live of Divine Will, instead the effects no, if they have, they have each other, if they don't have each other, they remain indifferent. Whence always wanting my Will means that one possesses the life of him."

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September 2, 1993

Channels, commerce between Heaven and earth, traffic of the soul that lives in the Divine Will. Competition of love between creature and Creator.

I am always the little atom in the Divine Volition, hardly newborn, and I feel the extreme need to be fed and raised in his Paternal arms, otherwise the human volition rises in me in order to form its unhappy life. My God have pity on me and do not permit that I know nor acquire other life, if not that of your Divine Will, and feeling afflicted, oppressed for the almost continuous privations of my sweet Jesus, that hold me sacrificed on the stake of a sorrow that only God is witness to a martyrdom so hard, hence I had fear that my unhappy human volition might make some draw for me, and my beloved Jesus in order to infuse courage in me, sustaining me in his arms because I could not endure anymore, said to me:

“My blessed daughter, courage, banish every fear from your heart, this is the weapon that now kills, now wounds love, and makes familiarity lost with your Jesus and I neither know how to remain, nor do I want to remain, without intimacy with one who wants to live of my Will, it is as if she might not be one sole thing with me, if this were so, I could not say that the Will is one that animates us, and that forms your life and mine, but I would have to say: you hold your will and I hold mine; and I don't want this, because living in my Volition would not exist anymore in you. Rather I want that in every suffering that you suffer, be it even my privation, every thing that you do of all your being, you always call my Will, so that all your acts form the channel, where He can find the way, the place, where to enclose his goods and to make them flow in abundance according to the channel that you have prepared, every act that you do can be a channel of graces, of light, of sanctity that you lend to my Will, which will make you proprietor of the goods that he encloses in your acts, and he will make them flow to (the) good of everyone. You see therefore to what your being, your sufferings, your acts should serve me, as so many little channels in which I can always put of mine, depositing mine is for me happiness, it is giving me to do, it is feeling myself loved and known. And therefore it so much my desire to deposit my divine properties in the acts of the creature in order to make her mistress, that I remain to spy, I do as a vigilant sentinel, I use all my loving attentions, in order to see if her acts are void of human volition, and if she makes the call to my Divine Will, which finding the void in the human acts, makes use of them as channels in order to deposit in them the greatest graces, the most sublime knowledges, the sanctity that more resembles him, and with this he forms the divine dowry for his beloved creature.”

After this he became silent, and then he added with a more tender accent:

“My daughter, you should know that for one who lives in my Divine Will, there is no time to lose, nor can she mind to certain trifles, to fears, to oppressions, to agitations, to doubts, one who holds the most to do, must put aside the lesser, (for) one who must take the Sun and enjoy herself with it, it is necessary that she doesn't mind the little lights, and one who possesses the day, must not mind the night, because the Sun is more than the little lights and the day holds more value than the night, and if she wants to mind the one and the other, (there) passes (the) peril that she doesn't enjoy the whole fullness of the light of the Sun, nor does all that which the day can do, and it can be that by minding the lesser she loses the most. More so, that my Divine Will for one who lives in Him, wants to always be in the act of giving, and the creature must be always in the act of receiving and if she wants to mind to other, my Will is constrained to pause in giving, because he doesn't find her attentive in receiving that which he wants to give, and this breaks the Divine current, and if you might know what it means, how attentive you would remain.

“Beyond this, you should know that as the creature does her acts in my Divine Will she enters into the divine banks, and there makes her traffics/(transactions) of infinite value, since she comes in our Volition, although she is little, but she comes as mistress and makes herself mistress of that which our divine banks possess, and she takes how much more she can take, and since she can not enclose within herself that which she takes, she leaves them in deposit, together with our own treasures, and we let her do it, we enjoy her traffics/(transactions), and such is our goodness that we give her the interest of the acquisitions that she has made. So that every time that she does her acts in our Volition, she opens the commerce between Heaven and earth, and puts in traffic our sanctity, power, goodness, love, and we in order not to remain behind our beloved creature, she climbs and we descend into the depths of the human volition, and opening our commerce we make the acquisition of the human volition, traffic so very wanted and pleasant to us, and thus we make competition and we conquer each other. Good daughter, to live in our Volition and to not have she who works with us and we with her, nor to have to say, nor to make ourselves felt, proves impossible to us; if this might be, it would not be our life anymore that we develop in the creature, but a way of saying, not a reality, life feels the absolute need to move itself, to make itself be felt, to breathe, to palpate, to speak, to give heat, how can a life be suffocated, to be, to live, and to not make itself be felt? This is impossible to God and the creature. Therefore do not alarm yourself when you feel that everything is silence in you, they are brief incidents, because it is I myself that feels the need to make myself felt, that my life exists in you. To be and not to make myself felt, it would be my cruelest martyrdom, I can do it for a little, but not always, hence do not give thought to yourself, live all abandoned in me and I will think to everything.”

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September 10, 1933

How Our Lord disburses the price in order to buy his Divine Will in order to give him to creatures. The bath in the Divine Volition. The little sea of the soul and the great sea of God.

I was following the Divine Will in his acts, as much the Creation, as the Redemption, how everyone had a connection with the human will for the Divine one to have his post and since many human acts escaped receiving the sanctity of the divine act, not giving the first post to him, I thought to myself: how difficult it is that the Supreme Fiat extends his kingdom in the human acts of creatures because it seems that they don't even recognize the divine act that races in them, hence they don't appreciate him, nor do they give him the due supremacy, rather it seems that the human acts are as a people without king, without order and many, enemies of the divine acts who want to give life, that while he races in them, they don't recognize him. My God, I said to myself, how can it be that your Will will form his kingdom? And my always amiable Jesus surprising me all tenderness, drowned with love, as if he might need of an outlet, said to me:

“Blessed daughter of my Will, and yet there is no doubt, it is more certain that my Volition will have his kingdom in the midst of creatures, as my descent from Heaven in earth was certain. Doing as king he had to constitute the kingdom to my Fiat, which man had rejected. Hence my Divinity united to my Humanity, descended from Heaven in order to buy my Divine Will for creatures; every act that I did, was a disbursement of the price that was needed, and that it gave to the Divine Majesty, in order to repurchase that which man had rejected and lost. So that my every act, suffering, tear and the death itself of (the) cross was none other than to disburse the sufficient price, in order to buy my

Divine Will and to give it to creatures. Hence if the purchase was made, the price disbursed, the Divinity accepted it, the payment concluded with the sacrifice of my life, how shouldn't his kingdom come? Rather you should know that as my Humanity worked, suffered, prayed, thus my Divine Fiat descended in the depths of my human acts and formed his kingdom, and since I was the head, the greatest brother of all the human generations, the kingdom passed to my members and my smaller brothers. However first the Redemption was necessary, because this had to serve to till the ground of the human wills, to purify them, to prepare them, to embellish them, and to make them know how much they have cost this Man and God, the purchase that this divine Will has made in order to give him to creatures, so that they can receive the grace to be able to receive the great gift of being dominated by my Will; if there might not have been the Redemption first, it would lack the disbursement of the price, and the preparatory act for a good so great. Rather I say to you that first the Divinity had decreed the Redemption, that I might descend from Heaven, and the kingdom of my Will, the one having to serve to the disbursement of the other, because He being Divine and of infinite value, there was needed a Man God that might be able to pay and to acquire a Divine Volition, in order to give him again to whom had lost him, and if this were not so, I would not have moved from Heaven in order to come only to redeem, more so I took an interest to retribute the rights to our offended and rejected Will, than to the Redemption itself, and then I would not have done as God if I put in safety my creatures, and put my Will aside not giving him the rights due him and of restituting to him his kingdom in the midst of creatures. Therefore be certain, you suffer and pray for a purpose so holy."

After this I continued to immerse myself in the Divine Fiat, I felt the need to enter in his sea, in order to take the necessary foods in order to feed and conserve his same Will in my soul, the new act that He holds, and that also in me feels the need to have his continued new act, his infinite refreshments. Hence while I bathed in his divine sea my Dear Jesus added:

"Blessed daughter, your little tiny river of my Volition enclosed in you, feels the need to plunge itself in the great and immense sea of my Will. So that for one who lives in my Volition she holds for her littleness the little sea of my Volition inside of herself and the immense sea outside of herself, and the little one feels the need to plunge herself into the great one, in order to always enlarge her little sea more, and she does this every time that she wants to do acts in my Will, she comes to make her bath in the great one, and while she baths she takes the foods, the divine refreshments, our freshness, in a way that she feels all renewed to new divine life, and since my Will holds the communicative virtue, he doesn't let the creature go out from his great sea, if he has not filled her up even to the brim with new acts of his Will. You see therefore He is awaiting your acts in order to give you his bath and to communicate to you his new prerogatives that you didn't possess. And if you might know what it means to take a new bath in the sea of my Divine Volition; every time that one feels reborn to new life, she acquires new knowledge of He who has created her, she feels more re-loved by her Celestial Father, and arises in her new love for He whom she loves, in short it is the daughter that knows and wants to know her Father more and doesn't want to do anything without his Will, it is the Divine Father that calls his daughter in order to hold her together with Him, in order to form one (of) his models. Therefore be attentive and do not let any act escape that does not take possession in my Supreme Fiat."

September 17, 1933

How the Divine Will is the engine and the assailant, he gives life, he recalls to life and makes arise the memory of all. Divine encampment. How the motion of the Divine Will forms his life in the creature.

I am under the eternal waves of the Divine Volition and it seems to me that he wants that I might pay attention to these waves, recognize them, receive them in myself, love them, in order to say to me: I am the eternal Volition I am over you, I surround you everywhere, I invest your motion, your breath, your heartbeat, in order to make it mine, in order to make for me the breadth and thus be able to extend my life in you, I am the immense one that wants to restrict myself in the human littleness, I am the powerful one that delights to form my life of created weakness, I am the Holy one, that wants to sanctify everything, pay attention to me and you will see what I know how to do, and what I will do in your soul; but while my mind was all occupied with the Divine Volition, my always amiable Jesus, repeating his brief little visit, said to me:

“My blessed daughter, my Will is the engine that with iron constancy assails the creature from all sides, inside and outside in order to have her to himself, and to form the great prodigy of forming his divine life in the creature; It can be said that He has created her, in order to form and to repeat his life in her, and at whatever cost he wants the intent of it. And in all things he turns around her, and it seems that he says to her: ‘look at me it is I, know me, I come in order to form my life in you’; and doing as (an) assailant to her he assails her inside and outside, in a way that one who pays attention, feels my Divine Will regurgitate inside and outside of herself, that is forming the prodigy of his divine life which is not given to them to resist his power, and do you know what this Divine Will of mine does? he re-gives life, recalls everything to life, makes arise in this life all that which he has done, and what has been done of good by all creatures, he arouses the sweet remembrance of his works, as present and in act, as if he might repeat them, nothing escapes from this life, she feels the fullness of everything, and oh! how the creature feels happy, rich, powerful, holy, she feels outfitted with all the good acts of the others, and she loves for all, glorifies the Divine Fiat as if they might be hers, and my Volition feels his works re-given to him by her, hence the love, the glory of his divine works, and repeats with the memory the glory and the love of the other creatures. Oh! how many works put in oblivion, how many sacrifices, how many forgotten heroic acts, that have been done by the human generations, that they don’t think of anymore and hence there is neither the continuous repetition of the glory, nor one who renews the love of those acts, and my Divine Will forming his life in the human littleness, makes arise the memory of everything, in order to give and in order to receive everything, centralizes everything in her and forms his divine encampment. Therefore be attentive to receive these waves of my Volition, they re-pour themselves over you in order to change your fate, and if you receive them, you will be his fortunate creature.”

After this I continued to think of the Divine Will and I thought to myself: but how can this divine life be formed in the soul? and my sweet Jesus added:

“My daughter, human life is composed of soul, of body, of distinct members the one from the other, but who is the primary motion of this life? the will, so that without it she could not do beautiful works, nor acquire science, nor be capable to teach them, therefore all the beauty of life would disappear from the creature, and if she possesses beauty, dowry, value, talent, it must be attributed

to the motion of order that the will holds over human life. Now if my Divine Will takes this motion of order over the creature, he forms there inside of her divine life. So that provided that the creature submits herself to receive the motion of the order of my Will inside and outside of herself, as first motion of all her acts, already this divine life of mine becomes formed, and takes his regal post in the depth of the soul. Motion says life, and if the motion has beginning from a human will, one can call it human life, if instead the beginning is of my Will, one can call it divine life. You see how easy it is to form this life, provided that the creature wants it, I not to want it, nor do I ever ask impossible things from the creature, rather first I facilitate it, make it adaptable, practicable, and then I ask (for) it; and while I ask (for) it, in order to be more secure that she can do that which I want, I offer myself, to do together with her that which I want that she might do, I can say that I put myself at her disposition, so that she finds strength, light, grace, sanctity not human but divine, I don't go there, nor (give) that which I (can) give, nor (do) that which I (can) do, (but) when the creature does that which I want, I abound her so much, as to make her feel not the weight, but the happiness of the sacrifice, that my Divine Will knows how to give.

“And as the human life holds its life, its distinct members, its qualities, thus our Supreme Being, holds his most pure qualities, not material, because in us there doesn't exist matter that forms our life; united together sanctity, power, love, light, goodness, wisdom, omniscience of everything, immensity, et cetera, they form our Divine life, but who constitutes the motion, who rules, who develops with an incessant and eternal motion all our Divine qualities? our Will, He is the engine, the manager, that gives to each one of our qualities working life. So that if it were not for our Will, our power would be without exercise, our love without loving, and so on with all the rest. You see therefore how everything is in the Will, and therefore with giving it to the creature we give everything, and since they are our little images created by us, our breaths/[*fiati*], the little tiny flames of love scattered by us in all the creation, behold therefore we gave them a free will united to ours, in order to form our facsimiles wanted by us, there is no thing that glorifies us more, that loves us more, that makes us content, than to find our life, our image, our Will in our work created by us. Therefore we entrust all to the power of our Fiat, in order to obtain the intent.

“My daughter, you should know that as much in our Divinity, in the supernatural order, as in the natural order of creatures, there is a virtue in nature, an innate prerogative to want to produce life, images that resemble it, and hence a yearning of love, an ardent desire, to re-pour oneself into life and work that produces itself, in all the Creation there is no thing that doesn't resemble us, the Sky resembles us in the immensity, the stars in the multiplicity of our joys and infinite beatitudes, in the Sun there is the likeness of our light, in the air the likeness of our life, that gives itself to everyone, is of everyone, and no one can escape it, although they might want to, in the wind that while it makes itself felt now with vehemence, now as sweetly caressing creatures and all things, but they don't see it, our power and omniscience that we see all, we hear all and as in fist we enclose all, yet they don't see it, in short there is no thing (in) which there is not a similarity of ours, all our works give of us, they praise us, and each one holds the office to make known each quality of their Creator. Now in man, it was not only work that we made, but human life and divine life that we created in him, therefore we yearn, we want, we long to reproduce in him our life and image, we arrive even to drown him with love, and when he does not let himself be drown, because he is free by himself, we arrive to persecute him with love, not letting him find peace in all that which escapes from us, not finding ourselves in him, we stir them (to) incessant war, because we want our beautiful image, our

life reproduced in him. And since all things are made and grafted by us, also in the natural order there is this virtue of wanting to produce things and similar life, you see a mother generates a child, all her anxieties and desires is that she wants it similar to herself, and she longs to see it in the light, similar to its parents, and if the child is similar to them, oh how content they are, they make a boast of it, they want to make it seen by everyone, they raise it with their customs, in their ways, in short this child becomes their preoccupation and their glory, but if instead it is dissimilar from the parents, ugly, deformed, oh how they remain embittered, tormented, and they arrive to say with highest sorrow: it seems that he is not our child, of our blood; they would almost like to hide it in order to not to let him be seen by anyone, feeling humiliated and confused, and this baby will be the torture of their parents for all life. All things possess the virtue to reproduce similar things, the seed produces other seeds, the flower other flowers, the bird other little birds, and so on with the rest, not producing similar things is to go against divine and human nature. Therefore not having the creature similar to us, is one of our greatest sorrows, and only one who lives of our Will, can be joy, and bearer of glory and of triumph for our creative work.”

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September 24, 1933

Our Lord’s humanity, sanctuary and custodian of all the works of creatures. How love never says enough.

My abandonment in the Fiat continues, nor can I do less than to feel the murmur of his life, it would be to not have life anymore, not feeling his murmur, that murmurs and gives light, murmurs and strengthens, murmurs and makes you feel his Life, that warms and transforms you in his. Divine Will how very amiable, admirable you are, how not to love you? Whence I followed his works, which as I followed them thus they re-flowed over me in order to give me love, and in order to say to me we are your works, done for you, take us, possess us and make them yours, so that in that which you do you hold ready the model of ours; and while I followed the works of the Redemption, my sweet Jesus detaining me, said to me:

“My good daughter, in all our works there was always an excess of love toward man, and an excess gave me the push to make another of it. Hence it was not enough to me to descend from Heaven in earth, in order to do it again; every act that I did, every suffering, I can say also every breath, it was directed to her, I called her in my omniscience, I squeezed her in my arms, I molded her again in order to renew her, and giving them the new life that I had brought from Heaven, I united her with me, in order to put her in the progeny of my Celestial Father. But this was not enough for me, in order to hold her more secure I made of my Humanity the depositary of all the works, sacrifices, and steps of man. Look at me how I hold everything enclosed in me, and this brings me to love them doubly in every act that she does. With incarnating myself in the bosom of the Immaculate Queen, I formed this Humanity of mine and constituted myself head of the human family, in order to unite all creatures with me, and to make them my members, hence all that which they do is mine, in the sanctuary of my Holy Humanity I enclose everything, I guard the little goods as well as the great, but do you know why? passing through me, I give them the value as if they might be my works, prayers and sacrifices, the virtue of the Head descends in the members, it makes a mixture of everything, and I give the value to them of my merits. So that the creature finds herself in me, and I as head find myself in them. But do you believe that my love said or says enough, Ah! no, it will never say

enough, the nature of the Divine love is to always form new inventions of love, in order to give love and receive love, if this might be it would put forth a limit, and enclose in our divine circle our love; but no, ours is immense, and by his nature he must always love, behold therefore to my Humanity I want to make followed the large field of my Divine Will, which will do incredible things for love of creatures. Behold therefore his knowledges, his volition to reign, if he doesn't reign, how can he lavish, show off in his surprises of love. Therefore be attentive and you will see what my Will knows how to do."

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October 1, 1933

Enchanting scenes that Jesus enjoys in the soul that lives in his Will. Continuous call that they make (to) God and the creature.

The Divine Volition never leaves me, it seems to me that he is always inside and outside of me, as in (the) act of surprising me, that he wants to put his act in all that which I do, if I pray, if I suffer, if I work and even if I sleep, he wants to give me his divine rest in my sleep, he wants to always give himself (something) to do, and in every thing he calls me with saying to me: make me descend into the depths of your acts, and I will make you climb into the heights of my acts, we will make competition, you to climb and I to descend; but who can say that which the Divine Will makes felt in my soul? his excessive love, his condescension, his continuous occupying himself over my poor soul; but while I was under the empire of the Divine Volition, re-pouring himself over me, my Highest Good Jesus, surprising me said to me:

"My good daughter, there is no scene that more moves me and enraptures me than to see the human littleness under the empire of my Will, the Divine in the human, the great in the littleness, the strong in the weak, that hiding themselves the one in the other, to conquer each other, it is so beautiful, so enchanting, that I find the pure joys, the divine happiness that the creature can give me, although I see that underhandedly, she hands me my same Will, and she hands me it through means of the channel of the human will, if you might know how much I delight myself, in order to make me pleased you would make yourself conquered always by my Will, I can say that I leave Heaven, while I remain in order to come to enjoy the pure joys that my Divine Will in the little circle of the creature in earth knows how to give me. You should know that one who does my Divine Will, and lets him flow his Life in her acts, continually calls God and all his attributes, God feels himself called always by the creature, now she calls him because she wants his power, now because she wants his love, now because she wants his sanctity, his light, his goodness, his imperturbable peace, in short she always calls him because she wants of his, and God is always waiting in order to give that which she asks for, and in order to repay her, he feels called and calls her in order to entrust her and say to her: 'what else do you want of my Divine Being, take that which you want, rather as you call me already I prepare (for) you my power, my love, my light, my sanctity, what is needed in your act.' So that God calls the soul and the soul calls God, and this always calling each other in order to ask and receive and God in order to give, it forms the life of my Will in the creature, matures her, makes her grow and forms the sweet enchantment of her Creator himself. A continued act encloses such power that God doesn't know how to release himself from the creature, nor she from God, rather they feel the irresistible need to remain bound the one with the other, and only my Will knows how to produce these continuous acts that never cease, and they form the true character of the living in my Will.

Instead a mutable character, a broken work, it is the true sign of living of human volition, which doesn't know how to give neither firmness, nor peace, and doesn't know how to produce anything other than thorns and bitterness."

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October 15, 1933

Mastery and Divine art. The little Paradise of God. Labyrinth of love, generative virtue of the Fiat. God in the power of the creature.

My abandonment in the Fiat continues, I feel his omnipotent puff that blowing (on) me wants to make his life in me grow, magnify, he wants to fill me so much as to not let my human being (be) but only the veil that covers him. Whence I thought to myself: but what comes to this Holy Volition, that has such interest to form his life in the creature, that he moves Heaven and earth in order to obtain the intent, and what difference is there between the Divine Will as life, and between Divine Will as effect? And my always amiable Jesus, squeezing me between his arms, with an indescribable goodness said to me:

"My blessed daughter, there is nothing more beautiful, more holy, more pleasant and that more pleases and glorifies us, than forming the life of our Divine Volition in the creature; in her becomes formed a little Paradise, where our Supreme Being is delighted to descend in order to make his sojourn there. You see, instead of one Paradise we hold two, in which we find our harmonies, beauty that enraptures us, pure joys that double our happiness because of having formed one more of our lives in the little circle of the creature. In this Paradise for how ever little, for how much (a) creature can be capable, we find everything, everything is ours, indeed we find the littleness that enamors us more, and we contemplate our Divine art, that in the little one, we have with the virtue of our power, enclosed the great one, we can say that with our labyrinth of love we have transmuted things, the great in the little and the little in the great, without a divine prodigy of ours we could not form, neither our life, nor our Paradise in the creature, and does it seem little to you to have one life more of ours, and a Paradise doubled at our disposition in order to felicitate us all the more? You should know that neither the Sky, nor the Sun, nor all the Creation costs us so much, nor have we put forth neither so much mastery and art, nor so much love, as much as we put forth in forming our life all of our Will in the creature, in order to form for us one Paradise more, where to master our beautiful ease, and to enjoy our delights. The Sky, the Sun, the sea, the wind and everything, narrate He who has created them, they show us, they make us known, they glorify us, but they don't give us one of our lives, nor do they form for us another Paradise of ours, rather they serve she or he, that our Paternal goodness has taken the pledge to form our life in her, and it costs us so much, that our Fiat uses his working and repetitive virtue of his continuous Fiat over his fortunate creature in order to overshadow her with his power, in a way that one Fiat doesn't await the other, in a way that if he blows on her he says Fiat, if he touches her he repeats Fiat, if he embraces her he uses his working Fiat and goes molding her and as kneading in her his divine life. One can say that with his breath he forms his life in the creature and with his creative virtue regenerates her and forms there his Little Paradise, and what don't we find in Her? It is enough to tell you that we find all that which we want, and this is everything for us. You see therefore the great difference that there is between the Divine Will as life, and that as effect; as life all the goods, the virtues, the prayer, the love, the sanctity, they convert themselves in the creature into nature, they are risings that form in her, that always rise in a

way that she feels in herself the nature of love, of patience, of sanctity, as she naturally feels the mind that thinks, the eye that sees, the mouth that speaks, (with) not one effort in this, because God has given them in (her) nature, and she feels herself mistress to do with them whatever use she wants. Thus with possessing the Divine Will as life, everything is holy, everything is sacred, the difficulties finish, the inclinations to evil don't exist anymore, and in spite that she changes action, and now does one thing, and now another, the unitive virtue of my Will unites them together and they form one act alone, with the distinction of so many varied beauties for how many acts she has done, and she arrives to feel that her God is all hers, even to feel that in the excess of his love he has given himself into the power of the creature, in virtue of the Divine Will that she possesses as life, she feels him as her birth and raises him with such finesse of love and profound adoration, that she remains as naturally absorbed in her Creator, that is already all hers, and such is the fullness of love, the happiness that she feels, that not being able to contain it she would like to give the Divine Will to everyone as life in order to render everyone happy and holy.

“Not so, for one who doesn't possess him as life, but only as virtue and effect, everything is difficulty and she feels the good by time and circumstances, the circumstance ceases and she feels the void of the good, and this void produces inconstancy, variety of character, tiredness, she feels the unhappiness of the human volition, she neither enjoys peace, nor does she know how to give peace to anyone, she feels in herself the good as if she might feel dislocated limbs or partly detached that she is not mistress with them serving her, and she must be subject to the others in order to make herself serve, not living of my Will is making oneself enslaved and to feel the whole weight of slavery.”

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October 22, 1933

Jesus finds his Heaven in the creature; his Celestial Mama and everyone in the All and the All in everyone. The Divine Will makes himself revealer and surrenders his Divine Being to the creature.

I felt little, little, so much so as to not know how to move a step, and having made holy Communion, I felt the need as child to shelter myself in the arms of Jesus, in order to tell him “I love you, I love you a great deal”, not knowing how to say other, because too little an ignorant one but my sweet Jesus waited that I might say other, and I added: “Jesus I love you together with the love of our Celestial Mama”. And Jesus said to me:

“How sweet, refreshing it is to me, to feel myself loved together with the love of the daughter and our Mama, I feel her maternal tenderness, her enthusiasms of love, her chaste embraces, her ardent kisses, that pouring themselves in the daughter, Mama and daughter love me, they kiss me and they squeeze me between their arms with one single embrace, to find the daughter together with my Celestial Mama, that wants to love me, and she loves me as my Mama loves me, they are my most dear delights, my outlets of love, and I find the most pleasant exchange to the so many excesses of my love. But tell me, together with whom else do you want to love me?”

And he became silent, waiting that I might tell him together with whom else I would like to love him. And I, almost a little embarrassed added: “My divine Jesus, I want to love you together with the

Father and with the Holy Spirit”; but it seemed that he was not yet content, and I: “I want to love you together with all the Angels and Saints”; and He: “and with whom else?” “With all the wayfarers and even up to the last creature that will exist upon the earth, I want to bring everyone and everything to you, even the Sky, the Sun, the wind, the sea in order to love you together with everyone.” And Jesus all love, that it seemed that he could not contain the flames, added:

“My daughter, behold my Heaven in the creature, the Sacrosanct Trinity, who surrenders his love in order to love me together with her, the Angels and Saints, who make competition to surrender their love in order to love me together with her, this is the great act, to bring everyone in the All that is God and the All in everyone. Your littleness, your infantile ways in my Divine Will, embrace everything and everyone, (and) you want to give me everything, even the same adorable Trinity, and since you are little, no one wants to deny you anything, rather they unite themselves with you and they love together with the tiny little one. And with bringing me everyone in the All and with loving me, you diffuse the All in everyone, my love being bond of union and of inseparability, I find everything in the soul, my Paradise, my works and everyone, and I can say nothing lacks to me, neither Heaven, nor my Celestial Mama, nor the cortege of the Angels and Saints, all are with me, and all love me. These are (the) stratagems and loving industries of one who loves me, that calls everyone, to ask love from everyone, in order to love me and make me loved by everyone.”

After this I continued to think of the Divine Volition and my sweet Jesus added:

“My blessed daughter, one who possesses my Will as Life, feels in herself the Divine motion, God moves in the Sky, and she feels his motion, our motion is work, is step, is word, is everything, and since our Will is one with that which the creature possesses, she feels flow inside of herself the same motion with which God moves himself, and hence divine the work, the step, the word, that which my same Will does in ourselves, he does in the creature. In a way that she not only feels inside of herself the life, but the nobility and the way of He who has created her, so that she doesn’t feel the need of asking him, because she feels herself possessor, our Will occupies her so much that he gives her his love in order to make her love, his word in order to make her speak, his motion in order to make her move and work, and oh how easy it is that she knows that which he wants from her, there are no secrets, nor curtains for one who lives in our Will, but everything is revealed, we can say that we can not hide ourselves from her, because our same Will already reveals us, who can hide themselves from themselves? not to know his secrets and that which he wants to do? no one, from the others he can hide himself, but from himself, it will be impossible (with) them. Such is our Will, he makes himself revealer and puts to light the creature of that which he does, of that which he wants to do, and he makes for her the great surprises of our Divine Being. But who can tell you where the creature can arrive, and what she can do with possessing our Will as life? The true transformation and consummation happens with the creature in God, and God takes the active part, and says: ‘everything is mine and I do everything in this creature.’ It is the true Divine wedding in which God surrenders his Divine Being to his beloved creature. Instead one who lives of human will it happens as (to) one who descending from the nobility of his family takes for a bride a rude, rough, badly brought up one, this one little by little will lose his noble and polite ways, and will acquire boorish and rough ways, as not to recognize himself anymore. What distance between one who lives of Divine Will and between one who lives of human will, the first ones form the celestial kingdom upon the earth, enriched with goodness, with peace, with graces, they can be called the noble part. The second

ones form the kingdom of revolutions, of discords, of vices, that don't have peace, and they don't know how to give peace.”

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October 30, 1933

The Divine Will guide of the soul and she the gatherer of the works of her Creator. How one who lives in the Divine Will receives the transmission of that which has been done first in God and then communicated to her.

I was doing my round in the Creation and it seemed to me that all created things wanted the great honor of being offered as homage and glory to their Creator, and I passed from one thing to the other and I felt so rich, that I had so many things to give to He who so very loves me, and that while he had done everything for me, I could give everything to God, in order to be able to say to him: ‘I love you through means of your works, which are pregnant with your love and they teach me to love you’; but while I did this my Highest Good Jesus surprising me, all goodness said to me:

“How beautiful it is to find our daughter in the midst of our works, we feel that she wants to put herself in competition with us, we have created everything for her in order to love her, and we have given her everything, so that she might possess them and might enjoy them and they might be the narrators of our power and the bearers of our love, and therefore she in every created thing, feels our love that embraces her, kisses her and that molding her tells her strongly and tenderly ‘I love you’, she feels our embraces of love that we (take) her to our Divine bosom, and she in the midst of so much love loses herself, is confounded and in order to make competition does our same way, that we do in creating so many things in order to descend to her, and putting herself *en route* in every created thing, she feels what we do for her and how we love her, and she repeats for us that which we do for her, she repeats our loving embraces for us, our ardent kisses, our enthusiasms of love, and oh, our contentment in seeing that the creature climbs to us, and brings us that which we gave her and give her with so much love. Our Will does for her (as) guide and carries her even to us, in order to make the exchange given of that which we have given her. So that one who lives in our Will is the gatherer of all our works and she carries them to us in our womb in order to say to us: ‘I love you with your same love, I glorify you through means of your power, you have given me everything and I give you everything.’”

Whence I continued my round in the Divine Will and arrived in Eden I thought to myself: oh how I would like the love, the adoration of innocent Adam, in order to be able to also love my God with his same love with which the first creature created by Him loved him; and my sweet Jesus surprising me said to me:

“My blessed daughter, for one who lives in my Divine Will, she finds in Him that which she wants, because all that which one does in Him, nothing goes forth outside, but everything remains inside together with Him, inseparable from Him rather they form his same life. Hence all that which Adam did in my Divine Will, he could carry nothing with himself, at the most the happy memory of how he had loved, of the seas of love that inundated him, also of the pure joys that he had enjoyed, and of that which he had done in our Fiat, that served to embitter him more; one act done in our Will, one love, one adoration formed in Him, is so very great that the creature doesn't hold the capacity, nor

(the) post where to put it, therefore only in my Will can these acts be done and possessed. Whence one who enters in Him, finds in act all that which innocent Adam did in Him, his love, his tenderness of son toward his Celestial Father, the Divine Paternity that overshadowed his son from all sides in order to love him, she makes everything hers and loves, adores and repeats that which innocent Adam did, my Divine Will does not change, nor does he mutate, what was, such it is and will be, provided that the creature enters in Him and has life together with Him, he doesn't put forth limits, nor does he assess the confinements, rather he says: 'take that which you want, love me as you want, in my Fiat that which is yours is mine', only outside of Him begins the divisions, the separations, the distances and the beginning of life of yours, and mine. Rather you should know that all that which the creature should do in our Will becomes done first in God, and she in the act of doing them receives the transmission of the love and of the divine acts in her, and continues to do that which has been done in our Supreme Being. How beautiful are these lives that receive the transmission of that which is done first in us, they are our most beautiful works, the magnificences of the Creation, the Sky, the Sun remains behind them, they surpass all, they are absolute sanctities decided by us, that can not escape us, we give them so much of ours, that we drown them with our goods, in a way that one doesn't find the void to think if she should correspond or not, because the current of Divine light and love hold her besieged and as fused in her Creator, and we give her such knowledge of things, that serves the free will so that she does nothing forced but of spontaneous and resolved will. Therefore these celestial creatures are our occupation, our continuous work, they hold us always occupied because our Will doesn't know how to be in idleness, because He is Life, work and perennial motion. Hence one who lives in Him always holds to do, and always gives her Creator to do."

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November 10, 1933

How the Divine Will doesn't change neither action, nor way, that which he does in Heaven, he does in earth, his act is universal and unique. One who doesn't live of my Will, reduces the Divine craftsman into idleness, and escapes from his creative hands.

My poor mind it seems that it doesn't know how to do other than to think of the Divine Will, I feel a powerful strength over me, that doesn't give me time to think and to want other, than only that Fiat that is everything for me. Whence I thought to myself: oh how I would like to do and live of Divine Will, as one does and lives in Heaven; and my sweet Jesus surprising me with his brief little visit said to me:

"My blessed daughter, in my Celestial Country (there) reigns the unique and universal act, one is the will of everyone, that which the one wants the other wants, no one changes action nor will, every blessed feels my Volition as their own life and with everyone having one will alone it forms the substance of the happiness of all Heaven. More so that my Divine Will doesn't know how to do, nor can he do, broken, but continuous and universal acts, and since in Heaven He reigns with his full triumph and with the totality of his dominion, everyone feels as in nature his universal life, and they are full even to the brim with all the goods that He possesses, at most there can be according to the capacity of each one, and of the good that they have done in life, but no one can change, neither will, nor action, nor love. The power of my Divine Will holds all the blessed absorbed, unified, fused in himself, as if they were one alone. But do you believe that the universal act of him and his palpating

life and communicativeness to every creature extends itself only in Heaven? no, no, that which he does in Heaven, he does in earth, he neither changes action, nor way, his universal act extends itself to every wayfarer, and one who lives in Him feels his Divine life, his sanctity, his uncreated heartbeat, that while he constitutes himself life of the creature, with his incessant motion he re-pours himself always in her, without ever ceasing, and the happy creature that lets him reign, she feels him everywhere, inside and outside, his universal act holds her surrounded from all sides, in a way that she can not go outside of my Will, and his continuous giving holds her always occupied to receive, so that wanting him she also doesn't have time to do and think of other. Hence the creature can say and can be convinced, that as one lives in Heaven thus she lives in earth, only there is the difference of place, but one is the love, one is the will, one the action. But do you know who doesn't feel the life of Heaven in her soul, and doesn't feel the universal act, the unique strength of my Will? One who does not let themselves be dominated by Him, not giving him liberty to let him reign, this so that action, love, will, change every moment; but it is not my Will that changes, He can not change, but it is the creature that changes, because living of human will she doesn't hold the virtue, nor the capacity to receive the universal and unique act of my Will, and (the) poor little one feels mutable, without firmness in the good, always an empty reed that doesn't hold strength to resist every little puff of wind, the circumstances, the meetings, creatures serve as wind in order to turn her around, now to do one action, now another, now to love one thing, now another, and therefore one sees her now sad, now happy, now all fervor, and now all coldness, now inclined to virtues, now to the passions, in short, as the circumstance ceases thus ceases the act in them. Oh! human will, how weak, changeable, poor you are, without my Will, because there is lacking to you the life of the good that should animate your will, therefore the life of Heaven is distant from you. My daughter, there is no greater disgrace, nor evil that merits more weeping, than doing one's own volition."

Whence I followed to think: but why does God have such interest that one does the Divine Will? and my always amiable Jesus added:

"My daughter, do you want to know why I have such interest that one does my Will? because this was the purpose why I created the creature, and her not doing it destroys for me the purpose for which I created her, she takes away from me my rights that with all reason and Divine wisdom I have over her, and she puts herself against me, doesn't it seem grave to you that the children put themselves against the Father? and then I created the creature so that she might be and might form the prime material in my hands, in order to be able to delight and form of this material my greatest works and my most beautiful works, so that they might serve me in order to adorn my Celestial Country and to receive from them my greatest glory, now this material of the creature escapes from my hands, she put herself against me and with so many materials that I have formed, I can not do my established works, and they reduce me into idleness, because my Will not being in them, they do not lend themselves to receive my works, they become as hard stones, that for how many blows can be given, they don't have the softness to receive the form that one wants to give, they are shattered, they are reduced into dust under the blows, but it is not given me to form the littlest object, and I remain as that poor craftsman, that having formed so many prime materials, gold, iron, stone, takes them in his hands, in order to form the most beautiful statues that he had established, and these materials don't lend themselves, rather they put themselves against him, and is it not given him to develop his beautiful art, so that the materials serve only to encumber the space, but not to complete his great designs, and oh, how the idleness weighs on this poor craftsman. Such am I, because my Will not

being in them, she is not capable of receiving my works, there is no one who makes them soft, nor one who cooks them well in order to receive my creative and operative virtue, and if you might know what it means to know how to do, to be able to do, to have materials in order to do, without being able to do anything, you would you cry with me for a such sorrow, and for an affront so grave, does it seem little to you to see so many creatures that encumber the earth, and because lacking in them the working life of my Will, it is not given me to develop my art and to do that which I want? Therefore take to heart to make only my Divine Will live in your soul, because He alone knows how to dispose souls to receive the whole ability of my art, and thus you won't put your Jesus in idleness, but I will be the diligent worker, in order to form of you that which I want.”

Thanks be to God always and forever