

*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*

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**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 30

Contents

| | |
|--|-------|
| November 4, 1931 | p. 1 |
| <i>How trust forms the arms and the feet of the soul.</i> | |
| <i>How God continues the work of the creation in the soul that does his Will.</i> | |
| <i>The Divine Will, cement of the human will.</i> | |
| November 9, 1931 | p. 2 |
| <i>How God holds the acts of creatures established. Working and incessant act of the Divine Will.</i> | |
| <i>Who doesn't do the Divine Will remains without Mother and remains orphaned and abandoned.</i> | |
| November 16, 1931 | p. 4 |
| <i>Every act of ours is a game, a pledge in order to win celestial graces.</i> | |
| <i>Our act is earth where the Divine Volition casts his seed. How love constitutes a right.</i> | |
| November 29, 1931 | p. 6 |
| <i>Impulse and empire of the acts done in the Divine Will.</i> | |
| <i>Exchange of life between Creator and creature, sweet murmur in the Divine Being.</i> | |
| December 6, 1931 | p. 7 |
| <i>Good of the prolixity of the time.</i> | |
| <i>How God counts the hours and the minutes in order to fill them with graces.</i> | |
| <i>Who does the Divine Will breaks the veil that hides her Creator.</i> | |
| <i>Kingdom of light that the Divine Will gives.</i> | |
| December 8, 1931 | p. 9 |
| <i>The Queen of Heaven retracer of the good acts of creatures in her seas of graces.</i> | |
| <i>The immutability of God and the mutability of the creature.</i> | |
| December 14, 1931 | p. 11 |
| <i>One who does the Divine Will is carried between the arms of his immensity. Man, citadel of God.</i> | |
| <i>Difference between one who lives and between one who does the Divine Will.</i> | |
| December 21, 1931 | p. 13 |
| <i>How a continued act is as judge, order and sentinel of the creature.</i> | |
| <i>Who are the depositaries of Jesus. Fields and divine seas.</i> | |
| December 25, 1931 | p. 16 |
| <i>Desire of Jesus for the company of the creature.</i> | |
| <i>Extreme need of the little Child Jesus to be loved with divine love by his celestial Mother.</i> | |
| January 3, 1932 | p. 18 |
| <i>Certainty of the coming of the Kingdom of the Divine Will upon the earth.</i> | |
| <i>How all the difficulties will melt as snow before an ardent Sun.</i> | |
| <i>The human will is (a) dark room for the creature.</i> | |
| January 7, 1932 | p. 20 |
| <i>The Divine Will can be wanted, commanded, operative and completed. Example: the Creation.</i> | |

| | |
|--|-------|
| January 12, 1932 | p. 21 |
| <i>Round in the Divine Will. Pledges, advances and arrangements on the part of creatures. Capital on the part of the Creator. Echo that the Divine Will forms in creatures.</i> | |
| January 12, 1932 | p. 24 |
| <i>Dominant, speaking and felicitating ways of the Divine Will. How heaven remains behind. Victory of God and victory of the creature. The Divine Will gatherer of his works. Example of a mother that laments over her crippled child.</i> | |
| January 24, 1932 | p. 27 |
| <i>Every little visit of Jesus [is] bearer of celestial truths. One who lives in the Divine Will is under the rain of the new act of God. Example of the flower. How every act done in the Divine Will is a stair. Office of Mother.</i> | |
| January 30, 1932 | p. 29 |
| <i>The Divine Will: spy, sentinel, Mother and Queen. His puff forms the knoll of love in the soul in order to enclose his truths. Ecstasies of love of the Creator; foods that he gives to his gifts.</i> | |
| February 6, 1932 | p. 31 |
| <i>One who lives in the Divine Will becomes raised by God with features and divine ways. The course in the Fiat. The acts done in Him become put on the eternal balance and enclosed in the divine bank.</i> | |
| February 10, 1932 | p. 33 |
| <i>Labor of God in the soul that lives in the Divine Will. Understanding between God and the creature. Look-out of Jesus in order to have the company of the creature in his works.</i> | |
| February 16, 1932 | p. 34 |
| <i>The acts done without the Divine Will are empty of the infinite. How it is necessary to do everything and to wait for the events in order to make the Kingdom of the Divine Will come. How the acts done in Him depart for Heaven as property of the Celestial Country.</i> | |
| February 24, 1932 | p. 36 |
| <i>Continuous rebirths of the creature in the Divine Will. How the creature becomes protectress of the divine works.</i> | |
| March 6, 1932 | p. 37 |
| <i>One who lives in the Divine Will feels the need to turn around the divine works, and how all the divine works turn around the creature. The purpose, seed of light.</i> | |
| March 13, 1932 | p. 39 |
| <i>The prisoner and the divine Prisoner. The Virgin announcer, messenger, conductor of the Kingdom of the Divine Will. One who lives in the Divine Will forms the speaking creation.</i> | |
| March 20, 1932 | p. 41 |
| <i>Three necessary conditions in order to obtain the Kingdom of the Divine Will.</i> | |

How everyone lives in the Divine Will. Different ways of living.

| | |
|---|-------|
| March 27, 1932 | p. 44 |
| <i>Conditions of assurance for the Kingdom of the Fiat to come upon the earth. The manifestations on my Will will be (an) army trained with love, weapons, net, in order to conquer the creature.</i> | |
| April 2, 1932 | p. 46 |
| <i>How the divine power will put a limit to the evil of man and it will tell him: "Enough even here." How Our Lord demonstrates with facts that he wants to give the Kingdom of his Will.</i> | |
| April 9, 1932 | p. 48 |
| <i>How Jesus goes molding the creation in order to make it re-arise in the new life of his truth. How only Jesus can manifest so many truths upon the Divine Will, because he possesses the source of him.</i> | |
| April 13, 1932 | p. 49 |
| <i>The human nature that let's itself be dominated by the Divine Will: field of his action and earth in bloom. How the Divine Will possesses inseparability.</i> | |
| April 23, 1932 | p. 50 |
| <i>How the creature becomes called by the Divine Will. How many times she does her acts in Him, so many times she is reborn in his acts. Competition between Creator and creature.</i> | |
| April 30, 1932 | p. 52 |
| <i>How living in the Divine Will is a gift. Example of the poor one and example of the king. How the gift is (an) excess of the love and magnanimity of God, which neither minds nor wants to keep accounts of the great value that he gives.</i> | |
| May 8, 1932 | p. 54 |
| <i>The creature with doing her will impedes the course to the gifts of God and if she might be able to would put him into immobility. How God in all his works gives the first post to the creature.</i> | |
| May 15, 1932 | p. 57 |
| <i>How the knowledges on the Divine Will will form the eye and the capacity in order to look at and receive the gift of the Divine Fiat, and to accustom creatures to live as children. Disarrangement of the human will.</i> | |
| May 22, 1932 | p. 59 |
| <i>Delightful scenes that the soul forms for her Creator. The Divine Will will give the gift of infused science to the creature, which will be as divine eye.</i> | |
| May 30, 1932 | p. 61 |
| <i>How the Divine Will searches the act of the creature in order to form his life in her. Difference between the Sacraments and the Divine Will. How He is life and those are the effects of Him.</i> | |
| June 12, 1932 | p. 64 |
| <i>For one who lives in our Will, she finds all our works all in act and done for her.</i> | |

One who lives in the Divine Will forms the office of breeze to the divine works.

June 17, 1932 p. 66

How one who lives in the Divine Will encloses and works and weaves her acts with those of the Virgin and those of Our Lord, and how it forms a marriage between all things that belong to the Divine Will.

June 26, 1932 p. 68

Sublimity and power of the sacrifice. How God when he wants to give a great good asks the sacrifice from the creature; example of Noah and Abraham.

June 19, 1932 p. 70

Prodigies and secrets that living in the Divine Will encloses; moving scenes. Generation of the divine acts in the creature, custody and divine jealousy.

July 9, 1932 p. 72

Hunger that the Divine Will produces. Life sentence of love. How God forms the persecution of love to the creature.

July 14, 1932 p. 73

Celestial atmosphere, Jesus at watch of the act of the creature; labor of the one and of the other. How the acts done in the Divine Will watch and embrace the centuries and are the watchmen and the sentinels of creatures.

Volume 30

In the Will of God - Thanks be to God!
[In Voluntate Dei - Deo gratias!]

November 4, 1931

How trust forms the arms and the feet of the soul. How God continues the work of the creation in the soul that does his Will. The Divine Will, cement of the human will.

My Jesus, center and life of my little soul, my littleness is so much, that I feel the extreme need; that you, my love, hold me pressed between your arms, and (that) my great weakness moves you to pity. I am tiny and you know that the little ones, they need bands in order to reconfirm the limbs, and the milk of the mama in order to feed and to grow; and I feel the need alive, that you might wrap me with the bands of love, and pressing me to your divine breast, you give me for food the milk of your Divine Will in order to feed and to raise me. Hear, O Jesus, I feel the need of your life in order to live; I want to live of you, and then you will write(,) not I, and you can write that which you want and how you want. Therefore the assignment is yours, not mine, and I will only lend you my hand, and you will do all the rest. Thus we understand each other, O Jesus.

Whence abandoning myself in the arms of Jesus, I felt whispered in my ear(, the) sweetest(,) who said to me:

“My little daughter, how much more you will abandon yourself in me, so much more you will feel my life in you, and I will take the post of primary life in your soul. You know that true trust in me forms the arms of the soul and the feet in order to climb up even to me and to press me so very strongly as to not be able to release myself from her. So that one who doesn't have trust has neither the arms nor feet, hence she is a poor cripple. Therefore your trust will be your victory over me, and I will hold you pressed in my arms(,) attached to my breast in order to give you the continuous milk of my Divine Will.

“Now you should know that every time that the soul does my Will I recognize myself in the creature. I recognize my works, my steps, my words, my love. It happens that the Creator recognizes himself, and his works in the creature, and the creature working in the Creator recognizes herself in him. This recognizing each other, God (and) the soul, it calls forth the first act of the creation and God goes out from his rest and continues the work of the creation with this creature that lives and works in my Volition. Because our work doesn't end; there was only a pause for rest, and the creature with doing our Will calls us to work; but (a) sweet call, because for us work is new happiness, new joys and prodigious conquests. Hence we don't do other than continue our outlets of love, of power, of goodness and of inarrivable wisdom, which has beginning in the creation. And the creature feels that her God doesn't rest for her, but he continues the labor of his creative work. And as (the creature) works in our Volition, thus she feels a beginning over her soul (of) the rain of the working love of God, his power and wisdom that doesn't remain inactive, but that he labors in her soul.

“Oh, if you might know the satisfaction, the pleasure that we feel when the creature calls us to work! With calling us she recognizes us, with calling us she opens the doors to us, gives us the dominion

and gives us all the liberty to do that which we want in her soul. Hence we will do (a) work worthy of our creative hands. Therefore do not ever let our Divine Will escape, if you want that our work be continuous. He will be yours and our spokesman where you will introduce your voice in order to call us, and we will hear the sweet whisper to (our) ear and we will immediately descend in our own Volition in your soul in order to continue our work. Because you should know that continuous acts form life and complete works, that which is not continuous can be called effects of my Volition, not life that is formed in the creature, and the effects fade away little by little and she remains fasting. Hence courage and trust, and always ahead in crossing over the sea of the Divine Will.”

After this I was following the acts that my highest good Jesus had done in his Humanity when he was upon the earth, and making himself felt he added:

“My daughter, my human Will didn’t have one act of life, rather it remained in the act of receiving the continuous act of my Divine Will, that I possessed as Word of the celestial Father. Hence all the acts and sufferings, prayers, breaths, heartbeats of mine that I did, my human will undergoing the life of the Divine Will it formed so many knots in order to retie human wills to mine; and since these human wills were as residences, some collapsed, others damaged and others reduced in rubble, my Divine Will, working in my Humanity with my acts prepared the helps in order to sustain the collapsed ones, in order to cement the damaged ones and in order to raise again over the same rubble the destroyed residences. I did nothing for myself, I didn’t have any need; I did everything in order to redo, to rehabilitate human wills. My only need was love and that I wanted to be loved in return.

“Now in order to receive all my helps and all my sufferings and works as working works, speaking voices and helping messengers, the creature must unite her will to mine, and immediately she will feel herself retied with mine, and all my acts will lend themselves around (her) to do their offices in order to sustain, to cement and to raise the human will again. No sooner than she unites herself and decides to do my Divine Will(, then) all my acts as trained army put themselves at the defense of the creature, and form the safety boat in the tempestuous sea of life. But for one who doesn’t do my Will I could say that she receives nothing, nor can she receive, because He alone is the provider of all that which I did for love for the love of the creature.”

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November 9, 1931

How God holds the acts of creatures established. Working and incessant act of the Divine Will. Who doesn’t do the Divine Will remains without Mother and remains orphaned and abandoned.

My abandonment in the Divine Volition continues. Oh, with what tenderness he awaits me in his maternal womb in order to say to me:

“Daughter of my Volition, do not leave me alone. Your Mama wants you together (with her). I want your company in the incessant work that I do for all creatures; I do everything for them, I don’t leave them one instant, because if I leave them they would lose (their) life. And yet there isn’t one who recognizes me; rather they offend me, while I am all for them. Oh, how hard solitude is! Therefore I long for you, my daughter. Oh, how dear your company is to me in my acts! Company renders work sweet, it empties the weight of it and is bearer of new joys.”

But while my mind was lost in the Divine Will, my amiable Jesus making his little visit with me said to me:

“My daughter, my Will is untiring; wanting to maintain the life, the order, the equilibrium of all the generations and of the entire universe, he can not nor does he want to cease from his work. More so that every motion is as a birth from him and tied with inseparable bonds. The air is image of (this), that while no one sees it(,) yet it gives birth to the breath in creatures and is inseparable from the human respiration. Oh, if the air might cease its work to make itself breathed, within a blow the life of all creatures would cease. More than air is my Will. That is none other than symbol, image, and that produces the life of the respiration, from the vital virtue of my Divine Volition. While my [Will] is life in himself and uncreated.

“Now God holds established all the acts of creatures and the number of the acts of them. Whence the pledge of these acts, because established by God, become taken by my Divine Will: he orders them and introduces his life within, but who gives completion to these acts established by the Supreme Being? One who cooperates and lets herself be dominated by the Divine Will, with the cooperation and with his dominion she feels the bond and the inseparability from Him. And feels flow there his divine life in her acts. While when she doesn't cooperate she loses the dominion of my Divine Will, and instead of doing mine, she does her will and every act of human will forms a void for the divine in the soul. These voids disfigure the poor creature, and since she has been made for God, only He can fill these voids, because the established acts, their number, should serve to (be) filled with the Divine Being. Oh how horrible are these voids! One sees in them crooked ways, acts without divine beginning and without life. Therefore there is no thing that ruins the creature more, than her will.

“Whence my Will is operative and incessant act inside and outside of the creature. But who receives his operative act(?) One who recognizes him in all her acts; one who recognizes him loves him, esteems him, appreciates him(.) With being recognized, my Will makes his operative and incessant act touched with the hand, and the creature feels his arms in hers, the power of his motion in the hers, his vivifying virtue in her breath, the formation of life in the heartbeat of her heart; everywhere, from outside, from inside, [the creature] feels revived, touched, embraced, kissed by my Will. And as He sees that the creature feels his loving embraces, he presses her more to his divine bosom and goes forming his sweet chains of inseparability between Him and his beloved creature, It seems that he feels repaid with being recognized by his incessant work, and with his power he takes away the veil that hid him from the creature and makes known to her who it is that forms the life of all her acts. Therefore how much more you will recognize him, so much more will you feel how much he loves you, and you will love him more.

“Beyond this you should know that the soul without my Divine Will is like a flower gathered from the plant. Poor flower! They have taken away (it's) life because it is not tied to the root anymore, and detached it does not receive the vital humors(,) that as blood circulated and maintained it alive, fresh, beautiful, fragrant, because it has lost the root that as mother loved it, fed it and held it pressed to its bosom. And while the root remains under earth as buried alive in order to give life to the flowers, its children, and to make them beautiful in appearance, so much so as to attract the human attention with its sweet enchantment(,) but as [the flower] becomes gathered from the plant(,) as if

it might have lost the mother(,) it seems that it becomes melancholy, loses its freshness and finishes by withering.

“Such is the soul without my Divine Will. She has been detached from the divine root that more than mother loved her, fed her; and while [the Divine Will] lives as buried, he lives in all her acts and in the depth of her soul in order to administer the divine humors, that as blood circulates in all hers acts in order to maintain her fresh, beautiful, perfumed by his divine virtues, as to form the most beautiful and sweet enchantment to the earth and all heaven. Hence as [the soul] becomes detached from my Divine Will she loses her true Mama, who guarded her with so many maternal cares, held her pressed to his bosom, defended her from everyone and from everything, and she finishes with disfiguring herself and withering to all that which is good, and [souls] arrive to feel the sad melancholy because they live without He who has generated them, without life, the caresses of their Mama, so that they can be called poor abandoned little orphans without guardianship, and maybe in the hand of enemies and tyrannized by the passions in themselves. Oh, if the root might have reason, how many excruciating cries of sorrow wouldn't it emit in seeing the life of its flowers torn away, and that they have constrained it as a sterile mother to remain without the crown of its children! But if the plant doesn't cry, my Will cries in seeing so many of his children orphans, but voluntarily orphaned, who feel all the sufferings of being orphaned, while their Mother lives and does none other than to lament and to call the crown of his children around himself.”

* * *

November 16, 1931

Every act of ours is a game, a pledge in order to win celestial graces. Our act is earth where the Divine Volition casts his seed. How love constitutes a right.

I feel prey of the Divine Will, but not forced, but voluntary, and I feel the need alive to also make myself prey which makes me happy in time and in eternity, and therefore in all my acts I seek to make (them) prey of the light of the Divine Will, of his sanctity, of his life itself. Hence I call him, I press him in order to enrapture him in my acts in order to enclose him in them and to be able to say: “My every act is a prey and conquest that I make, prey and conquest of the Divine Will, more so that having [him] predate mine, without will I can not live. Whence it is just and right that I make prey of his, and in this predating each other it seems to me that we maintain the correspondence, the game and the love on both parts inflames itself more.”

Now while I thought this, it seemed that my sweet Jesus was delighted in feeling my blunders, and I said to myself: “After all I am little and hardly newborn, if I blunder it is not a great one, rather there is to pity, because it is easy for the little ones to blunder and many times dear Jesus delights with the blunders done for pure love, and he takes the occasion to give a little lesson, as he had done, visiting my little soul he said to me:

“My little daughter of my Volition, it is certain that all that which passes between the Creator and the creature, the acts that she does and that which she receives from God, serves to maintain the correspondence to know each other more in order to love each other more and to maintain the game between the one and the other in order to obtain the intent of that which God wants from the creature, and of that which she wants from God. So that every act is a game that is prepared in order

to make the most beautiful conquests and to predate each other. The act serves as material in order to play (for) and as pledge in order to have something to give to one who conquers. God with giving puts forth his pledge, the creature with doing her act puts forth hers, and they establish the game, and our goodness is so much that we make ourselves weak in order to let the creature conquer. Other times we make ourselves strong and we conquer, and we do this in order put her in point/[competition], so that doing more acts she puts forth more pledges, and thus is able to conquer in order to redo some defeat. After all how could one maintain the union, if we had nothing to give and the creature had nothing to give us? You see therefore, [your] every act is a pledging to us in order to give greater graces, it is a correspondence that you open between heaven and earth, it is a game where you call your Creator to stop over with you. More so that every act done by the Divine Will in the act of the creature is a divine seed that germinates in it. The act prepares the earth where my Will casts his seed in order to make it germinate into (a) divine plant, because according to the seed that is cast in the bosom of the earth, that plant is born. If the seed is of flowers, the flower is born; if the seed is of fruit, the fruit is born. Now my Divine Will in every act of the creature casts a distinct seed: there he casts the seed of sanctity, there the seed of love, in others the seed of goodness, and so on. How many more acts [the creature] does in Him, so much more earth is prepared where my Volition prepares his distinct seed in order to fill the earth of these human acts. Whence one who lets herself be dominated by my Divine Will, is beautiful, is specious; every act of hers, containing the variety of divine seeds, is a note of her Creator: one act says sanctity, another mercy, others justice, wisdom, beauty, love; in short one sees a divine harmony, with such order, that shows the finger of God working in her. Do you see therefore the necessity of the act of the creature, in order to be able to try the earth where to enclose our divine seed? Otherwise where do we cast it? We don't hold any earth. Therefore there is [earth] formed with her acts, in order to be able to germinate with our seeds our Divine Being in the creature. Therefore one who does and lives in our Divine Volition can be called She who reproduces her Creator and lodges in herself He who has created her.”

Whence I continued my acts in the Divine Volition, and my littleness wanted to embrace everything in my embrace of love in order to be able make my little love race in all things and everywhere. But while I did this, my sweet Jesus added:

“My daughter, to love means to possess and to want to make one's own the person or object that one loves. To love means bond, now of friendship, now of relative, now of progeny, according to more or less the intensity of love. So that if between the creature and God there is not one void of divine love, if all her acts race toward God in order to love him, if they have beginning from love and they finish in love, if she looks at all the things that belong to the Supreme Being as hers, this says love of child toward her Father, because in this way she doesn't go out neither from the divine proprieties nor from the residence of the celestial Father. Because true love constitutes a right in the creature: right of progeny, right of shared goods, right of being loved. Her every act of love is a vibrating note that palpates in the divine heart and with its sound says 'I love you', and 'love me', and the sound doesn't end if it doesn't feel the note of her Creator, who making echo to the sound of the soul he responds 'I love you, O child.' Oh, how we await the 'I love you' of the creature to make her take the post in our love, in order to have the sweet gusto in order to be able to say to her 'I love you, O child', and thus to be able to give greater right to be able to love us and to make her belong to our family. A broken love doesn't make our things hers, nor does she defend them, it can not be called

love of child; at the most it can be love of friendship, love of circumstance, love of interest, love of necessity, that doesn't constitute a right, because only the children have the right to possess the goods of the Father, and the Father holds the sacrosanct duty, also with divine and human rights, to make (his) goods possessed by his children. Therefore love always, so that he finds in all your acts the love, the meeting, your kiss to your Creator."

* * *

November 29, 1931

Impulse and empire of the acts done in the Divine Will. Exchange of life between Creator and creature, sweet murmur in the Divine Being.

I feel the holy duty, the irresistible strength, the extreme necessity to live in my residence given to me by my celestial Jesus, that is his adorable Will; and if I sometimes make some little exits, oh how much they cost me, I feel that all the evils fall on me, and feeling the great contrast that there is between living in my dear residence where beloved Jesus had given me my post, and outside of him, I escape from it to take my post assigned by Him and I bless He who has given me such a happy residence and has given me the great good to make me know his most Holy Will.

But while my intelligence crossed the great sea of the Supreme Fiat, my beloved good Jesus made himself felt in my poor soul, and said to me:

"My daughter, being in the residence of my Divine Will is to be at her post of honor, given to her by God when the creature was put forth to the light of day; and one who is at her post, God doesn't let her lack anything, neither sanctity, nor light, nor strength, nor love. Indeed he puts at the disposition of the creature that which she wants to take from inside the divine source; so that she lives in the abundance of all goods.

"All the acts done in the Divine Will have the operative virtue of God, which feels itself drawn by his same power to work in the act of the creature, and therefore these acts have the virtue to throw themselves with such impetus and empire in the same sea of the Divine Will in order to move him and put him in attitude to re-double his glory and to make him work new goodness, new mercy, new love and light toward all creatures. So that [the creature] with her acts doesn't do other than to turn the divine motor in order to make him work. It is true that by Ourselves we are continuous motion that produces incessant works, but it is also true that with her doing her acts in our Volition she enters into this motion, she puts hers there, and our motion feels itself turn and move through the creature in order to produce our works. We immediately feel her act with all our works. Hence to feel her together with us with our acts is the glory, it is greatest happiness that we can receive. Does it seem little to you that we give to her the virtue to move all our Divine Being? And since we enjoy it provided that she is at her post, we let her do that which she wants, because we know for certain that she won't do (other) if not [that] which We want. All to the contrary for one who lives of human will, her acts don't have (the) divine, they are without impulse, they remain in the baseness and many times they embitter their Creator."

After this I said to myself: "Oh, how I would like [to give] to my Jesus, in order to attest my love, so many lives for how many acts I do!" And my Jesus added:

“My daughter, you should know that in every thing that the creature does, we give the act of life that goes out from us. If she thinks we give her the life of the thought of our intelligence, if she speaks we give her in her voice the life of our word. If she works the life of our works races in hers. If she walks we give the life of our steps in hers. You see, there are two acts of life that must concur in every act of creature: first the act of divine life (and) immediately the act of her. Now, if in all things that she does she does them for love of he who gives her life, an exchange of life is formed; life we give and life we receive. And for as much great difference as there is between the acts of our life and those of the creature, we however remain glorified and satisfied, because she can give us and gives to us. More so that all the acts done by her, in order to give us the exchange of life, they don't remain outside of Us, but inside of Us, as testimonial of perennial life of the creature. We feel the exchange of her life to the life that we have given her in our Divine Being. Our Volition and our love brings us the sweet murmur of the life of her thoughts to us in our intelligence, the sweet murmur of her word in our voice, her works murmur sweetly in our works, and the soft stamping of her steps, as they walk they murmur: ‘Love and testimonials of life to my Creator.’ And We in our emphasis of love say: ‘Who is it that murmurs in our Being Divine with the life of her acts? One who is in our Volition and works for our pure love.’

“But what isn't our sorrow when we give life to the acts of the creature and receive nothing. These acts of hers remain outside of us and as lost because there lacks the tide of our Volition and of our love that brings them to us; and these acts, the greatest part bring the seal of the offense of whom has given them life. Oh, if creatures might understand with clarity what it means to do their will, they would die of suffering in understanding the great evil in which they precipitate themselves and the great good that they lose with not doing our Divine Will.

“Be attentive my daughter, if you don't want to lose the eyes of the soul, that is my Will, and these lost, you yourself won't understand your great misfortune, as so many other creatures don't understand that they gambled away the Divine Will in order to do their own. But in order to do what? In order to become unhappy.”

* * *

December 6, 1931

Good of the prolixity of the time. How God counts the hours and the minutes in order to fill them with graces. Who does the Divine Will breaks the veil that hides her Creator. Kingdom of light that the Divine Will gives.

I felt oppressed for the privations of my sweet Jesus, and as tired from my long exile I thought to myself: “I would never have believed it, a life so long! Oh, if it might have been briefer, as for so many others, I would not have passed so many, but Fiat! Fiat!”

I felt that my mind wanted to blunder, therefore I have prayed to Jesus that he might help me and I have sworn that I want to always do his adorable Will. And Sovereign Jesus, dispelling the darkness that surrounded me, made his little visit to my soul and said to me with indescribable tenderness:

“Good daughter, courage. Since your Jesus wants to give you more and to receive more from you, I permit the prolixity of the time. There is no comparison that holds up between one who has given

me proofs for a few years, and one for long years. A prolonged time says always more; more circumstances, more occasions, more proofs, more sufferings, and to maintain oneself faithful, constant, patient in so many circumstances, and not for a little but for a long time. Oh, how many more things it says! You should know that every hour of life under the empire of my Divine Will are new divine lives that one receives, new graces, new beauties, new ascendances near God, correspondents to new glory. By us the time is measured, that which we give, and we await the exchange of the act of the creature in order to give anew. And to the creature there is needed the time in order to digest that which we have given and hence make them take another step toward us. If nothing adds on to that which we have given, we immediately don't give, but wait for her act in order to give again.

“Whence there is nothing more great, more important, more acceptable before us, than a prolix life, piously lived. Already every hour is one proof more of love, of fidelity, of sacrifice that [the creature] has given us, and we also count the minutes so that not one of them is not filled with graces and with our divine charismas. We can count few hours with a brief life, and we can not give her great (things), because her acts are few. Therefore leave me to do, and I want that you remain content with that which I do, and if you want to be content, think that every hour of your life is a pledge of love that you give me, which will serve to pledge me to love you more. Are you not content with this?”

After this I was following my acts in the Divine Will and I felt over me the empire, his immensity that all overwhelmed me inside. And my beloved Jesus added:

“Dear daughter of my Will, living in him means to recognize his paternity, and feeling as daughter [the creature] wants to be held bound on her Father's knees, and living in his house, and with right. Because her birth is recognized, that [the Father] has generated with so much love and given forth to the light, and at all the other things are looked at as extraneous and without the sweet bond neither of Paternity, nor progeny. Hence she sees with clarity that with going out from the house of her Father she will be a lost daughter, that won't even have a den where to be able to form her residence.

“Behold therefore, one who does and lives in my Divine Volition breaks the veils of our Power and finds her Creator who loves her powerfully and draws his creature with his Power to make himself powerfully loved, tearing the veil. She found the sanctuary of the divine power and does not fear anymore, because if [the Creator] is powerful, he is powerful in order to love her and to make himself loved. And loving with powerful love, [the creature] plays a game and breaks the veil of the divine wisdom, of goodness, of mercy, of love and of justice, and finds as so many divine sanctuaries that wisely love her, and with a goodness most tender and excessive united to mercy unheard of. They love her, [and she] finds the love regurgitating that immensely loves her, and being (that) the Divine Being orders that he loves with justice, and the creature passing from one sanctuary to the other, not outside but inside of these veils, she feels the reflections of her Creator and she loves him wisely, with goodness and tenderness, united to mercy, that her God not having need of, he turns it to the good of all the generations, and she feels the love that regurgitates in her bosom, oh, how she would like to melt into love in order to love him! But justice conserving her gives her, for how much it is possible for a creature, the just love and the confirmation in life.

“My daughter, how many things these veils hide of our divine qualities, but it is given to no one to

break these veils if not to one who does and lives in our Volition. She alone is the fortunate creature who doesn't see her God veiled but as he is in himself. Since we are not recognized (for) what we are in ourselves, they have ideas so base and perhaps also twisted of our Supreme Being, and this is because not having our Will in themselves they don't feel in themselves the life of He who has created them; they touch our veils, but not that which there is inside, and therefore they feel our power as oppressive, our light as eclipsing as in the act of removing them from us and putting them at a distance. They feel our veiled sanctity that makes them ashamed, and disheartened they live immersed in their passions, but the guilt is all theirs. Because there is a sentence said by us in the terrestrial paradise: 'Here she doesn't enter. This place is only for one who does and lives in our Will', and hence the first creatures were put out, we put an angel at watch so that he might prevent them from the entrance. Our Will is paradise of creatures, terrestrial in earth and Celestial in heaven, and one can say that an angel is put at watch over it; to one who doesn't want to do and doesn't want to live in his arms and have common life in his residence, she would be an intruder if she would do this, but she can not even do it, because our veils make themselves so very thick that she would not find the way in order to enter there. And as one Angel forbids them the entry, thus another Angel guides and gives the hand to one who wants to live of our Will.

"Therefore be content to die a thousand times, rather than not do our Will. You should know that He is all eyes over the happy creature that wants to live of Him; and as [the creature] does her acts, thus [the Divine Will] makes for her his bath of divine light. This bath refreshes and makes them feel the divine refreshments, and since as the light forms itself, thus it produces in its nature, hidden inside of its veils of light, fecundity, sweetness, tastes, colors so that while apparently it seems only light, inside (is) hidden so many beautiful riches and innumerable qualities that no other element can say it is similar to it. Rather it is from the light that [the elements] implore the fecundity and the good that every element must do in the order in which it has been put by God. One can call the soul the light of created things, symbol of our uncreated light of our Divine Fiat that animates everything. Where with this bath of divine light, while she is about to do her acts in Him, the soul feels itself sweetened, molded, embalmed, strengthened, purified and invested with the beautiful rainbow of the divine colors, that make the soul so very graceful, specious and beautiful, that God himself feels enraptured with a beauty so rare. This bath of light is as the preparation in order to be able to cross over the thresholds and to break the veil that hides our Divine Being from human creatures. More so that it is our interest that (for) one who lives in our Volition she resembles us and she might not do something that is unworthy of our Majesty three times Holy.

"Therefore think that a bath of light gives you my Will, every time that you dispose yourself to do your acts in his interminable light, so be attentive to receive it."

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December 8, 1931

The Queen of Heaven retracer of the good acts of creatures in her seas of graces. The immutability of God and the mutability of the creature.

I follow my abandonment in the Divine Fiat. His sweet chains squeeze me so much, but not in order to take away liberty from me, no, no, but in order to make me more free in the divine fields and in order to hold me defended from everyone and from everything. So that I feel more secure chained

by the Divine Will. And while I did my acts in him, I felt the need of my celestial Mama that she might help me and that she might sustain my little acts, so that they might be able to meet the divine satisfaction and smile. And the celestial Comforter, who knows how to deny me nothing when one tries to please him, visiting my poor soul said to me:

“My daughter, our celestial Mama holds the primacy over all the good acts of creatures. She as Queen holds the mandate and the right to make the retreat of all the acts of them in her acts. So much is her love as Queen and Mother, that as the creature disposes herself to form her act of love, thus from the heights of her throne, she makes a ray of her love descend, invests and surrounds the act of love of them in order to put there hers as first love, and as it is formed, thus it re-arises in her same ray of love, in the source of her love, and she says to her Creator: ‘Adorable majesty, in my love that always rises for you, there is the love of my children fused in mine, that I with right of Queen have withdrawn in my sea of love, so that [you] might be able to find in mine, the love of all creatures.’

“If they adore, if they pray, if they repair, if they suffer, the ray of adoration descends From the heights of her throne, the ray of her prayer, the ray of her reparation, she emits the vivifying ray from within the sea of her sorrows, and she invests and surrounds the adoration, the prayer, the reparation, the sufferings of the creature; and [when] they have done and formed the act, the same ray of light re-arises even to her throne and they fuse themselves in the sources of the seas of adoration, of prayer, of reparation, of sorrows of the celestial Mama, and she repeats: ‘Most Holy Majesty, my adoration extends itself in all the adorations of creatures, my prayer prays in the prayer of them, it repairs with their reparations, and as Mother my sorrows invest and surround their sufferings. I wouldn’t feel (as) Queen if I didn’t race and put my first act over all of their acts, nor would I taste the sweetness of Mother if I didn’t race in order to surround, to help, to make up for, to embellish, to strengthen all the acts of the creature, and thus be able to say: “the acts of my children are one with mine, I hold them in my power I press God in order to defend them, to help them, and as sure pledge that they will reach me in heaven.”’

“Hence, my daughter, you are not ever alone in your acts, you have the Celestial Mama together with you, who not only surrounds you, but with her light of her virtues she feeds your act in order give them life. Because you should know that the Sovereign Queen, even from her Immaculate Conception, was the first and only creature that formed the ring of conjunction between the Creator and the creature, broken by Adam. She accepted the divine mandate to bind God and men, and she bound them with her first acts of fidelity, of sacrifice, of heroism, to make her will die in every act of hers, not once, but always, in order to (make) live again that of Gods. From this sprang forth a source of divine love that cemented God and man and all their acts, so that her acts, her maternal love, her dominion as Queen, is cement that races, that cements the acts of creatures in order to make them inseparable from hers, except some ungrateful one who refuses to receive the cement of the love of her Mama. Hence you should be convinced that around your patience there is the patience of the Queen Mama, that surrounds, sustains and feeds yours; around your sufferings, her sorrows surround you, that sustain and feed like balsamic oil the hardness of your sufferings; in short in everything. She is the busybody Queen that doesn’t know how to remain in idleness upon her throne of glory, but descends, races as Mother in the acts, [in] the needs of her children. Therefore thank her for her so many maternal solitudes and thank God that he has given to all the generations a Mother so holy,

amiable, that loves so much that she arrives to do as re-tracer of all the their acts, in order to cover them with hers, and in order to make up for that which lacks in them of beauty and of good.”

Whence I continued my usual round in created things, in order to follow that which the Divine Will had done in it; and oh, how beautiful and enchanting it seemed to me! Every time that I turn there in it, I find surprises that enrapture me, novelty that before I had not understood; the ancient and the new love of God that is never mute. But while my mind wandered in the horizons of the Creation, my amiable Jesus surprising me added:

“My little daughter of my Volition, how beautiful are our works, is it not true? Everything is solidity from changing itself, nor can it transform itself. You see therefore, the Creation says all and reveals our Divine Being, our solidity in our works, our equilibrium and universality in all things, and for how many pleasing and displeasing things that can happen, our immutability always remains at its post of honor. We have changed nothing from how [the creation] was created, and if the creature sees and feels so many manifold changes, it is she that changes, transforms at every circumstance and since she is changing herself inside and outside, she feels as if our works change for her: they are her changes that surround her that have the strength to remove her from our immutability. All is continued and balanced in us. That which we did in the Creation continues still, and since everything was done for one who should live of our Will, as the creature puts herself in order with Him, our creative work develops his continued act in her, and [the creature] feels the life of our immutability, the perfect equilibrium of our works, our love that always loves her without ever ceasing. Where we find our Will we continue the work of our creation, not because ours becomes interrupted because she doesn't do our Will, no, no, there is no peril; it is because there lacks in them the reason why they were created, that is to do our Will, and hence they don't have eyes in order to look at our perfect equilibrium, that remains over them in order to balance their works and to make them immutable together with our immutability, nor ears in order to hear what our works say, nor hands in order to touch them and to receive our continuous love that we offer them, therefore (creatures) themselves make themselves as estranged from the house of their Celestial Father, and our acts continue, they make their course, but for them (the acts) remain as suspended and without effects.”

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December 14, 1931

One who does the Divine Will is carried between the arms of his immensity. Man, citadel of God. Difference between one who lives and between one who does the Divine Will.

I am always re-turning in the Divine Volition. It seems that my little soul takes its flight in his light, in order to consume itself and to lose my life in him. But what? While I am consumed, I re-arise to new love, to new light, to new knowledge, to new strength, to new union with Jesus, and with his Divine Will. Oh, happy resurrection that carries so much good to my soul! It seems to me that my soul in the Divine Will is always in the act of dying, in order to receive true life and form the resurrection of my will in his little by little.

Whence my highest good Jesus visiting my little soul said to me:

“My daughter, our Will is the first point and the immovable and unshakable support of the creature.

She becomes carried between the arms of our immensity, in a way that inside and outside of her nothing vacillates, but everything is firmness and insurmountable fortitude. Therefore we don't want other than that she does our Divine Will, in order to find in the depth of her soul our divine sanctuary, that hearth that always burns and never goes out, the light that forms the divine and perennial day. And since our Will, when he reigns in the creature, he frees himself of all that which is human, hence it happens that from the center of her soul she gives us divine acts, divine honors, prayers and divine love that possess invincible fortitude and insurmountable love. So much so that as you in my Volition wanted to embrace all the works those that are in Heaven and of the creatures that are in earth, so that everyone might ask that the Divine Will be done as in Heaven so in earth, all the works remained marked by the great honor of asking that my Fiat be the life of every creature and that he reign and dominate. And our Divinity received the greatest honor: that all works might ask for the life, the Kingdom of the Divine Will. Not one rescript of grace is conceded by us, if it is not signed by the gold signature of our Volition; the doors of Heaven are not opened, if not to one who wants to do our Will; our paternal knees are not adapted to take her in our arms, in order to make her rest in our loving bosom, if not to one who comes as daughter of our Volition.

“Behold therefore the great diversity that our Supreme Being held in creating the sky, the sun, the earth and so on, from that of creating man. In created things he put forth an enough, in a way that they can neither grow nor decrease, although he put there all our sumptuousness, beauty and magnificence of the works gone forth from our creative hands. Instead in creating man, having to hold our seat in him and hence our dominant and working Will, he didn't put forth an enough; no, but he gave (man) the virtue to do a multiplicity of works, of steps, of words, one different from the other. Our Will in man would remain impeded if it might not give him the virtue to always do new works, [making him] not subject to do one work alone, to say the same word, to move his steps over a single way. He was created by us as king of the creation, because his Creator having to live in him, the King of the kings, it was just that he who formed the residence to our Divine Being should be the little king who should dominate the same things created by us; and he himself for our love should hold the power to do not one work alone but many works, new sciences, in order to be able to begin new things, also in order to do honor to He who lives inside him, and who holding himself back with him in familiar conversation, taught him so many beautiful things to do and to say. Therefore our love in creating man was insuperable, but so much so that it should overwhelm all the centuries in order to give love and to ask love and to form in him the Kingdom of our Divine Will. We don't have other goal over creatures nor other sacrifice, if not that they do our Will and this in order to give him the right of king over himself and created things, and in order to be able to live in him, with the decorum and honor of ours, that belongs to our citadel and palace.”

After this, following my abandonment in the Divine Volition, my beloved Jesus added:

“My good daughter, you should know that our Will holds his life, his dominion, his seat, his center in our Divine Being; he forms one thing alone with us and our life itself; from his center he emanates his full rays of his life that fill Heaven and earth. Now [for] one who lives in our Volition, her acts become formed in the center of his life, that is in our Divine Being. Instead one who only does our Will, she also does good, but she doesn't live in Him. Her acts are formed in the rays that emanates from his center. There is difference between one who can work in the light that the sun spreads from the center of its sphere and between one who can climb in its center of light. This one would feel the

consummation of her being and the revival of her being in that center of light, in a way that it would prove difficult for her to be detached from within that sphere of light. Instead the others that work in the light that fills the earth, don't feel the intense strength of the light that consumes them nor do they re-arise in the same light; in spite that she does good, she remains that (which) she is. Such is the difference between one who lives and one who does my Will. Hence how many acts [the soul] does in Him, so many times she re-arises to divine life and consumes and dies to that which is human. How very beautiful are these resurrections in the soul! It is enough to say that they are formed by the wisdom and mastery of the Divine Craftsman, and this says all, all the beauty and all the good that we can do with the creature."

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December 21, 1931

How a continued act is as judge, order and sentinel of the creature. Who are the depositaries of Jesus. Fields and divine seas.

My abandonment in the Divine Fiat continues, his power imposes itself over me, and wants that I recognize him in my every act as life of my act, in order to be able to extend with his power the new heavens of beauty, of love, in order to be able to recognize in my act his act, that he doesn't know how to do little but great things, that should arouse wonder to all heaven and to be able to make competition with all his works. Instead if I don't recognize him, my act doesn't lend itself to receive the power of the act of the Divine Will, and my act remains act of a creature and his power remains apart. Oh, Divine Will, make that I always recognize you, in order to be able to enclose in my act your working and glorifying potentiality of the works of your adorable Will!

Whence while I thought this, my beloved Jesus made his brief little visit to my poor soul and said to me:

"My daughter, recognizing that which my Will can do in the act of the creature forms the divine act in it, and in this act as base [the Divine Will] puts there the divine beginning, and as he goes forming it thus he invests it with his immutability, in a way that the creature will feel in her act a divine beginning that never indicates an end and an immutability that never changes, she will feel in herself the sound of the bell of his continued act that makes its continuous course. This is the sign if the soul has received in her acts the divine beginning: the continuation; a prolix act says that God lives in her and in her acts, it says confirmation of the good. Because so much is the value, the grace, the powers of a continued act, that it fills the little empty voids with (an) intensity of love, the little weaknesses that the human nature is subject to. One can say that an act, a continued virtue is like the judge, the order, the sentinel of the creature. Therefore I hold so much (importance) that your acts are continuous, because there is mine inside and I would feel my act dishonored in yours.

"You see, my daughter, so much is my vent of love that I want all that which I have done for love of the creature recognized but this for none other than in order to give. I feel a yearning to give; I want to form the depositaries of my life, of my works, of my sufferings, of my tears, of everything. But these don't depart from me if they are not recognized. Not recognizing them prevents my step to approach in order to deposit in them that which with so much love I want to give, and then they would remain without effects, they would be as so many blind ones that don't see that which is

around them. Instead the knowledge is the sight to the soul, that makes the desire and the love arise and hence the gratitude toward me that I so very want to give, and with jealousy [souls] guard my treasure deposited in them and in the circumstances they make use of my Life for guide, of my works in order to confirm their works, of my sufferings for support of their sufferings and my tears in order to wash them if they are stained, and oh, how content I am that they make use of me and of my works in order to help themselves! This was my purpose in coming upon the earth, in order to remain as (the) little brother in the midst of them and inside of them for help in their needs. As they recognize me, I don't do other than to reflect in them in order to seal the good that they have known, almost like Sun that with reflecting its light on the plants and on the flowers it communicates the substance of sweetness and colors, not apparently, but in reality. Whence if you want to receive much, seek to know that which my Will did and does in the Creation and that which he did in the Redemption, and I will enlarge you and I will deny you nothing of that which I make you know. Rather, know [that] if I don't yet stop dealing with you as Teacher, in order to make you know so many other things that pertain to me, it is because I want to still give you that which I make you know. I would not remain content if I might not have something to give, and always new things to give to my daughter.

“Therefore I wait with anxiety that you put that which you have known at post in your soul, so that you might consider it as your thing, and while you put it at post, in order to give you help to put it forth I go caressing you, molding, strengthening you, enlarging your capacity, in short I renew that which I did in the Creation of the first creature. More so that being my things that you have known and that I want to deposit in you, I don't want to entrust myself to anyone, not even you; I want I myself with my own creative hands to prepare the post and deposit them in you, and in order to hold them secure I surround (them) with my love, with my fortitude, and my light for watch. Hence be attentive do not let anything escape, and thus you will give me the time/[field] to be able to make you the most beautiful surprises.”

After this, my little intelligence continued to cross the interminable sea of the Divine Will, and my Highest Good Jesus added:

“My daughter, we have fields and interminable divine seas; these are full of joys, of beatitudes, of enchanting beauty of every kind, and they possess the virtue to always make new joys and beauties arise that one doesn't resemble the other; but however in these seas and divine fields of ours, for how many things and innumerable beatitudes there are, we don't have life that palpates, while we are ourselves life and heartbeat of all, even of our joys. There lacks the heartbeat of the creature that palpates in ours and as life fills these fields and interminable seas of ours. Now do you want to know who brings us her life? Not one new thing, of them we have so many! (But) one who comes to live in our Will, because He overflowing from us forms for us our fields and divine seas, full of all possible and imaginable happinesses. And the creature comes in them as life, and we have the great contentment and the great glory that she can give us a life. And although this life went forth from us, but she is free to be or not to be in our divine fields; and she loses, sacrifices her human liberty and in our Will takes divine liberty, and as life lives in our fields and seas without confines. And oh, how beautiful it is to see this life that makes herself the breadth in the midst of the pressed crowds of our happinesses and joys and there casts her seed, her grain of wheat, image of her will that forms there its ear, so very tall, but in reality and [not] as apparent, of palpating and working life in our celestial field; or yet as a little fish, also symbol of her will that as life palpates, swims in our sea, lives

and feeds itself, is amused, makes a thousand games and recreates/amuses her Creator, not as joy, but as life. There is great difference between those that can give us our joys and those that can give us a life.

“Behold therefore we can say [that] our fields are deserted, our seas are without fishes, because there lacks the life of creatures in order to fill them for us, in order to be able to give and to receive life for life; but the time will come when they will be full, and we will have the full contentment and the great glory that in the midst of our numerous joys [we will have] (a) multitude of life, that will live inside of these fields and they will give us life for life. Now you should know that these fields and seas of ours are at the disposition of those that live in earth and that want to have our Divine Will for life, not for those that live in Heaven, because those are not able to add on even one comma more to that which they have done. These are pleasure-loving life in our divine fields, not the working life. One can say of them, that which [they have] done is done. Instead it is the working and conquering lives of earth that we long for, and that while they are in earth they enter in these fields of ours and work and do as conquerors in (a) divine way. Much more so that [when] man sinned, he went out from inside of our Will, and the doors were closed to him with justice from these fields of ours. Now we want to open these doors of ours after so many centuries to one who wants to enter, not to force her, but freely, in order to make these divine fields of ours populated, in order to give a new form, a way of life all new to the creature, and to be able to receive not works from her, but in her every act life formed in our same life.

“Behold therefore the reason for my speaking so much on my Will (with) the strength of my creative word. It will dispose them, it will give them the desire, it will change the human will, and knowing that I want to open the doors they will knock, and I will open them immediately, so that I myself remain satisfied and have my fortunate people in which I will give myself to, for the exchange of my life that I have given for them, their life in exchange for mine. I have never spoken without having something or in vain. I spoke in the Creation and my word served in order to form the admirable things of the whole universe; I spoke in the Redemption and my word, my Gospel serves as guide to my Church, as light, as support. One can say that my word is the substance and my palpating life in the womb of the Church. Now if I have spoken and still speak on my Divine Will, it won't be in vain, no, but I will make the admirable effects and the life of my Will known, working and palpating in the midst of creatures. Hence leave me to do, and I will dispose things in a way that my word won't be (a) dead word, but alive, that will give life with all its admirable effects.

“More so that these fields and celestial seas of ours will act as Mother to the fortunate souls that want to live in them, they will educate them in (the) divine way, they will feed them with dainty foods taken from the celestial table and they will raise them in a noble and holy way, that in all their acts, steps and words one will see written in clear notes, they are similar to their Creator. God will feel the melody of his voice in the word of them, his power in their works, his sweet motion of steps that race near everyone because he wants them to himself, in the steps of them, and as enraptured he will say: ‘Who is it that resembles me? Who knows how to imitate my sweet, harmonious and strong voice as to be able to shake Heaven and earth? Who holds so much strength as to enrapture me in her works, in order to make me work together with her? Who is it? Who is it? Ah! It is (she) who lives in our divine fields. It is just that she resembles us in all, for how much it is possible to a creature. She is our daughter, and it is enough. We allow that she imitates us, that she resembles us. She will

be our glory, our creative work, the longed for one of her celestial Father!' These souls will form the new hierarchy in their Celestial Country, where there is a post reserved for them, that to no one else is it given to occupy."

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December 25, 1931

Desire of Jesus for the company of the creature. Extreme need of the little Child Jesus to be loved with divine love by his celestial Mother.

I feel as inundated by the sea of light of the Divine Will. Oh, how I would indeed like to be the little fish in this sea, in a way as to not see, touch, breathe but light, alive with light! Oh, how happy I would be to hear said to me that I am the daughter of the Celestial Father! But while I thought this and other, the dear of my life, the sweet and Sovereign Jesus, visiting my little soul made himself seen that from within his adorable Person went forth a sea of interminable light and from inside of it went forth souls that populated the earth and all Heaven; and Jesus calling me said to me:

"My daughter, come into this light, I want you here. The virtue of my light, his motion as font of life, do as none other than to issue forth, from within his womb of light, souls, that is life of the creature. His power is so much, that as he moves himself (the) soul springs forth, and I want my dear together with me in the bosom of my light, that is of my Will, because as souls become formed and issue forth, I don't want to be alone, but I want your company, so that you recognize the great portent of the creation of souls, our excessive love. And since I want you in my Will, I want to deposit them in you, to entrust them to you, to not leave them alone while pilgrims (on) the earth, but to hold one who protects and defends them together with me. Oh, how sweet is the company of one who takes care of the lives (that) go forth from me! It is so very pleasant to me, that I make one who lives in my Will depositary of the creation of souls, channel through which I make them go forth to the light and channel in order to make them reenter into the Celestial Country; I want to give everything to one who wants to live in my Fiat. Their company is necessary to my love, to my vents and to my works, because they need to be recognized. To act and to not be recognized are as works that don't know any triumph, nor [do they] sing victory and glory. Therefore do not deny me your company, you would deny your Jesus a vent of love, and my works would lack the cortege and the satisfaction of the creature and they would remain as isolated works, and my contained love would be changed into justice."

After this I was thinking of the birth of the little baby Jesus, especially in the act when he went forth from the Maternal bosom, and the Celestial Infant said to me:

"Dearest daughter, you should know that I had no sooner issued forth from the bosom of my Mama, (and) I felt the need of love and divine affection. I left my Celestial Father in the Empyrean, we loved each other with love all divine; everything was divine between the divine Persons: affections, sanctity, power and so on. Now I didn't want to change ways coming upon the earth. My Divine Will prepared for me the Divine Mother in a way that I had (the) Divine Father in Heaven and (the) divine Mother in earth; and as I went forth from the Maternal bosom, feeling (the) extreme need of these divine affections, I raced into the arms of my Mama in order to receive her divine love as first food, first breath, first act of life to my little Humanity, and she issued forth the seas of divine love that my

Fiat had formed in her, and she loved me with divine love as my Father in Heaven loved me. And oh, how content I was! I found my Paradise in the love of my Mama. Now you know that true love never says enough, if it might be able to say enough it would lose the nature of true divine love. And therefore even from the arms of my Mother, while I took food, breath, love, the Paradise that She gave me, my love extended itself, it made itself immense, embraced the centuries, traced, raced, called, was delirious, because it wanted the divine daughters; and my Will in order to quiet my love presented to me the divine daughters, that with the passing of the centuries would have formed for me. And I looked at them, embraced them, loved them and received the breath of their divine affections. And I saw that the divine Queen would not remain alone, but would have had the generation of mine and of her divine daughters. My Will knows how to change and to give the transformation and to form the noble graft from human into divine. Therefore when I see you work in Him, I feel myself give and repeat the Paradise that my Mama gave me when (as) little baby she received me in her arms. Therefore one who does and lives in my Divine Will makes arise and forms the sweet and beautiful hope that his kingdom will come upon the earth and [I feel happy] in the Paradise of the creature that my Fiat has formed in her.”

And while my mind continued to think (of) that which Jesus had said to me, (and) with a most intense and tender love he added:

“My good daughter, our love races continually toward the creature. Our loving motion doesn’t ever cease racing in the beat of the heart, in the thoughts of the mind, in the breath of the lungs, in the blood that circulates, it races, it always races and revives with our note and motion of love, the heartbeat, the thought, the breath, and wants the meeting of the palpating love with the loving breath, with the thought that receives and gives us love. And while our love races with inarrivable rapidity, the love of the creature does not meet with ours, it remains behind and doesn’t follow the course of our love that races without ever ceasing; and not seeing us it does not even follow, while we continue to turn in the heartbeat, in the breath, in the whole being of the creature, delirious we exclaim: ‘Our love is neither known nor received nor loved by the creature, and if she receives it it is without knowing him. Oh, how hard it is to love and to not be loved!’ And yet if our love might not race, at that instant the life of them would cease. It would happen as with a clock: if there is the cord, it makes heard its tic, tic, and admirably marks the hours and the minutes, and serves to maintain the order of the day, the public order. If the cord stops, the tic, tic is heard no more, it remains stopped as without life, and there can be many disorders because the clock doesn’t run.

“The cord of the creature is my love, that as this celestial cord races, the heart beats, the blood circulates, it forms the breath; [these] can be called the hours, the minutes, the instants of the clock of the life of the creature; and in seeing that if I don’t make the cord of my love race they can not live, and yet I am not loved. My love continues its course, but assumes sorrowful and delirious love.

“Now who will take away this sorrow from us and will sweeten our loving delirium? One who will hold our Divine Will for life. He as life will form the cord in the heartbeat, in the breath and thus with the succession of the creature, she will form the sweet enchantment with our love, and our cord and theirs will walk in even steps. Our continuous tic will be followed by their tic, and our love won’t be alone anymore in racing, but will make the course together with the creature. Therefore I don’t want other than my Will; my Will in the creature.”

* * *

January 3, 1932

Certainty of the coming of the Kingdom of the Divine Will upon the earth. How all the difficulties will melt as snow before an ardent Sun. The human will is (a) dark room for the creature.

My abandonment continues in the Divine Fiat, but I felt worried by the thought: “How can this Kingdom of the Divine Will ever come? Sin abounds, evil worsens, creatures seem indisposed to me to receive a good so great, so much so that there is no soul, for how many good ones there might be, who truly wants to occupy themselves to make known that which regards the Divine Will. If God does not work a prodigy with his omnipotence, the Kingdom of the Divine Fiat can remain in Heaven, but for the earth it is useless to think of it. But while I thought this and other, my beloved Jesus, making his usual visit to my soul said to me:

“My daughter, everything is possible to us. Impossibilities, difficulties, insurmountable cliffs of creatures melt before our Supreme Majesty, as snow now opposite to an ardent Sun; everything is in if we want it; all the rest is nothing. Didn't it happen thus in the Redemption? Sin abounded more than ever, (there was) hardly a little nucleus of people that longed for the Messiah, and in the midst of this nucleus how many hypocrisies, how many sins of all kinds, often idolatry. But it was decreed that I should come upon the earth. Before our decrees all the evils can not impede that which we want to do. One single act of our Will glorifies us more than all the evils and sins that creatures commit offend us, because our act of Will is divine and immense, and in his immensity he embraces all eternity, all the centuries, he extends himself to everyone. Hence is it not of our infinite Wisdom to not give life to one single act of our Will for the evils of creatures. We put forth from our divine side and we do that which we must do, and we leave creatures in their human side, and we do as Sovereign; we dominate everything and everyone, even over evil, and we put forth our decrees.

“Now as my coming upon the earth was our decree, thus is decreed our Kingdom of our Will upon the earth. Rather it can be said that the one and the other are one single decree, [and] that having completed the first act of this decree, there remains the second to complete. It is true that we hold (necessary) the good dispositions of creatures, in order to give the great good that an act of our Will can produce, and therefore at the most we take time and we make our way in the midst of their evils in order to dispose them.

“It is true that the times are sad, the people themselves are tired. They see all the ways closed, they don't find a way of exit even for the necessary natural means. The oppressions, the demands from the heads are unbearable, just suffering that they have elected for heads men without God, of evil life, without just right to be heads, that they merit a jail more than the law of the regime. Many thrones and empires have been upset and those few that have remained are all shaky ones and in the act of being overthrown, so that the earth will remain almost without king, in the hand of iniquitous men. Poor people, my poor children, under the regime of men without pity, without heart and without graces to be able to act as guide to their dependents. The epoch of the Jewish people is already being repeated, that when I was near coming upon the earth they were without king, and were under the dominion of a foreign empire (of) barbaric and idolatrous men, that didn't even know their Creator. And yet this was the sign of my imminent coming in the midst of them. Between that epoch and this

in many things they give each other a hand, and the disappearance of the thrones and empires is the announcement that the Kingdom of my Divine Will is not far off. Having to be a universal, pacific kingdom, there won't be need of king that dominates, everyone will be king of himself. My Will will be for them law, guide, support, life and absolute King of everyone and of each one, and all the arbitrary heads and without right will go into splinters as dust in the wind.

“Indeed the nations will continue to struggle between themselves, some for war, some for revolution, between themselves and against my Church. They have a fire that devours them in the midst of them, that doesn't give them peace, and they don't know how to give peace; it is the fire of sin and the fire of doing without God that gives them no peace, and they will never have peace if they don't call God in the midst of them as regime and bond of union and peace. And I allow them to do it, and I will make them touch with (their) hand what it means to do without God. But this doesn't impede that the Kingdom of my Supreme Fiat comes. This is all stuff of the creature, of the base world, that my power when it wants to knock down and disperses, and makes arise from the tempest the most serene Sky/Heaven and the most brilliant Sun. Instead the Kingdom of my Divine Will is of the heights of Heaven, formed and decreed in the midst of the Divine Persons, no one can touch it nor disperse it. First we will deal with one single creature, forming the first kingdom in her, then with a few, and then making use of our omnipotence we will spread it everywhere.

“Be certain, do not worry that the evils worsen; our power, our conquering love that holds the virtue to always conquer, our Will who can do all and who with unconquered patience knows how to wait even centuries. But that which he wants, he must do, it is worth more than all the evils of creatures. His invincible power and his infinite value, will be as drops of water. The evils of them as so many nothings that will serve to the triumph of our love and the greater glory of our completed Will. And then when we will have the great glory to form this kingdom inside of one single creature, she will be as Sun so that all have the right to enjoy and to possess. Her light more than Sun will give the right to all creatures to make a kingdom so holy possessed. And we with infinite Wisdom will abound with graces, with light, with helps, with surprising means, so that they might make the Kingdom of my Will reign in the midst of them. Therefore leave me to do it. When Jesus has told you, it is enough; it is as already done. Together all evils and all creatures have neither power nor right over our Will, nor can they impede one single act of our wanted Will with decrees of our Wisdom.”

Whence I followed to think of the Divine Fiat and my sweet Jesus added:

“My daughter, my Will is light, the human will is the dark room in which the poor creature lives. As my Volition enters in this dark room, thus it remains all invested by this light that illuminates it all, even the most remote and little hideaways of the soul. [My Will] makes himself light of the thought, of the word, of the works, of the steps, but with a marvelous diversity. The thoughts take a variety of colors animated by the light, the word takes another variety of colors, the action, the step other varieties of colors; and as [the creature] repeats the thought, the word, the action, the step animated by the light of my Will, thus the shades of the divine colors are formed, and the beauty is that all the colors are animated by the light. Oh, how beautiful it is to see the creature animated by the rainbow of our divine colors! It is one of the most beautiful scenes that he presents to us and lets us enjoy. We look at her and we see that they are none other than the reflections of our thoughts, of our actions, and so on, that has formed the variety of our divine colors, it is our Will that makes a display

of light in the acts of the creature, that with his sweet enchantment enraptures us and makes us spectator of our acts. And oh, how we wait with all love the repetition of these scenes so beautiful and delightful!”

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January 7, 1932

The Divine Will can be wanted, commanded, operative and completed. Example: the Creation.

My following the Divine Volition continues; I always feel him over me in the act of enclosing himself in my acts in order to have the contentment of saying to me:

“Your act is mine, because inside there is my life that has formed it.”

It seems to me that with an unconquered patience, but loving, sweet, amiable patience, that enraptures my poor soul. [The Divine Volition] observes, numbers when I should work, move the step and other, in order to enclose his working life and the movement of his step in mine, as if he might want to imprison himself in my act, although he remains immense as he is. But who can say that which I experience and feel under the empire of the Divine Will? I am always the tiny little ignorant one that hardly knows how to say (the) “a, b, c’s”, of the Divine Will. In many things I lack the words, and while my mind is full, and who knows how many things I would like to say, yet I go to speak and I don’t find the words to express myself, and therefore I pass on.

Whence my sweet Jesus surprising me said to me:

“My daughter, my Will holds surprising and different ways of acting, and he acts according to the dispositions of creatures. Many times he makes known that which he wants, but he leaves the doing and the not doing at the disposition of creatures, and this is called wanted Will. Other times to the wanting (Will) he adds the commanding (Will), and gives double graces in order to make the command followed, and this is for all Christians; this not doing means not to even be Christians. The other way is operative (Will), he descends in the act of the creature and works as if the act of the creature might be his act, and therefore as his act he puts there his life, his sanctity, his operative virtue; but in order to arrive to this the soul must be accustomed to the wanted and commanded Will. This prepares the void in the human act in order to receive the working act of the Divine Fiat. But he does not stop: the working act calls the completed act, and the completed act is the most holy act, most powerful, most beautiful, most brilliant with light, that my Divine Will can do. And being his completed act, all that which he has done becomes enclosed in this act in a way that one sees flow and enclosed in it the Sky, the Sun, the stars, the sea, the Celestial beatitude, everything and everyone.”

And I, as surprised: “But how can it be that a single act can enclose everything? It seems incredible.”

And Jesus added: “What incredible! Can my Will perhaps not do everything and enclose everything, as much in the great as in the littlest act? You should know that in the completed acts of my Will (there) enters the inseparability of all that which he has done and will do; otherwise it would not be one act alone, but it would remain subject to (an) ascension of acts, that which can not be neither in

our Divine Being nor in our Will; and then the Creation is a palpable example. All created things are inseparable between themselves, but distinct the one from the other. Look at the Sky, completed act of the Fiat, (while) above it acts as footstool to the Celestial Country, where all happiness and joys race, occupied by all. Angels and Saints, and we form our throne. That same Sky forms the azure vault above the heads of creatures, and in the same space are seen the multitude of stars, but they do not extend themselves more than beyond the Sky. More in base there is the Sun, the wind, the air, the sea, but under that same space of the sky. And while each one does its office, so much is their inseparability, that at the same time and place and one sees that the Sun darts with its light, the wind whistles and casts its refreshing breaths. The air lets one breathe, the sea makes its murmur heard, it seems that they are fused together, so much is their inseparability, so much so that the creature at the same time and place can enjoy the Sky, the Sun, the wind, the sea, the earth in bloom.

“The acts completed by my Divine Will are not subject to separate themselves, because from the unique Will from where they are united, they are united with the unitive strength and power. Therefore there is no wonder if in the completed acts that he does in the creature, he encloses all and one sees delineated as if one might be able to see all his works inside of a glass, while every thing remains at its post, they reflect with an admirable power in the completed act of my Will in the act of the creature. This is the reason that between a completed act of my Will, as much in the creature as outside of her, so much is the value, that for how much we give (there) always remains for us to give, because [the creature] doesn’t hold the capacity to take the whole value that it contains. It fills her even to the brim, overflows outside, forms seas around her, and what has she taken? One can say the littlest, because this act encloses the infinite and the creature is incapable of taking the value of an infinite act of my Divine Fiat. It would be easier if one might enclose the whole light of the Sun in the brief round of her pupil, but that however is impossible. The eye can fill itself with light, but how many seas of light doesn’t there remain outside of her pupil. Why? Because there is a Divine Fiat in that Sun, for which it is not given to [to] all pupils to enclose; they will take how much light they want, but will never exhaust it. They will always hold to take, true image of a complete act of my Will in the creature. Therefore be attentive and make that his life be in your acts.”

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January 12, 1932

Round in the Divine Will. Pledges, advances and arrangements on the part of creatures. Capital on the part of the Creator. Echo that the Divine Will forms in creatures.

I was doing the round in the acts of the Divine Will according to my usual way. I felt that in Him and with Him I could embrace everything, remember everything, look at all of that which the Divine Will had done. The infinite theater was presented to my little mind, that with Divine and innumerable scenes he made (me) taste indescribable sweetnesses, and the most beautiful and enchanting scenes, that the Power of the Divine Fiat had put forth in the round of the Creation, the Redemption and the Sanctification. It seems that it is a round that has been done in the course of the centuries, and in this round has been done so many beautiful and marvelous things as to make Heaven and earth astounded, and this round has been done in order to make us turn around us, in order to make us know how much he can do and how much he does for our love.

Whence while I turned in the infinite round of the Divine Volition, my amiable Jesus visiting his little

newborn said to me:

“My little daughter of my Will, if you might know how much I enjoy seeing you turn in the infinite round of my Divine Fiat and in seeing you detain yourself as surprised before his prodigies, his admirable and adorable works, his enchanting and enrapturing scenes, in my enthusiasm of love I say: ‘How content I am that my daughter is spectator and enjoys the admirable scenes of He who has created her!’ But this is not enough. You should know that in order to acquire a property there is needed one who must surrender it, must give the liberty to whom should take it in order to visit it, carry it almost in hand in order to make all the goods that are there, the fountains that it possesses, the rarity and preciousness of the plants, the fertility of the ground known, and this serves in order to infatuate one who should acquire it; and (for) who should acquire it it is necessary that she anticipate that he give it, make considerable arrangements in order to tie he who should surrender the property, so that he might not be able to escape.

“Now blessed daughter, wanting to give the Kingdom of my Divine Will it is necessary that you turn in his divine properties, and I carrying you in hand, make you know his interminable seas, the goods, the prodigies, the surprising wonders, the joys, the happiness, all things of infinite value that he possesses, so that knowing him you love him and you fall in love so much that you would not only not know how to live without Him, but you would put forth your life in order to acquire a kingdom so holy, pacific and beautiful. But it is not everything yet. There is needed your part, your pledges, your advances and arrangements. And our love and goodness is so much that he wants to give our Will as property that he might belong to the creature, that he puts at her disposition that which He has done, so that [creatures] might make use of them as equivalent pledges and arrangements in order to receive a gift so great. Now as you turn in the Creation and look at the Sky and you felicitate yourself in seeing the beautiful azure vault carpeted with stars, the sun radiant with light, and you recognize and feel the palpating Divine Fiat still that has created it for love of creatures, and your little love issuing forth from your heart you love He who so very has loved you. Your love is sealed in the heights of the sky, in the light of the sun, and you give us the sky for pledge, for advances the stars, for arrangements the sun, because for you it was created and it is enough that you possess our Will as your life, that he is already yours, and can be the valid arrangement in order to obtain his kingdom. And thus as you turn in all the other created things, you recognize them and you love us. And how many times you repeat your rounds, so many times you repeat the pledges, you make arrangements and you arrange to dispose things, to give graces, helps in order to give as kingdom the great gift of the *Fiat Voluntas tua* as in Heaven so in earth.

“We know that the creature doesn’t have anything to give us, and our love imposes itself to give our acts as if they might be hers, putting in her hands our works as divine coin, so that she might hold sufficient means in order to be able to bargain with our Supreme Being. But if she doesn’t have anything, she has her little love, issued forth from ours, in the act of creating her, hence she holds a particle of the infinite love of God, and when the creature loves us, she puts the infinite in attitude, we feel the magnetic strength of the particle of our infinite love, that fluttering in her loves us, it elevates her, extends her, she arrives even to us and wants to enter into the infinite from whence she went forth. Oh! how she enraptures us, and in the enthusiasm of our love we say: ‘Who can resist the force of our infinite love that issues forth from the creature and loves us?’ To give heavens and earth seems to us as little in order to repay her for her little love, that although little she possesses the

particle of the infinite, and this is enough for us. Oh, how sweet and dear is the precious pledge of the love of the creature! And since there is nothing that in the round of the centuries that hasn't been united by our Will, your turning in the Creation of man is a visit that you make in order to know that which I worked and in what seas of graces, of sanctity, of love [man] was put in the act of being created, and you would like to make yours that love in order to love us, and you make arrangements with us with those same acts with which we created man. And thus when you turn in the Creation of the Virgin, in her seas of graces, in my coming upon the earth and in all that which I did and I suffered, you put forth for arrangement the Queen of Heaven, my life itself and all my acts.

“My Will is everything and in order to give himself to the creature he wants to be recognized, he wants to have (something) to do, wants to bargain over it with her; and how much more [the creature] visits him in his acts, so much more does [my Will] find himself pledged and arranged and he commences the disbursement of his capital. All the truths, the knowledges that I have made you on the Divine Will have they not been perhaps capital that I have made to your soul? And he is so very exuberant that he can fill the whole entire world with light, with love, with sanctity, with graces, with peace. And has it not perhaps been after a turn that you have done in his acts, that I already await you with all love in order to give you his pledges and advances that his kingdom would come upon the earth? You gave your pledges, and my Fiat gave his to you. One can say that every truth and word that he said in his regard were dispositions that he took as to form this kingdom, levy that he called in order to form his army, capital that he disbursed in order to maintain it, joys and delights in order to attract them, divine fortitude in order to conquer them; because first we do the deeds, we order everything, and then we demonstrate and we make known the deeds that we have done. And since we want to give this good to creatures, it is necessary, just and reasonable that we will at least (intend) it with one creature, so that from the one it passes to the other. We don't do our works in the air, but we want a little knoll where to form our greatest works. Was not the Queen of Heaven our little knoll in the great work of the Redemption, which then extended itself to everyone and to whom wants it? Therefore let your flight in my Will be continuous, so that you exchange your pledges and He his capitals, in order to accelerate his kingdom upon the face of the earth.”

After this I felt more than usually all immersed in the Divine Fiat and my Sovereign Jesus added:

“My daughter, when my Divine Will works in the soul he is immediately known. As he works he extends in the human being suaveness, sweetness, peace, fortitude, firmness; before that work he blows there and impresses there his omnipotent Fiat, which extends there his Heaven around the work that he wants to do. It seems that without his Heaven my Will doesn't know how to work, and while he works he makes his sweet, harmonious echo resound in the three Divine Persons, calling them to light of that which he is doing in the soul, because the Will being one of that which he is working in her with that of the Divine Persons, it happens that that which he does in the Divine Persons he makes its powerful echo resound in the creature, and in this echo he brings her the admirable secrets, the ineffable sweetness, the inseparable love of how the Divine Persons love, the sweet accord between themselves. This echo is the bearer of (the) most intimate things of the Supreme Being in the creature. Where my Will is working, the echo of the one fuses itself into the other; that of above makes itself (the) divine revealer, that of the depths resounding in God holds the virtue to speak powerfully with the divine ways for the good with creatures and of the same love that They want. My Will with his power forms the sweet chains and identifies and transforms God and the creature,

in a way that God feels remade in the creature and she feels remade in God. Oh, my Will, how very admirable and powerful you are! You extend your sweet chains and tie God and the creature, so that all return into my divine bosom.”

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January 12, 1932

Dominant, speaking and felicitating ways of the Divine Will. How heaven remains behind. Victory of God and victory of the creature. The Divine Will gatherer of his works. Example of a mother that laments over her crippled child.

My little soul continues to cross over the interminable sea of the Divine Fiat. And oh, how I remain surprised, that while it seems to me that I have gone a long way, I go in order to look, (and) I don't find anything other than a few steps in comparison to those that remain for me to make! The interminability is so much, that although I might walk centuries I would always find myself at the beginning, and there is so much to know of the Divine Volition, that finding myself in his sea I always feel as the little ignorant one, that hardly has learned the vowels of the Divine Will; and perhaps I will learn the consonants in the Celestial Country, that I hope to reach immediately. Oh, how I would like ways to move all of heaven to pity, so that I might finish my long exile! But after all Fiat, Fiat, Fiat!

And my always amiable Jesus, having compassion on me, pressed me between his arms saying to me:

“Blessed daughter, courage, do not afflict yourself too much; for now I want your heaven to be my Divine Will. He will be your Celestial Country in earth and he won't lack in felicitating you and in also giving you the pure joys of up there. Therefore where He reigns he holds so many multiple ways in order to give new surprises of joys, of contentments, in order to make that the soul that possesses him might be able to enjoy her Paradise in earth. And therefore now he takes dominant ways and his dominion extends itself in the mind, in the word, in the heart, in all the being of the creature, even in the littlest motion; and oh, how sweet is his dominion! He is dominion and life, he is dominion and strength, he is dominion and light that makes his way, and his light disperses the darkness. He takes away the barriers that can impede the good, and his dominion puts the enemies in flight. In short the creature feels herself carried by the dominion of the Divine Will, and while he is dominant she remains dominator of herself, of her acts, and of the Divine Will himself, that while he dominates and reigns, so much is his suaveness, fortitude and sweetness, that he unites himself with the creature and wants that she dominates together. Because his dominion is pacific, and to all the acts that the creature does he gives his kiss of dominant peace. This kiss, suave and sweet, enraptures the human will in the Divine, and they extend the dominion together in order to form the divine kingdom in the depth of the soul. There is nothing more beautiful, more dear, more great, more holy, than to feel the dominion of my Will flow in all the acts. And in the whole being of the creature, I could say that heaven remains behind before the dominion of my Will in the heart of the wayfaring creature, because in the saints he doesn't have anything to add on; (there) doesn't remain other than to felicitate them continually. Instead in the wayfaring soul there are works that he can do in the soul, new life that he can infuse, new conquests that he can acquire in order to enlarge and to extend his dominion all the more.

“The total dominion of my Divine Will in the creature is our continued victory. [For] every act of

his that he does in her with his dominion, so many victories we make, and the creature remains victor over my Divine Will in her acts. Instead in heaven we don't have anything to conquer, because everything is ours, and every blessed has completed his work in the act of exhaling. Therefore our conquering work is upon the earth in the wayfaring souls, not in heaven. In heaven we don't have either something to lose nor something to acquire.

“Now when my Divine Will is assured (of) his total dominion in the creature, he takes his speaking way. You should know that every word of his is a creation. Where He reigns he doesn't know how to remain idle, and since he possess the creative virtue he doesn't know how to speak if he doesn't create. But what does he create? He wants to create himself in the creature, he wants to make a display of his divine qualities, and he does it word by word, almost as I did in the Creation of the universe, that I didn't say one word alone, but so many words for how many distinct things I wanted to create. The soul costs us more than the entire universe, and when he is secure of his dominion, he doesn't save up his words, rather as she receives the act of his creative word, thus he enlarges her capacity and prepares her for another of them. So that he speaks and creates the light, he speaks and creates the sweetness, he speaks and creates the divine fortitude, he speaks and creates there his day of peace, he speaks and creates his knowledges, every word of his is bearer of the creation of the good that it possesses and reveals; his word makes itself announcer of the good that he wants to create in the soul. Who can tell you the value that one single word of my Divine Will possesses? And how many skies, seas of riches, variety of beauty does he put there in the fortunate creature that possesses his sweet and happy dominion?

“Now after the work, the joy, the happiness arises. My Will by his nature is pregnant with innumerable joys. He watches the creature that has lent herself to receive the creation of his words, and oh! how happy he feels, because he sees that every creation received gives birth to a joy and happiness without end, and He passes from the speaking way to the felicitating way; and in order to make that the creature might enjoy more, he does not put himself aside. No, but he felicitates himself together, and in order to make her rejoice more he goes expounding the nature and diversity of the joys that he has created in her soul, only because he loves her and wants to see her happy, and since the joys, the happiness when alone are not full, it seems that it dies, therefore I leave myself together with you in order to be able to always felicitate you and to prepare the new joys with the work of my creative word. Therefore our only feast and happiness that we hold upon the earth is the soul that lets herself be possessed by the dominion of my Supreme Will. In her our word, our life, our joys find the post. It can be said that the work of our creative hands is in the order where it was established by our infinite wisdom, that is at its post of honor in our Divine Will. Instead one who lets herself be dominated by the human will is in disorder and is our continuous [letdown] of our creative work. Hence be attentive, my daughter, and make happy he who wants to make (you) happy, in time and in eternity.”

After this I continued to swim in the sea of the light of the Divine Fiat. I felt drown with light, and his knowledges were so many, that I didn't know which of them to cling to, given my littleness; I didn't know where to put them, hence they dispersed in his same light. And I remained surprised without knowing how to say anything, and my sweet Teacher Jesus added:

“My daughter, my Will is the gatherer of all his works. In his light he hides everything, with his light

he defends them and puts in safety all his works. How much doesn't this light do in order to put the creature in safety, the most beautiful work of our creative hands, and in order to make her return beautiful, specious as we brought her forth? He gathers you in his womb of light and casts there so much light above in order to make all the evil disappear. If she is blind, by way of light he gives her sight; if she is mute, by way of light he wants to give her the word. The light takes her from all sides, and gives her hearing if she is deaf; if lame, he straightens her; if ugly, by way of light he makes her beautiful. A mother doesn't do as much as my Divine Will does in order to make his creature beautiful and restored; his weapons are of light, because there is no power that the light doesn't hide and good that it doesn't possess. What wouldn't a mother do that having given to the light a beautiful child that enraptured her with his beauty, and the mother felt happy in the beauty of the child. But a misfortune strikes him and he becomes blind, mute, deaf, lame; poor mother, she looks at her child and doesn't recognize him anymore. The dulled eye that looks no more, his silver voice that made her start with joy in feeling herself called mama, she listens to it no more; his little feet that raced in order to put themselves in her womb, with difficulty are dragged along. This child is the most transfixing sorrow for a poor mother; and what wouldn't she do if she might know that her child might be able to return anew to his first features? She would turn the whole world if she might be able to obtain this and it would be sweet for her to put forth her own life, provided that she might be able to see her child beautiful as she gave him forth to the light. But poor mother, it isn't in her power to be able to reconstitute the first beauty to her dear child. And it will always be her sorrow and the thorn most transfixing for her maternal heart.

“Such has become the creature with doing her will: blind, mute, lame; our Will laments with tears of ardent light of our love, but that which the mother can not do for her crippled child, my Divine Will does not lack the power (to do). He more than mother will put at (her) disposition his capitals of light, which possess the virtue to reconstitute all the goods and beauty of the creature. He, tender Mother, lover and vigilant of the work of his hands, that more than dearest child he brought forth to the light, he will turn not all the world, but all the centuries, in order to prepare and give the powerful remedies of light, that revive, transform, straighten and embellish; and then he will stop when he will see (her) in his maternal womb, beautiful as she went forth, the work of his creative hands, in order to remake her from the so many sorrows and to enjoy himself with her forever.

“Are not perhaps the so many knowledges on my Will remedies? Every manifestation and word that I say is a fortitude that I put around the weakness of the human will, it is a food that I prepare, it is a bait, a taste, a light in order to make her reacquire the lost sight. Therefore be attentive and do not lose anything of that which my Will manifests to you, because in his time all will be served, nothing will be lost. Do you believe that He doesn't hold account even of one single word of that which he says? All numbered and nothing lost; and if in your soul he has formed his chair/seat in order to deposit his truths, however the primary chair\seat holds it reserved in itself as the greatest treasure that belongs to him, in a way that if you disperse some word or manifestation that belongs to him, already the original is conserved in oneself, because that which regards my Divine Will is of infinite value and the infinite can not be nor is it subject to disperse; rather jealous he conserves his truths in the divine archives. Therefore you also learn to be jealous and vigilant and to appreciate his holy lessons.”

January 24, 1932

Every little visit of Jesus [is] bearer of celestial truths. One who lives in the Divine Will is under the rain of the new act of God. Example of the flower. How every act done in the Divine Will is a stair. Office of Mother.

I felt all worried over the so many truths that blessed Jesus had told me on his Divine Will, and while I felt the sacred deposit of his truths in me, together I felt a holy fear of how I guarded them in my poor soul, and many times badly exposed, without that attention that is appropriate to truth that contains infinite value. And oh, how I would like to imitate the blessed, that while they know so much of the Divine Will, they don't say anything to anyone. To the poor wayfarers, they hold them all with themselves, they beatify each other, they felicitate each other, but from up there they don't even send one word in order to make known one single truth of the many that they know. But while I thought this, my amiable Jesus visiting my little soul, all goodness said to me:

“My daughter, every word that I have said to you on my Divine Will has been none other than so many little visits that I have made you, leaving in you the substance of the good that every word of mine contains. And not entrusting myself to you, because you were incapable of guarding one single word of mine, I left myself to guard the infinite value of my truths that I deposited in your soul. Hence your fears are not just. I am at watch over everything. They are celestial truths, stuff of heaven, outlets of repressed love of my Will, and for so many centuries. And before deciding to speak to you, already I have decided to remain in you in order to guard that which I deposited in you. You enter into the secondary order, I am the first custodian.

“Now these little visits of mine being bearers of celestial stuff, you will bring them with you into the Celestial Country as triumph of my Will, and as guarantee that his kingdom will not only come upon the earth, but that he has established his beginning of his reign. Those that will remain upon the paper will leave in perennial memory that my Will wants to reign in the midst of the human generations, and they will be spurs, incitements, divine supplications, irresistible force, celestial messengers, commanders of the Kingdom of my Divine Fiat; and also powerful reproach to one whom should occupy themselves to make such a good known; and that for laziness and for vain fears they won't leave themselves to turn through all the world, so that they bring the cheerful news of the happy era of the Kingdom of my Will. Therefore abandon yourself in me and leave me to do it.”

Whence I continued my acts in the Divine Will, in which all that which he had done in the Creation is all in act as if then he was creating the same, in order to give them as vent of his love to the creature, and since I am too little, I can not take them all together, and I go little by little even where I can arrive; and the Divine Love awaits me in every created thing in order to repeat and duplicate the creative act and to say to me:

“Do you see how much I love you? For you I created them, for you I conserve the creative act in act, in order to tell you not with words alone but with deeds: ‘I love you!’ I love you so much that I am drowned with love, yearnings, I am delirious because I want to be loved. So much so that with creating the Creation before you I prepared for you the way, all of love, with maintaining the creative act in act, I tell you in every instant: ‘I love you and I want love.’”

Hence I crossed created things in order not to leave the Loving Craftsman aching, in that I might not have had received his love that he had put in every created thing, that he had put (there) for me; and I arrived in the exuberant act of the love of the creation of man, I felt myself under the rain of this intense love. And my always amiable Jesus said to me:

“Blessed daughter, our way with creatures never changes, as it had the beginning of manifesting itself in the creation, thus it continues and will always continue, always. Now one who enters in our Will touches with (her) hand our creative act, always in act, and our love always new, in act giving itself to the creature; but it is not only our love, but our great love makes us emit it from our bosom and puts en (route) over them new goodness, new power, new sanctity, new beauty, in a way that we hold the creature under the rain of our new acts, always new and always in act. So that all the creation is always in (the) act of repeating itself and of giving itself to them. And since our ways are always equal and never change, that which we do with the blessed in heaven, feeding their beatitude with our new act without ever ceasing. Thus do we do for one who lives in our Divine Will in earth. We feed their life with new sanctity, new goodness, new love, we hold her under the rain of our new acts; it is always in act. With this difference that the blessed acquire nothing new, they only swim in the new joys of their Creator. Instead the fortunate wayfarer that lives in our Volition is always in (the) act of making new conquests.

“Whence one who doesn’t do and doesn’t live in our Divine Will makes herself estranged from the celestial family, nor does she know the goods of her Celestial Father, and hardly takes the drops of the love and of the goods of her Creator. She makes herself an illegitimate daughter that doesn’t have full rights to the possessions of her Divine Father. Only my Will gives her the right of progeny, and the liberty to take that which she wants from the house of her Celestial Father. One who lives in our Will is like the flower that remains on the plant, and mother earth feels the duty to give to the root of the flower the post in her own house, to feed it with the vital humors of hers that she possesses, to hold it exposed to the rays of the Sun in order to color it, and she waits for the nighttime dew, so that her flower might receive sufficient humors in order to make it withstand the ardent kisses of the Sun, in order to make it develop and receive the complexion and the most intense and most beautiful perfume. So that one can say that mother earth is the food and the life of the flower.

“Thus is the soul that lives in our Will, we must give her the post in our house, and more than mother feed her, raise her and give her so much grace as to be able to sustain and to be exposed before and within the ardent light of the immensity of our Will. Instead one who doesn’t do and doesn’t live in Him is like the flower torn from the plant and put in vases. Poor flower, she has already lost her mama who with so much love fed her, held her exposed to the sun in order to warm and to color her; and although there is water in the vase, it is not the mother that gives it to her, hence it is not nourishing water and with all that which is conserved in the vase, yet she is subject to fade and to die. Such is the soul without my Will. She lacks the Divine Mama who has generated her, she lacks the nourishing and fecundating virtue, she lacks the maternal heat that warms her and with her light gives her the brushstrokes of beauty in order to make her beautiful and florid. Poor creature without the tenderness and the love of she whom has given her life, how exiled they will grow and without beauty, and as faded in true good!”

After this I turned in the Divine Will in order to find all the acts of the creature, in order to put there

my “I love you” and to ask in every act of the creature the Kingdom of the Divine Will upon the earth. And my sweet Jesus added:

“My daughter, my Divine Will in the act of the creature, when he is invoked, he removes the roughness from the human will, he sweetens her ways, represses the violent ways and with his light warms the works numbed by the cold of the human volition. So that one who lives in my Divine Will prepares the preventive grace to the human generations in order to make him known, and her every act in Him forms the stair in order to climb before him, and I approach creatures with the knowledges of the Supreme Fiat. So that (for) one who lives in my Divine Will, He gives the maternal virtues and gives the office to press near God and to press near creatures, the office of true mama.

“You see therefore the necessity of your acts in my Will in order to form a long staircase that should touch Heaven, in a way as to violate/rape/(force) with his own divine strength that my Fiat descends upon the earth and forms there his kingdom, making the first people found upon this staircase who receives him and lend themselves to let him reign in the midst of them. Without staircase one can not climb, hence it is necessary that a creature make it in order to give the field to let the others climb; and in order to make that this one might lend herself we must give her the office of mother, that loving creatures as her children, given to her by my Divine Will, she accepts the mandate and spares neither works, nor sacrifices, and if needs be life itself, for love of these children. More so that in giving her the office of mother, my Divine Volition endows the soul with maternal love and makes her feel in (her) own Heart these children, and he gives her divine and human tenderness in order to conquer God and the creature and to unite them together in order to make them do his Divine Will. There is no greater honor that we can give to the creature than maternity. She is bearer of generations, and we give her graces in order to form our predilect people. And although maternity says sorrow, but she will feel the joy all divine to see go forth from within the sorrow the children of my Will. Therefore always repeat your acts and do not withdraw. Withdrawing is for cowards, for the lazy, for the inconstant, not of the strong, much less for the children of my Will.”

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January 30, 1932

The Divine Will: spy, sentinel, Mother and Queen. His puff forms the knoll of love in the soul in order to enclose his truths. Ecstasies of love of the Creator; foods that he gives to his gifts.

I was following the acts of the Divine Fiat and it seemed to me that in his every act that I followed he prepared for me his puff of love, that he contained in himself and that he longed to emit from himself in order to make it imprisoned in my poor soul; and I feeling his love, from inside of his same love I emitted my love toward (he) who so very loved me and I emitted his new puff of love in order to tell him with more intense affection: “I love you.” It seemed to me that so much is the desire that the Divine Will wants to be loved, that He himself puts in the soul the dose of his love in order to make himself loved, and then he awaits the love of the creature in order to be able to say her: “How content I am that you love me.” But while I thought this, my adored Jesus making his little visit said to me:

“My daughter, you should know that our love gives of the incredible. Our Divine Will is the spy of the creature and goes spying when she is disposed to receive his puff of contained love, because He

knows that the creature doesn't possess a great quantity of divine love, she hardly holds the particle of the infinite love [of] when she was created, and if this has not been fed, it is like the fire when it is under ash, that while the fire exists, the ash holds it covered and repressed in a way that the heat is not even felt. We don't want any human love, and therefore our Will uses his loving stratagems, he spies the dispositions and blows; his puff as light breeze puts in flight the ash that the human volition has produced; the particle of our infinite love revives itself, ignites itself. My Divine Volition continues to blow and adds on other divine love. The soul feels herself emptied, warmed, she experiences the loving refreshments, and from inside the particle of the infinite love that she possesses, she loves us and gives us our divine love as hers. You should know that the love of my Divine Will is so much, that he uses all the arts, he does as a spy and blows (on) her, he does as Mother and cradles her in his arms, he does as sentinel and watches over her, he does as Queen and dominates her, he does as Sun and illuminates her, and he lends himself even to serve her, and when he wants to depose in you his knowledges, his truths, even one word of his, what does he do? He blows so much on you that he forms in you, first his knoll of love, of light, in order to enclose his truths inside of the knoll of his love and light that he has formed in you. So that he entrusts his truths to his same love, to his light, knowing that only his love can hold the true interest to conserve them, to spur you on so that they don't remain hidden in you.

“Oh, if it might not be for this knoll of love of mine that encloses all the knowledges of my Fiat, how many things would have been buried in your soul without anyone knowing anything of it! Behold the reason that first he must manifest his truths to you, he does (as) the busybody around you in order to prepare you, in order to put (in) you new love, in order to form the new knoll to his truths and put them in the secure bank of his divine love. And if I await you in his acts with so much love, they are our usual pretexts, occasions in which we go searching in order to find the comma, the point of the creature in order to give her new love, new graces. But much more than wanting her company, without one who wants to do our Will we don't know how not to remain, already He carries her between his arms in our acts, so that she is with us and with all that which we do.”

After this I followed my round in the acts of the Divine Will, and I arrived at the point of the Creation of man I detained myself in order to be as a spectator. With what love the Divine craftsman had created him. And my highest good Jesus added:

“Little daughter of my Will, to the little ones we feel ourselves brought to tell our ineffable and infinite secrets; we want to tell our story, more so that her origin enters in (the) midst, in order to have her touch with (her) hand with what love her littleness has been loved and re-loved by us. Because she was present, she was already in us in the act of the Creation of man, and this in order to have her celebrate and together we celebrate the solemn act of her Creation. Now you should know that our Supreme Being found himself, in a kind of profound ecstasy, in the act of creating the creature. Our love enraptures our Divine Being, our love enraptures us and our Fiat put us in act to work with his creative virtue, and it was in this loving ecstasy that all the graces, the gifts, the virtues, the beauties, the sanctities, and so on were put forth from us, with which all creatures should be endowed and enriched. Our love was not content, if not until it put in order outside of us all that which should serve to everyone and each one, all the diversities of sanctity and specialties of beauties and gifts in order for each one to be the image of her Creator. These dowries and riches are already at the disposition of everyone, so that every creature in being born already holds ready her dowry,

which God even from when he created man brought forth from himself for each one. But how many don't know it nor do they make use of the rights that God has given them, and while they are rich, they live (a) poor life and are so very distant from true sanctity, as if they might not be beings brought forth from that God three times holy, (as if) he doesn't know how to make creatures holy, beautiful and happy, similar to Himself. But the centuries won't finish nor will [the] last days come, if all that which we brought forth in our ecstasy of love does not become taken by creatures, because it can be said that they have taken very little of so much of that which we have put at their disposition.

“But sense, good daughter, another excess of our ardent love. In putting outside of us the dowries, the graces, the gifts, we didn't detach them from us; outside of us yes, but inseparable from us, so that the creature taking our gifts, with our inseparability might receive the continuous food in order to feed our gifts, our sanctity, our beauty, our graces, so that together with our gifts we made the creature herself inseparable from us, because she doesn't hold the necessary foods and sanctities in order to feed our gifts, and we exhibit ourselves to give gifts and foods in order to feed our sanctity, our celestial graces. So that we are in the continuous act to remain together with her, now to give her the food in order to feed our sanctity, now the food in order to feed our fortitude, now the distinct food in order to feed our beauty; in short we remain around her and always busy to give the diverse foods to every gift that we have given her, and this serves to conserve, to raise and to crown our gifts, and together the happy creature remains crowned with ours and in our same gifts.

“Hence to give a gift to the creature serves to pledge ourselves with her, not only to feed her, but we give her for pledge our work, the inseparability and our life itself, because if we want our likeness we must give our life in order to be able to produce our likeness in her, and this we do gladly, indeed our love repeats our ecstasy for us and makes us give everything in order to make us take the littleness of the creature, who is also ours and who went forth from us. From this you can understand what are our solitudes, our ecstasies of love when we give not a gift, but our Will himself for life of the creature, to feed our gifts is one thing, feeding our Will is another. Already the creature in virtue of Him continually enraptures us with herself, and we suffer continuous ecstasies of love, and in these ecstasies we don't do other than to pour forth love in torrents, seas of light, indescribable graces; nothing is given in measure, because we must not only feed him, but we must hold him courted and honored with divine honors in the creature. Therefore, my daughter, be attentive and let nothing go forth from you of human, in order to be able for you to also honor my Will with divine acts in yourself.”

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February 6, 1932

One who lives in the Divine Will becomes raised by God with features and divine ways. The course in the Fiat. The acts done in Him become put on the eternal balance and enclosed in the divine bank.

My abandonment in the Divine Volition continues. I always feel (as a) little atom in which I go on and down as wandering in his acts, in order to find his and my life in his acts, and my atom does not stop, it races, races always, because I feel the extreme need to find life in the Fiat! Otherwise I feel that I can not live without his life, and without his acts I feel (as) fasting, and therefore I must race in order to find life and food. More so that the Divine Will awaits me with an indescribable love in

his acts in order to prepare his food for his little daughter. But while my mind lost itself in his light, the sweet and Sovereign Celestial Jesus made his little escape with his little daughter and said to me:

“Blessed daughter, how beautiful is your course in our Will, and although you are the little atom, we can raise you as we want. Little ones can grow with our features that resemble us; we teach our divine ways, our celestial science, in a way that she forgets the rough ways and the ignorance of the human will. To those that are great, they are already formed and we can redo little or nothing, and then they are accustomed to live as great, according to the human volition, and to destroy the habits there is needed miracles, even if one succeeds. Instead to the little ones it proves easy to us nor does it cost us so much, because they don’t have any radical habits. At the most (they have) some fleeting impulse, that one little word of ours, a puff of our light is enough in order to have that she does not remember it anymore. Therefore be always little, if you want that my Divine Will doing for you as true Mother raises you, so that all might be (to) our glory and also to yours.

“Now you should know that an act repeatedly renewed forms the habit, and since an act that doesn’t ever cease is only of the Supreme Being, hence if the creature feels in possession of an act that always repeats, it means that God has enclosed his life, his way in that act; a continuous act is life and divine act, and only one who lives in my Divine Will can feel the power, the virtue, the miraculous strength of an act that never ceases in itself, because having been raised by us, it is not easy to draw away from our ways and to not feeling in herself the life and the continuous acts of He who has raised her. Therefore your race, of always feeling the extreme need to find ours and your life in the Fiat, in his acts, it is we that race in you in order to remain in our incessant acts; and while we race, you race together, so that our acts that are in you have common life with our acts that are outside of you. And as you feel the extreme need, thus we feel the extreme need of love to make your littleness turn in all the acts of our Fiat, because you not being capable to enclose them all in yourself, with your turning in them you take part for how much more you can. Therefore race, race always; rather I say we always race, because there is no greater grace that I can give to the creature, than to make them feel in themselves the virtue of a continuous act.”

Whence I continued to follow the acts of the Divine Will, and my beloved Jesus added:

“My daughter, every time that you turn you form one of your acts in the act of my Divine Will, so many bonds more you form in Him, remaining confirmed so many times for how many acts you do in the Divine Fiat, and He remains confirmed so many more times in you; and every bond and confirmation that you make, my Will enlarges his seas around you, and for confirmation as seal he puts there one truth of his, one knowledge of his, and he manifests to you one more degree of value that my Will contains, but do you know what they do in your soul these bonds, confirmations, truths, knowledges, greater values that you come to know? They make the life of my Will grow in you. Not only, but repeating your acts, will make so many more degrees of values for how many more you have known; your acts become put in the balance of the Divine Value, and they are worth so much for how much you have known and for how much value has been communicated by us in your act, so that your act yesterday, repeating it today, it doesn’t have the same value of yesterday, but [it has] acquired the new value that we have made known. Hence the repetition of the acts, accompanied by new truths and knowledges, they acquire day-by-day new degrees of infinite value always growing. We not only put the acts of the creature done in our Will, in our eternal balance in order to re-give

them the weight of an infinite value, but we conserve them in our divine bank in order to (re-)give them a hundred fold; therefore every time that you repeat your acts, so many times you come to put your little coins in our divine bank, and hence you acquire so many rights to receive more from us.

“You see therefore where the excess of our love arrives, that we want to make ourselves debtor of the creature receiving the little coins of her acts in our immense bank, that we possess so much of. And yet we so very love to receive the little coins, in order to give her the right to give her of ours. Our love at whatever cost wants to have to do with the creature, it wants to be in continuous relationship with her and this by force (of needing) to give, and perhaps also to lose. How many times while we want to give to her, we want to make her know so many of our beautiful things, we want to make her feel how very sweet and powerful our word is, and she shows herself cold, indifferent, if she doesn’t even turn her back to us. And our love remains as defeated by human ingratitude; but the little daughter won’t ever do that, isn’t (this) true? Your littleness makes you feel the extreme need of your Jesus, of his love and of his Will.”

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February 10, 1932

Labor of God in the soul that lives in the Divine Will. Understanding between God and the creature. Look-out of Jesus in order to have the company of the creature in his works.

My sweet Jesus with his enrapturing strength always draws me in his adorable Will, in order to make me cross over the multiplicity of his works that it seems that they await me in order to give me something more of that which they have given me. And I remain surprised by so much divine goodness and liberality. And beloved Jesus in order to infuse in me greater love and desire to follow the acts of the Divine Will said to me:

“Blessed daughter of my Volition, every time that you elevate yourself in Him in order to unite yourself with every act that he has done, and you unite yours to his, the divine act rises and gives you a degree of grace, of love, of sanctity, a degree of divine life and glory. These degrees united together form the necessary substance in order to form the divine life in the creature; some form the heartbeat, some the breath, some the word, some the eye, some the beauty, some the sanctity of God in the depth of the soul. Our acts rise, as the creature approaches, in order to give that which they possess. With anxiety they await her, in order to put themselves in attitude to rise in order to form their divine outlets, in order to deposit and to repeat their acts in her. So that one who unites herself with the acts of our Divine Will gives us occasions in order to let us labor, but in order to do what? To form our life with our work in the creature.

“You should know that the creature, with elevating herself in our Divine Will leaves everything and reduces herself in her nothing. This nothing recognizes her Creator, and the Creator recognizes the nothing that went forth to the light, not the nothing encumbered with things that don’t pertain to Him, no, and finding nothing he fills her with the All. Behold what it means to live in my Will: to empty oneself of all and lightly, lightly fly into the bosom of the Celestial Father in order to make this nothing receive the life of He who created her. Beyond this our Will is our life and our food, and since we have no need of material foods, therefore He gives us the food of his holy works. And since the creature is one of our works, we want to find in her our Will as life, so that not only she but all her

works serve us (for) food and we for exchange give her our food. This feeding each other with the same foods forms the agreement between God and the creature. This agreement produces peace, communication of goods, inseparability; it seems that the divine breath/[fiato] breathes in the creature and that of hers in God, that they unite so much as to feel as if the breath/[fiato] of the one (is) as if it might be one alone with the other. Hence agreement of Will, agreement of love, of works happen. We feel that breath/[fiato] that we put forth in the Creation of man, that he broke with doing his will, is reborn anew in the creature; our Will holds the virtue and office to regenerate in her that which she has lost with sin and to reorder her as she went forth from our creative hands.”

After this I was turning in the works of the Creation and Redemption and my Sovereign Jesus added:

“My daughter, our works suffer isolation if they are not recognized as works done for love of creatures, because there was no other purpose in doing so many marvelous works in the Creation, than to give them so many testimonials of love. We didn’t have any need, everything was done with an intense love for them. Now if this love of ours does not become recognized in every created thing, our works remain alone, without cortege, without honors and as set apart by creatures. So that the sky, the sun, the other created things are alone. That [which] I did in the Redemption, my works, my sufferings, my tears and all the rest are isolated. Now who forms the company to our works? One who recognizes them and turning in them finds our palpating love for her, that longs for her company in order to give and to receive love. So much so that when you turn in our Will in order to find our works and to recognize our love and putting there yours, I feel so very drawn that I almost always await you in every single work in order to enjoy your company, your cortege, and I feel as repaid for what I have done and suffered, and when you sometimes delay to come, I wait and I put myself on the look-out from within my works in order to see when you are about to come in order to enjoy your sweet company. Therefore be attentive, do not make me wait.”

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February 16, 1932

The acts done without the Divine Will are empty of the infinite. How it is necessary to do everything and to wait for the events in order to make the Kingdom of the Divine Will come. How the acts done in Him depart for Heaven as property of the Celestial Country.

I was continuing my acts in the Divine Will in order to find all his acts and to fuse them together, [and] thus to be able to say: “I do that which He does.” Oh, what happiness is felt in thinking that I am doing that which the Divine Will does! And my amiable Jesus visiting his little daughter said to me:

“Good daughter, if you might know what void is formed in the act of the creature, when it is not filled with all my Will, so that in that act (there) lacks the fullness of sanctity, (there) lacks the infinite; and since there lacks the infinite, one sees an abyss of void that only the infinite could fill, because the creature with all her acts has been made for the infinite, and when my Will races in her acts he puts there the infinite, and one sees her act full of light, because [my Will] holds it in his womb of light, and he renders the act complete with the infinite inside. Instead when my Will doesn’t enter [in] the act of the creature as life, beginning, means and end, the act is empty and no one can fill the abyss of that void, and if there is sin one sees in that act an abyss of darkness and miseries as to make one

shudder.

“Now my daughter, how many of these acts there are in the length of the centuries, void of the infinite. The infinite [is] rejected by the human act. My Divine Will holds right over every act of the creature and in order to come to reign he wants one who lives in Him, who might go retracing all these empty acts in order to pray him, to press him that he might put the infinite in every act, so that [the Divine Will] might recognize in every single act his act in order to make that his dominion might be complete. And although these acts might be past, there is always, for one who lives in my Will, as to be able to do and to repair, because in him there is the power to be able to repair and to re-do all, provided that he finds a creature that lends herself. More so are that they are acts of the creature without my Will, another (who is) united with my Will is able to repair, (and) order everything.

“Behold therefore, my daughter, I have said other times and I repeat it: we do all that which is needed in order to make the Divine Will known and to make him reign. There must lack nothing on our part: prayer, sacrifice of life itself, to take all the acts of the creature as in hand in order to call her to put forth of hers, so that it is mine and your ‘I love you’, mine and your prayer that cries out: ‘We want the Divine Will.’ So that all the Creation and all the acts will be as all covered with Divine Will, and He will feel called by every act of creature, from all points, from every created thing, because you and I have already made the call, wanting to also put forth the sacrifice of life, in every thing and in every act, so that he might come to reign. This will be power before the throne of God, magnetic strength, irresistible magnet, that all acts cry out that they want the Divine Will ruling in the midst of creatures. But who is it that cries out? I and the little daughter of my Volition. Hence as enraptured he will descend to reign.

“Behold therefore the turns and returns in the Creation, in my acts themselves, in those of the Celestial Mama, in order to employ our same divine acts for a kingdom so holy, and in those of creatures in order to copy them and to put there that which can lack; but all must have one single voice, whether directly or indirectly through means of one who wants to make the sacrifice of making herself supplier and repairer, in order to obtain that he comes to reign in the midst of the generations. Hence that which I make you do and what I do together with you are necessary acts, preparations, formations, substances, capitals that are needed. When we have done everything on my part and on your part, in a way that nothing should be lacking, as to be able to say: ‘We have done everything, there doesn’t remain other for us to do’, as I said in the Redemption: ‘I have (done) everything in order to redeem man, my love doesn’t know what else to invent in order put him in safety’, and I departed for heaven awaiting that [man] might take the good that with the sacrifice of my life I had formed and given. Thus when nothing other remains to be done (for) the Kingdom of my Will upon the earth you also can come in heaven, awaiting from (within) the Celestial Country that creatures take the substances, the capital, the kingdom that will be already formed of the Supreme Fiat. Therefore I always say to you: ‘Be attentive.’ Do not omit anything, when one can not do other, we do our part; the rest, the circumstances, the events, the things, the diversity of persons will do the rest; and since [this kingdom] is already formed, it will go forth by itself and will go ahead in its reign. One thing is needed: more sacrifice to form it, that going forth it is done soon. But in order to form it there is needed one who puts forth one’s own life and the sacrifice of a will sacrificed with continuous acts in mine.”

After this he became silent and then added:

“My daughter, you should know that every act of the creature holds its post around God; as every star holds its post under the vault of heaven. Thus the acts of them, each one holds its post. But which are those that depart for the regal way, as property of the Celestial Country, and take the most honored post and give divine glory to their Creator? The acts done in my Will.

“When one of these acts depart from the earth, the Heavens lower themselves, all the blessed go to meet it and they accompany that act to the post of honor around the supreme Throne. They all feel glorified in that act, because the eternal Will has triumphed in the act of the creature and has put there his divine act. Instead the acts not done in my Will, and perhaps even good, they don’t depart by the regal way, they depart by the tortuous ways and they cover a long stop over by going through purgatory and there wait for the creature in order to purify themselves together with ways of fire; and when they finish purifying themselves, then they depart for heaven in order to take their post, but not in the high-class posts, but in the secondary posts. Do you see the great difference? [For] the first acts, no sooner than [the act is] formed, it doesn’t even remain together with the creature, because being stuff of Heaven it can not remain upon the earth, and therefore immediately takes its flight into its Country; not only, but all the Angels and Saints demand in heaven that which has been done by the Divine Will as their stuff, because all that which becomes done by him, as much in earth as in Heaven, are all proprieties of the Celestial Country. Therefore his every little act is demanded by all of heaven, because they are all fonts of joys and eternal beatitudes, that belong to them. All to the contrary (for) one who doesn’t work in my Will.”

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February 24, 1932

Continuous rebirths of the creature in the Divine Will. How the creature becomes protectress of the divine works.

I am always between the arms of the Divine Will, who more than Mother holds me pressed between his arms, surrounded by his light in order to infuse in me his life of heaven. It seems to me that he is all attention in order to have his great glory, of having a daughter all of Divine Will, whom has not taken other food, whom knows no other science, nor other law or other tastes or pleasures, than only his Will; and therefore in order to hold me busy and alienated from everything he makes so many surprises for me. He tells me so many beautiful things, one more beautiful than the other, but always things that pertain, in a way that my poor mind remains as enraptured and sunk in his arms of light. And since all that which he has done, in spite that [his acts] have gone forth, still he holds them all centralized in himself, so much so that if one looks inside of his Will one finds one single act, if one looks outside one finds innumerable works and acts that can not be numbered. I felt in Him the beginning of my existence, as if in that point I was about to go forth to the light; and I remained surprised. And my beloved Jesus making me his brief little visit said to me:

“My daughter, born and reborn in my Volition, every time that you abandon yourself with all (of) your full knowledge in his arms of light and you remain within, so many times you are reborn in Him, and these rebirths are one more beautiful and specious than the other. Behold, therefore I have called you so many times the little newborn of my Will, because while you are reborn, you return to be

reborn, because He doesn't know how to be idle with one who lives together with Him, but he always wants to occupy himself with the rebirth in the creature in a continuous way, absorbing her continually in himself, so much so that my Fiat is reborn in her and she is reborn in my Will. These rebirths on both parts are life that are exchanged with each other and this is the greatest testimonial, the most perfect act, to be reborn, to exchange life with each other in order for the one to be able to tell the other: 'You see how much I love you, that I give you, not acts, but continuous life.' Behold therefore, my daughter, for the one that lives in my Divine Will He puts this fortunate creature in the first act of her creation, she feels her beginning in God, the creative virtue, vivifyer and conservator with his omnipotent breath, that if she withdraws, she returns into her nothing from where she went forth, and therefore she feels her continuous rebirth alive in the arms of her Creator; and feeling herself in her beginning, the creature restores to God the first act of life that she received from Him, that is the most holy act, most solemn, most beautiful, act of God himself."

After this I followed my round in the acts of the Divine Will, and oh, how I would like to embrace everything, also that which all the blessed have done, in order to give to every act a honor and glory to God and the saints, and to make use of them through means of the acts themselves done by them in order to honor them. And my beloved Jesus added:

"My daughter, when the creature remembers, honors, glorifies that which her Creator and her Redeemer has done for her love in order to put her in safety, and (that) all the saints have done, she becomes protectress of all these acts. The sky, the sun and all the creation feel protected by the creature. My terrestrial life down here, my sufferings, my tears feel sheltered in her and they find their protectress; the saints not only find protection in her memory, but the acts of them vivified, renewed in the midst of creatures, in short they feel life re-given in their acts.

"Oh, how many beautiful works and virtues remain as buried in the base world, because there is no one who remembers and honors them! The memory recalls the works of the past and makes them as present. But do you know what happens? An exchange happens: the creature becomes protectress with her memory; all our works, the creation, the redemption and all that which the saints have done, they make themselves protector of their protector. They put themselves around Her in order to protect her, to defend her, they do as sentinel, and while they shelter themselves in her in order to be protected, every work of ours, all my sufferings and all the works and virtues of my saints, make competition giving the exchange to make (an) honor guard for her, so that she remains defended by everything and by everyone. And then there is no greater honor that you can give when you make use of them to ask for in every act the Kingdom of the Divine Will. They feel called and put themselves to do as messengers between heaven and earth to a kingdom so holy. You should know that (the) past, present and future, all must serve to the Kingdom of the Divine Fiat. Now [with] your memory, asking for this kingdom through means of our works, virtues and acts of everyone, all feel put to the service of Him and they take their office and post of honor. So that your turning is necessary, because it serves to prepare the Kingdom of the Divine Will. Therefore be attentive and continuous."

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March 6, 1932

One who lives in the Divine Will feels the need to turn around the divine works, and how all the

divine works turn around the creature. The purpose, seed of light.

I followed my round in the divine works. My poor mind I feel it as fixed around the works of my Creator, and it makes its almost continuous course around Him, because being works done for my love, I feel the duty to recognize them, to use (them as) staircases in order to climb to He who has loved me so much, loves me, and to give him my little love because he wants to be loved. But while I did this, I thought to myself: “And why should my mind always race? It seems to me that a powerful strength is over me, that maintains my race. And my sweet Jesus making me his brief little visit said to me:

“My daughter, everything turns around the creature; the Sky turns and it doesn’t make its escape from under its blue vault. The sun turns, and with its little turns of light it gives them light and heat. Water turns around the creature, fire, air, wind, every element giving them the proprieties that they contain. My life itself and all my works are in continuous round around creatures in order to be in continuous act to give myself to them. Indeed you should know that no sooner than the baby is conceived, my conception turns around the conception of the baby in order to form him and hold him defended. And as born, my birth puts itself around the newborn in order to turn around him and to give him the helps of my birth, of my tears, of my whimpers; and even my breath turns around in order to warm him. The newborn doesn’t love me, but unconsciously, and I love him even to folly. I love his innocence, my image in him. I love that which he should be(.) My footsteps turn around his first shaky footsteps in order to reconfirm them and they continue to turn even to the last footstep of his life, in order to hold his footsteps guarded in the turn of my footsteps. In short my works turn around his works, my words around his, my sufferings around his sufferings and when he is about to give his last gasp of his life, my agony turns around him for his support, and my death with impregnable strength turns around [him] in order to give him unexpected help, and with jealousy all divine presses around him in order to make that his death might not be death but true life for heaven. And I can say that my Resurrection itself turns around his sepulcher, awaiting the propitious time in order to call him, with the empire of my Resurrection, the resurrection of his body to immortal life.

“Now all the works gone forth from my Will, all turn and turn around for which purpose they were created. Stopping oneself means to not have life and to not produce the fruit established by us, that which can not be, because the Divine Being doesn’t how know to do neither dead works, nor works without fruit. Whence one who enters in my Divine Will takes her post in the order of Creation and feels the need to turn together with all created things, she feels the necessity to make her rapid turns around my conception, my birth, my childhood age and all that which I did upon the earth. And the beauty is that while she turns around all our works, our works turn around her, in short they make competition to turn [around] each other; but this is all effect and fruit of my Divine Volition, that being continuous motion, one who is in Him feels the life of his motion and hence the need to race together. Indeed I say to you, if you don’t feel the continuous race to turn around our works, it is a sign that your life is not permanently in my Will, but (that) you make some exits, little escapes, and therefore the course ceases, because she lacks (He) who gives the life to the course, and as you enter in Him, thus you put yourself in the order and you follow the course, because another [time the] working Divine Will has entered in you. Therefore be attentive, because you must have to do with an omnipotent Will that always races and embraces all.”

After this I thought to myself: “What will be the good, the benefit of this course of mine, of this turning and returning in the acts of the Divine Will?” And the Celestial King Jesus added:

“My daughter, you should know that every single act of the creature contains the value of the purpose with which she animates her act. The purpose is as the seed, that buried under the earth is dusted with earth, but not in order to die, but in order to be born and form the seedling loaded with branches, with flowers and fruits, that belongs to that seed. The seed doesn’t see it, it remains hidden in its seedling, but from the fruits the seed is known, if it is good or bad. Such is the purpose, it is seed of light and can be said that it remains as buried and dusted in the act of the creature. And if the purpose is holy, all the acts that come from that purpose, all will be holy acts, because there is the first purpose, the first seed that animates and gives life to the succession of the acts of the first purpose, and these acts form the life of the purpose, in which are seen flowers and fruits of true sanctity. And even to such the creature with the whole knowledge of her will doesn’t destroy the first purpose, she can be sure that her acts are enclosed in the first purpose. Now your course in my Divine Will will have the purpose that you want, that it forms his Kingdom, and therefore all your acts become centralized in my Fiat and converting themselves into seed of light all become acts of my Will, which eloquently with arcane and divine voices ask for this kingdom so holy in the midst of the human generations.”

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March 13, 1932

The prisoner and the divine Prisoner. The Virgin announcer, messenger, conductor of the Kingdom of the Divine Will. One who lives in the Divine Will forms the speaking creation.

My abandonment in the Fiat continues, but I feel my extreme poverty, my nothingness, the continuous sorrow of the privation of my sweet Jesus as alive. If it might not be for his Divine Volition that sustains me and that very often brings me together with Heaven in a way that infuses new life in me, I would not have been able to pull ahead without He who very often steals away, hides himself, and I remain on the fire of love to wait for him, because it consumes me slowly, then [Jesus] repeats his brief little visit, when I arrive at the extremes. Whence I thought to myself: “Jesus has impeded and tied me up with chains so that there is no peril that they can be broken, I am really the poor imprisoned one. Oh, how I would like my Celestial Mama in my company, so that under her guidance I might be able to live as is necessary in the Divine Will!” But while I thought this, my sweet Jesus repeated his brief little visit and all tenderness said to me:

“My dear prisoner! How content I am that I have impeded and tied you up, because my fetters and my chains speak only of my love, in order to hold you at my disposition, I have used fetters and chains in order to make you prisoner only for me. But do you know? Love wants (it’s) pair. If I have made you imprisoned, first I made myself imprisoned for you in your own heart, and not wanting to be alone, I made you imprisoned, in a way as to be able to say: ‘We are two prisoners, that the one doesn’t know how to be without the other.’ Thus we can prepare the Kingdom of my Divine Will. Works done alone are not pleasant, but company makes them enjoyable, pushes one to work, sweetens the sacrifice and forms the most beautiful works. And in seeing you call our Celestial Mama as your guide, your Prisoner Jesus has exulted with joy in having her sweet company in our work. You should know that She was the true and celestial Prisoner of my Divine Will, hence she knows

all the secrets, the ways, she possesses the keys of his kingdom. Indeed [in] every act that the Prisoner Queen did, she prepared in her act the post in order to receive the acts of the creature done in the Divine Will. And oh, how the Celestial Sovereign Lady remains in expectation and at attention in order to see if the creature works in my Fiat, in order to take with her maternal hands these acts and enclose in them her acts as pledges, as antidotes that she wants the Kingdom of the Divine Will upon the earth!

“So that this kingdom was already formed by me and by the Celestial Lady, it already exists, only that it should be given to creatures. In order to give it it is necessary to know it. And since she is the holiest creature, the greatest and doesn't know other kingdom than the Kingdom of my Divine Will alone, she occupies the first post in Him. By right the Celestial Queen will be the Announcer, the Messenger, the Conductor of a kingdom so holy. Therefore pray to her, invoke her, and She will do for you as guide, as teacher, and with love all maternal she will receive all your acts and enclose them in hers and say to you: ‘The acts of my daughter are like the acts of her Mama, hence they can remain with mine in order to double the right to creatures to give the Kingdom of the Divine Will.’ Since this (is) her kingdom, God must give it and the creature must receive it, there is needed the acts on both parts in order to obtain the intent. Hence She who holds more ascendancy, more power, more empire over the Divine Heart is the Sovereign Lady of Heaven. Her acts will remain at (the) head, with the succession of the other acts of creatures changed into divine in virtue of my Will, in order to give them the right in order to receive this kingdom, and God in seeing these acts will feel moved to give it, for that love that he had in the Creation, that he created everything in order to have his Will done as in Heaven so in earth, and that every creature might be a Kingdom of his Will that might have his total dominion. Therefore always ahead in the work and living in the Supreme Fiat.”

After this my mind was lost in the Divine Volition, and my sweet Jesus added:

“My daughter, the soul that enters in my Will is converted into light, and all her acts, without losing anything of their diversity, of their nature and of that which they are in themselves, they are vivified and animated by the light. So that every act, although distinct between themselves, have for life the light of my Fiat; and He is delighted, now to form with his life of light the thought, the word, the work, the step and so on. And the soul, as first sky animated by the Fiat, forms with her acts the sun, the stars, the sea that always murmurs, the wind that groans, that speaks, that howls, that whistles, that caress and that forms her refreshments, she gives divine light to her Creator, to herself, and it descends even in the depths of creatures, and since the light is fecund and holds the virtue that by itself spreads out everywhere, it forms the most beautiful flowerings, but all invested with the light. And behold that my Divine Will repeats his dear Creation in the soul that lives in his light, indeed more beautiful still, because if the Creation is mute, and if it speaks eloquently it is always in its mute language. Instead the Creation that he forms in the soul is all speaking. The sun of her works speak, the sea of her thoughts, the wind of her words, the stamping of her footsteps, that as she walks she leaves the virtues of her flowers, and all that which she does speaks as bright stars, that with their twinkling pray, love, praise, bless, repair and thank continually, without ever ceasing, that Supreme Fiat that is pleased to form in them the beautiful speaking Creation with so much love, all animated with his divine light.

“Hence it is no wonder if your Jesus forms his continuous abode in the midst of this speaking

Creation (that) my Divine Will forms for me. It would be more wonder if I were not there, because the Master, the King would be lacking whom with so much love has formed it. To what benefit to form it, if I should not reside there within and enjoy my pleasant speaking Creation? More so that in this speaking Creation there is always work to do, always to add on. Every act of hers is one voice more that it acquires and that with all eloquence speaks to me of mine and of her love and I must listen to her; not only, but I want to enjoy her tastes that she gives me. I like them so much that I long for them and hence I can not put them aside. Then there is always to give and always to take. Therefore I can not leave her even one instant without me, at the most now I speak and I now am silent; now I make myself felt and now I am hidden; but leave one who lives in my Divine Will I can not. Therefore be secure that even to such (that) you don't go out from Him, your Jesus doesn't leave you; I will always be with you and you will always be with me."

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March 20, 1932

Three necessary conditions in order to obtain the Kingdom of the Divine Will. How everyone lives in the Divine Will. Different ways of living.

I was thinking of the Divine Will and I said to myself: "If Our Lord so very loves to make known a Volition so holy and wants that he reign in the midst of creatures, why then does he want that one prays in order to obtain it? While one time (that) he wants it, he can also give it without so much (as anyone) praying for it."

And my sweet Jesus surprising me said to me:

"My daughter, knowing my Divine Will is the greatest thing that I can give and the creature can receive. And his reigning is the confirmation of his great gift, it is the carrying out of his known Will. Hence it is necessary to ask for him. With asking for him [the creature] disposes herself for it, she forms in herself the Palace where to receive him. With asking for him she acquires the love in order to love him, she acquires the dowries of sacrifice that is needed in order to possess him, and as she asks, the human volition loses its ground, is weakened, loses strength and is disposed to receive the dominion of the Supreme Volition. And God seeing himself prayed to disposes himself to give it. The dispositions are needed on both parts in order to give our celestial gifts. How many gifts we want to give, but because we are not asked we retain them in ourselves, waiting to give them when we will be asked. Asking is as if it might open the commerce between the Creator and the creature. If she does not ask, the commerce is closed and our celestial gifts don't descend in order to put themselves in circuit upon the face of the earth. Hence, (the) first indispensable necessities in order to obtain the Kingdom of the Divine Will is to ask for it with incessant prayers, because as one prays, thus the little letters arrive to us, now with solitudes, now with supplications, now with accord that want to have to do with our Will, until the last letter will arrive with the final accord.

"(The) second necessities, more indispensable than the first in order to obtain this kingdom: it is necessary to know what can be had. Who can ever think of a good, desire it, love it, if she doesn't know that she can obtain it? No one. If the ancients might not have known that the future Redeemer should come, no one would have given thought nor [would they have] prayed, nor hoped for salvation, because the salvation, the sanctity of those times remained fixed, centralized in the future

Celestial Savior. Outside of this there was no hope for some good. To know that one can have a good forms the substance, the life, the food of that good in the creature. Behold therefore the so many knowledges on my Will that I have manifested to you, so that it can be known that they can have the Kingdom of my Will. When one knows that a good can be had, the arts are used, the industries, and the means are undertaken in order to obtain the intent.

“The third necessary means is to know that God wants to give this kingdom. This casts the foundations, the certain hope in order to obtain it, and forms the last preparations in order to receive the Kingdom of my Divine Will. [For] a good that one wants and longs for, to know that who can give it, already wants to give it, it can be called the last blow of grace and the final act in order to obtain that which one wants. In fact if I might not have manifested to you that I can give and want to give my Divine Will dominating and reigning in the midst of creatures, you would have been indifferent like all the others for a good so great. So that your interest, your prayers have been effects and parts of that which you have known. And I myself when I came upon the earth, [in] the thirty years of my hidden life it can be said that I apparently didn’t do good to anyone, nor did even one know me. I remained in the midst of them unobserved, the whole good was developed between me and the Celestial Father, my Celestial Mother and dear St. Joseph, because they knew who I was; all the others [knew] nothing. Instead when I went out from my hideaway and openly made myself known saying that I was really the promised Messiah, their Redeemer and Savior, and although with having made myself known I attracted on me calumnies, persecutions, contradictions, anger, hatred of the Hebrews and the Passion and death itself. All these evils that as copious rain rained on me had the beginning in making myself known, I affirmed that which I really was, the Word Eternal descended from heaven in order to save them. So very true that even when I (was) in the house of Nazareth, not knowing who I was, no one said anything of me, nor did they slander me nor did they hurt me. As I revealed myself all the evils fell on me. But this was necessary to make myself known, otherwise I would have left again for heaven without completing the purpose for which I came upon the earth. Instead with making myself known, in spite that I attracted so many evils, in the midst of this abyss of evils I formed my Apostles, announced the Gospel, worked prodigies, and my knowledge instigated my enemies to make me suffer so many sufferings, even to give me death on the cross. But I obtained my intent, that so many would know me in the midst of so many that didn’t want to know me, and to complete my Redemption. I knew that, with making myself known, the perfidy and pride of the Hebrews would have done so much. But it was necessary to make myself known, because a person, a good if it isn’t known it is not bearer of life nor of good. The good, the truths not known remain impeded in itself without fecundity, as so many sterile mothers that finish with their generation.

“You see therefore how necessary it is that one knows that I can give the Kingdom of my Will and that I want to give it. I can say that (there) enters the same necessity as that to make known that I was the Son of God that I came upon the earth. And it’s also true that many with knowing this will repeat that which they did to me when I made known who I was; the longed for Messiah; calumnies, contradictions, doubts, suspicions, contempts, as already they have done [there was] hardly the beginning of the printing that mentioned to make my Divine Will known. But this says nothing, and the good possesses the strength to wound evil, creatures, hell, feeling themselves wounded they are armed against the good and would like to annihilate the good, she or he who wants to make the good known. But in spite of all that which they have wanted at the first beginning, on his wanting the

knowledge of my Will to be born, and that he wants to reign, they have as suffocated him. Yet he has made his first steps, and that which some didn't believe, others have believed. The first steps will call the second, the third, and so on, in spite that there won't lack those people who will arouse contradictions and doubts, but it is of absolute necessity that one knows my Divine Will, that I can give him and I want to give him. These are the conditions that without them God can not give that which he wants to give, and the creature can not receive him. Therefore pray, and do not give back in making my Divine Will known. The time, the circumstances, the things, the persons change, they are not always those. Therefore that which one doesn't obtain today can be obtained tomorrow, however to the confusion of whom has suffocated a good so great. But my Will will triumph and will have his kingdom upon the earth."

Whence I continued to think of the Divine Will and I abandoned all of myself in his divine arms, and my beloved Jesus added:

"Good daughter, you should know that my Divine Will possesses and contains inside of himself everything; all the joys, all the beauties, from Him everything goes forth, and without losing anything, he contains everything in himself. It can be said that he carries everyone and everything in his immense womb of light. So that everyone lives in Him, with this difference, that one who with all her will wants to live in Him and lets herself be subjugated by his dominion, lives as daughter, and as daughter becomes constituted heiress of joys, of beauties, of the goods of her Mother/(the Divine Will), in a way that this Divine Mother is all intent to embellish, to enrich and to make her daughter rejoice. Instead one who wants to live of human will and does not let herself be subjugated by his dominion she lives in this Holy Will, but lives not as daughter but as stranger, and all the joys are converted for the creature into bitterness, the riches into poverty, beauties into ugliness; because living as stranger she lives as set apart from the goods that my Divine Will possesses, and justly merits that she possesses nothing of the good. Her human volition that subjugates her gives her that which it holds: passions, weaknesses, miseries. Nothing escapes from my Divine Will, not even hell, and since they have not loved him in life, they have lived as limbs detached from Him, but always inside, not outside. Now in those dismal prisons joys, happiness, the beatitudes of my Divine Will are converted into sufferings and into eternal torments. Therefore the living in my Will is not new, as some believe. Everyone lives in Him, good and bad. If one wants to say new, it is the way of living.

"One who recognizes him as continuous act of life, who gives him the dominion in all her acts, because the living in Him is the sanctity of every instant that the creature receives. It can be said that she grows continually in sanctity, but sanctity fed by my Will, grown together with Him. So that she feels my Will for life more than her own life. Instead one who doesn't live in Him, in spite that she remains there within she doesn't recognize him in her every act, and lives as if she might live distant from Him and might not receive the continuous act of his life, in spite that she receives it. In this way the sanctity of living in my Volition is not formed, but at the most the sanctity of circumstances. So that they remember my Divine Will when oppressed by a need, a sorrow, a cross, [then] he hears them exclaim: 'The Divine Will be done.' And in all the rest of their life, my Will where is he? Isn't he already with them contributing to all their acts? He remained, but they didn't recognize him. It happens as to a mother that lives in her palace, who has given forth many children to the light. Some of these always remain around the mother, whom infuses in the children her noble ways, she feeds them with delicate and good foods, dresses them with decent attire, entrusts her secrets to them and

makes them heirs of her goods. One can say that the mother lives in the children and the children in the mother. They felicitate each other and love with inseparable love. The other children live in the palace of the mother, but are not always around her. They find pleasure in living in the distant rooms from those of the mother, hence they don't learn her noble ways, they don't dress with decency. The foods that they take do them more evil than good, and if sometimes they go to the mother it is not for love, but for need. Whence the great difference between the one and the other of these children; in spite of all this the one and the other live in the palace of the mother. Thus everyone lives in my Will, but only one who wants to, lives of Him, lives in Him as child with her Mother. All the others in spite that they live in Him, they don't even know him, others live as strangers, others know him in order to offend him."

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March 27, 1932

Conditions of assurance for the Kingdom of the Fiat to come upon the earth. The manifestations on my Will will be (an) army trained with love, weapons, net, in order to conquer the creature.

I felt all immersed in the Divine Volition, and oh! how many thoughts were crowded in my mind. And his light that formed his waves, and one followed the other, and these waves converted into voice, into murmur, into celestial music, but oh, how very difficult it is to retain the language of that interminable light! When one is inside of Him it seems that she understands much, but no sooner than she withdraws does (there) remain some little drops, and the sweet and unforgettable and dear memory of having been in the light of the eternal Fiat. If blessed Jesus might not work a miracle abasing Himself with more adaptable ways to the human nature, I would not have known how to say anything. Whence I felt in my mind the picture of the Kingdom of the Divine Will, and I wanted that Jesus might say what the conditions were of Him, in order to be certain of his coming. And my celestial Teacher visiting the little newborn of his Volition said to me:

"My blessed daughter, the absolute conditions, necessary and of highest importance, that form the life and the food in order to assure the Kingdom of my Divine Will, is to ask of the creature degrees and prolixity of long sacrifice. Hence our goodness, in virtue of the sacrifice that it asks, must give surprising graces to whom it asks this sacrifice of, in a way that to the creature that I ask fascinated by my love, by my gifts and by my graces, the sacrifice will seem as nothing to her, in spite that she knows that her life is finished; she will not have right anymore over herself. All the rights will be of whom asks the sacrifice of her. If she might not know the whole intensity of the sacrifice that she accepts, [this] would not have all the value, because how much more she knows the greatness, the weight of the sacrifice, so much more value becomes put within. The knowledge puts the exact and complete value in the sacrifice; instead one who doesn't know all the weight of a sacrifice, oh, how much it diminishes the value, the grace, the good that one should obtain, and then our love remains wounded, our power feels impotent before a creature to whom we ask great sacrifices, making them know the weight for which she should submit herself, with her accepting everything only for our love and in order to complete our Will. The prolix sacrifice carries the prolixity of the prayer; and oh! how our ears are all attentive, our glances remain enraptured in seeing that through means (of) the fire of the sacrifice wanted by us, she prays, and what does she ask for and want? That which we want: that our Will be done as in Heaven so in earth. Ah! if she might be able to she would put in disorder heaven and earth, she would (have) all in her power, in order to make that all might ask for that which

she wants, so that her sacrifice might obtain the purpose and might bring forth the fruit wanted by God. Our Paternal goodness is so much that it proves impossible to us to not grant the purpose of a long sacrifice and a prolix prayer. These are the conditions on the part of creatures, and this we have done with you and we want that you know it, because we don't give our things to the blind, that because of their blindness they don't know the goods, nor does it become given to them, nor to those that are around them, much less to the mute, that for their muteness they don't have words in order to manifest our truths and our graces. The first thing that we give is the knowledge of that which we want to do with her, and then we give and do that which we have disposed.

“The knowledge can be called the beginning, the void, the seed where to put the sacrifice, our things, and to make the beautiful prayer arise that weakens us, chains us with chains, with inseparable bonds, and makes us surrender that which she wants. More so that our Will being life and work that gives life to everything and to everyone, in order to come to reign upon the earth (there) is needed from the part of the human family a life of (a) creature at his disposition, and that without opposing him she remains in the authority of his Divine Will, so that of her he might do that which he wants. This will serve as knoll and condition in order to assure his kingdom, on the part of creatures. Now comes the conditions of assurances from the part of God. But to whom can he make them, if not to whom he had asked the sacrifice of? So that my long prolixity of manifesting so many truths on my Divine Will, my long speaking on his kingdom and on the good that he wants and should do, his long sorrow of around six thousand years that he wants to reign, and they have rejected him, the many promises that he wants to give of goods, of happiness, of joys, if they let him reign, they have not been other than assurances that I have made to the creature of this Kingdom of my Fiat; and these assurances were made and sealed in the most beautiful thing, most sacred, most precious, that is in the center of the fire of your sacrifice wanted by us. I can say that I never tire of making assurances; you could say, I return to always say with new ways, new truths, new forms, surprising similes, always on my Divine Will. I would never have said so much if I might not be certain that my kingdom might not be able to have his dominion upon the earth. Hence it is almost impossible [that] my speaking so prolix and a sacrifice of yours so continuous should not have the longed for fruits on the part of God and on the part of creatures. Therefore continue your flight in that Fiat that holds power to make himself road, to demolish all the difficulties and by force of love to make the most faithful friends and defenders (from) his most merciless enemies.”

Then he added: “My daughter, my conception, my birth, my hidden life, my Gospel, the miracles, my sufferings, my tears, my blood poured forth, my death, re-united everyone together, they formed an invincible army in order to complete my Redemption. Thus all my manifestations on my Divine Will, from the first to the last word that I will say, should serve in order to form the army trained all with love, with invincible strength, with irresistible light, with transforming love. They will cast around the creature a net, that if they want to go out they will stumble within, they will become entangled within so much that they won't know how to go out from it; and while she will seek to go out, the so many manifestations of mine on Him will continue to assail her in a way as to extend his net more. Whence seeing herself entangled she will take gusto of the so many beauties of truth and she will feel happy to have stumbled into the net of my manifested truths. So that They will form the completion of the Kingdom of my Divine Will! Therefore my every manifestation on Him is a weapon that should serve to complete a kingdom so holy. If I manifested him and you don't speak it, you will make lack the necessary weapons, therefore be attentive.

“Beyond this you should know that every word gone forth from the Uncreated Wisdom contains life, substance, work, teaching. So that every truth manifested on our Divine Will will have in our kingdom its own office: many truths will have the office to form and to grow the life of the Divine Will in the creature; others will occupy the office to feed him; others will do as teacher; other truths will have the office of defenders, in a way that they will put themselves as an army around the creature, so that no one will be able to touch her. You see therefore the necessity of my speaking so prolix and of the so many truths that I have manifested; it was a kingdom that I had to form, which one doesn't form with a few words, with a few acts and offices, there are needed so many of them! And my every single truth has the virtue to occupy an office in order to maintain the perfect order, (the) perennial peace; it will be the echo of Heaven, and [creatures] will swim within a sea of graces, of happiness, under a sun that doesn't know clouds; the sky will be always serene. My truths upon my Divine Will will be the only laws that will dominate; (for) creatures that will enter to live in this kingdom laws not of oppression but of love, that sweetly will make themselves loved, because in them [creatures] will find the strength, the harmony, the happiness, the abundance of all goods. Therefore courage and always ahead in my Divine Will.”

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April 2, 1932

***How the divine power will put a limit to the evil of man and it will tell him: “Enough even here.”
How Our Lord demonstrates with facts that he wants to give the Kingdom of his Will.***

I am always re-turning in the Holy Divine Volition, nor can I do less, because being Life, life is always felt, the breath is felt, the motion, the heat. Thus is it with the Divine Will; as one feels, thus his life is felt, his heat, his motion and all that which He encloses, only with this difference, that when one pays attention to a thing that encloses life, and when to another. Whence I thought to myself: “How ever can the creature return beautiful and holy as she went forth from the creative hands of God, in order to realize the Kingdom of his Fiat in the midst of the human family?” And my beloved Jesus surprising me said to me:

“My daughter, all the works of our Supreme Being are perfect and complete. Not one work of ours is at half. The creation is all complete and perfect; indeed there are not many things of absolute necessity, but as luxury and splendor of our Power, love and magnificence. Only man, for which all things were created, should he remain as our defective and incomplete work, without the purpose for which he was created. What is it? That our Fiat might have his kingdom in every creature. And this is because he sinned and remained stained and made ugly, that he surrenders as a collapsed residence, exposed to thieves and his enemies. As if our Power might be limited and might not have all the power to do that which it wants, as it wants, and how much it wants. Whoever thinks that the Kingdom of our Will can not come, puts in doubt the Supreme Power itself. We can do all, the volition can be lacking to us, but when we want it, our power is so much that that which we want we do, there is no thing that can resist before our Power. Hence we have the power to rehabilitate him/(man), to make him more beautiful than before, and to strengthen and to cement his collapsed residence in a way as to make it stronger than it was, and with the puff of our power to enclose the thieves and his enemies in the dark abysses.

“So that man, for how much he slipped from within our Divine Will, he didn't stop being our work,

and although he disordered himself, our Power for decorum of our work that should be perfect and complete as we want, with his power he will put a limit to his/(man's) disorders, to his weaknesses and he will tell him with his empire: 'Enough even here; reenter into the order, take your post of honor as worthy work of (your) Creator.' They are prodigies of our omnipotence that he will work, which [man] won't have the strength to resist, but without force, spontaneous, enticed and attracted by a supreme strength, by an invincible love. Was not the Redemption a prodigy of our Power wanted by our Will, and our love that knows how to conquer all, even the blackest ingratitude, the gravest faults, and reciprocates in love where ungrateful man has offended him more? If drawn by man, (it is) certain that he could not re-arise with all the helps of my Redemption, because he is not disposed to take them. Many don't cease being sinners, weak, dirtied by the gravest faults. But if drawn with my Power, with my love, when the two balances overflow a little more and they touch it, with Will to conquer it, man will feel shaken and knocked down in a way that he will re-arise from evil in good and will reenter in our Divine Will from where he went out, in order to take his lost inheritance. Do you know where everything is? Everything is if our Will wants it and with divine decrees has decided on it; if there is this, everything is done, and it is so very true this decision, that they are facts.

“You should know that when I came upon the earth, while I made the office of Redeemer, at the same time all that which my Holy Humanity did enclosed so many acts of my Will as deposit to give to the creature. I didn't have need because I was the Divine Will himself. Hence my Humanity did as a most tender Mother, he enclosed in himself so many births of my Will for how many acts he did, in order to give them to the light and to give them birth in the womb of the acts of creatures, in order to form in their acts the kingdom of the acts of my Fiat. Whence he remains like a Mother, waiting with a love that makes him racked with spasms of pain, to give these divine births of his to the light. The other fact [is] that I myself taught the *Pater Noster*, so that everyone might pray that my kingdom come, so that my Will be done as in heaven so in earth. If it should not come, it would have been useless to teach such a prayer. And I don't know how to do useless things, and then the so many truths manifested on my Divine Will don't they say in clear notes that his kingdom will come upon the earth, not through human work, but through work of our omnipotence? Everything is possible when we want it. Much ease we put in doing as much in the little things as in the great ones, because all the virtue and power is in our act, not in the good that the act of our Power receives. In fact when I was upon the earth, since in all my acts my Power raced, the touch of my hands became powerful, the empire of my voice, and so on; and with the same ease I called to life the young girl, she had died by a few hours, and with the same ease I called to life Lazarus, he had died by four days, from which he was already corrupt and gave forth an unbearable stench; I commanded that they take away the bandages from him and then I called him with the empire of my voice: 'Lazarus, come forth!' To my ruling voice Lazarus resuscitated, the corruption disappeared, the stench stopped, and he returned healthy and flourishing as if he might not have died. True example (of) how my Power can make the Kingdom of my Fiat re-arise in the midst of creatures. This is a palpable and certain example [of] how my Power, in spite that man is corrupted, the stench of his faults more than a dead body infect him, he can be called a poor bandaged one that needs the divine empire in order to melt the bandages of his passions from him. But if the empire of my Power invests him and wants it, his corruption won't have life anymore, and he will re-arise healthy and more beautiful than before. Therefore it can be doubted that at the most my Divine Will might not want it, because they might not be able to merit such a good, but that my Power might not be able to do it, this not ever.”

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April 9, 1932

How Jesus goes molding the creation in order to make it re-arise in the new life of his truth. How only Jesus can manifest so many truths upon the Divine Will, because he possesses the source of him.

My abandonment in the Divine Volition continues, I feel (as) the little baby that sip by sip becomes fed with this celestial food, which produces in my soul strength, light, indescribable suaveness; and then every truth that my beloved Jesus manifests to his little newborn is one of the most moving and delicious scenes and the most beautiful, that puts in my mind as bearer of the beatitude of the Celestial Country. Hence I felt immersed in the so many truths of the Supreme Fiat, and my always amiable Jesus visiting his little baby said to me:

“My little daughter of my Volition, you should know that if our Supreme Being might give to the creature the whole sky, the Sun, the earth, the sea, he would he not give as much as when he communicates the truths upon the Divine Will, because all the other things would remain to the exterior of creatures, while truths penetrates into the most intimate fibers of her soul, and I go molding the heartbeats, the affections and desires, the intellect, the memory, the will, in order to transform it all into the life of truth. And while I go molding them, I go repeating the prodigies of the creation of man, and with the touch of my hands I destroy the germs/seeds of evil and I make the germs/seeds of new life re-arise. The creature feels my touch and as I go molding her, the new life than becomes re-given to her. While the sky, the sun, the sea they don’t have the transforming virtue to form for the creature a sky, a sun, a sea; all the good reduces itself to the exterior and nothing more. Do you see therefore how many goods you enclose with having manifested to you so many truths? Therefore be attentive in corresponding to a good so great.”

Whence I continued to think on the so many truths on the Divine Will. How many joys, how many divine transformations. They have truly been the revealers of the Supreme Being. I would never have known my Creator, my Celestial Father, if the holy truths might not have done as messengers, bringing me so much beautiful news of their adorable Majesty. And while the so many truths were crowded in my mind, a doubt arose in me: has it really been Jesus who has manifested to me so many truths, or else the enemy or my fantasy? And Jesus surprising me said to me:

“My good daughter, how do you doubt it? The multiplicity alone of the so many truths on my Divine Will himself is sure proof that only your Jesus could have spoken so long on the subject itself, with strong and various themes, because possessing the source of him it is no wonder that I have manifested to you, and in so many ways; I could say, the little drops of light of the knowledges on my adorable Will; I say drops for me, comparing them to the great and the infinite sea that (there) remains for me to be able to say, because if I might want to speak all the Eternity, that which I have so much to say on the knowledges that regards my Supreme Fiat, I would never finish. But for you that which I have manifested have been seas, because that which is drops for me, because I am (an) infinite Being, it is sea for you because you are (a) finite creature. Hence only the prolixity and my saying so much is the most certain and most convincing proof that only your Jesus could hold so many reasons, and that only he can know so much of that which regards my Volition himself. The enemy doesn’t possess the source, and then for him to touch a taste would burn him more, because

the thing that he hates more and that torments him more is my Divine Will. And if it might be in his power he would put the earth upside down, he would use all the arts and craftiness in order to make that no one might know and do my Will. Much less your fantasy, so limited and little; oh, how immediately the light of reason would remain extinguished, and how much would you have said, two or three reasons, you would have done as those that want to speak and feel struck dumb and don't know how to go ahead anymore, hence confused you would be reduced to silence. Therefore only your Jesus holds the word always new, penetrating, flood of divine freshness, of admirable suaveness, of surprising truths, which the human intellect is constrained to bow before and to say: 'Here there is the finger of God.' Therefore recognize such a good, and (let) your point of center in all things be my Will alone."

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April 13, 1932

The human nature that let's itself be dominated by the Divine Will: field of his action and earth in bloom. How the Divine Will possesses inseparability.

I am always between the arms of the Divine Will like a baby pressed between the arms of the mama, who holds me so very pressed between his arms of light, that he doesn't let me see, feel and touch but the Divine Will alone. And I thought to myself: "Oh, if I might be free from the prison of my body, my flights would have been more rapid in the Fiat, I would have known more, I would have done one single act with Him! But it seems to me that my nature makes me make interruptions, as if it might put up obstacles, and it makes it difficult for me to always race in the Divine Will."

But while I thought this, my divine Teacher Jesus visiting my little soul said to me:

"Blessed daughter, you should know that one who lives in my Divine Will, holds the virtue to hold ordered the nature of the creature, and instead of being an obstacle it is her help in order to be able to complete more acts of Divine Will. Indeed it serves as earth to the flowers, that lends itself to form the beautiful flowerings that almost hides and covers it with a variety of their beauty, [to] which the Sun communicates the variety of the most beautiful colors and goes making them brilliant with its light. If it might not be for the earth, the flowers would lack the place in order to form life, in order to be able to be born and to make their beautiful appearance, and the Sun would not find where [and] to whom to communicate the display of its beautiful colors and of its pure sweetnesses.

"Such is the human nature for the soul that lives in my Divine Will. It is as fertile and pure earth that lends itself to give the field of action and to let her form not only the beautiful flowerings, but to make so many suns emerge for how many acts she goes doing. My daughter, it is an enchantment of beauty to see the human nature that lives in my Divine Will, covered and hidden as under of a meadow of flowers all invested with the most brilliant light. The soul alone would not have been able to produce so many varieties of beauty, while united she finds the little crosses, the necessities of life, the various circumstances, now sorrowful, now cheerful, that as seeds serve as to sow in the earth of the human nature, as to form its field in bloom. The soul doesn't hold earth and could not produce any flowering; instead united with the body, oh, how many more beautiful things she can do. More so that this human nature was formed by me, I molded it part by part giving it the most beautiful form; I can say that I did (as) the divine Craftsman and I put there such mastery that no one else can reach

me. So that I loved her, I still see the touch of my creative hands impressed upon human nature; hence she is also mine, she belongs to me. Everything is in complete accord: nature, [soul], will human and Divine. When this is, that the nature lends itself as earth, the human will is in (the) act of receiving the life of the Divine Will in her acts, she lets herself be dominated in everything, nor does she know other in all her things than my Will alone as life, actor, bearer, conservator of everything. Oh, then everything is holy, everything is pure and beautiful! My Fiat is over her with his brush of light in order to perfect her, to divinize her, to spiritualize her. Therefore her nature can not be an obstacle to the flights in my Will. At the most it can be for you an obstacle to your volition, which you must always hold the aim of not giving it life, so that of your earth there is not to fear: that if it has, it receives and gives that which it has received. Indeed it gives more and changes the seeds into flowers, into plants, into fruits; and if not, it remains in its mute silence and remains as sterile earth.”

Whence I thanked Jesus for his beautiful lesson and I felt all content that my human nature could not harm me. Rather it could help me in making the life of the Divine Will grow in my soul, and I continued my rounds, the flights in his acts and my sweet Jesus added:

“My daughter, my Divine Will possesses the inseparability from all his acts and effects, as much as if he works alone in himself and outside of himself, as if he works in the creature; or (if) the creature works in Him or else in order to execute that which my Divine Will wants. In this way of working, [my Will] puts forth of his, and he retains them as his acts and his properties, inseparable from Him. Now if the creature lives in my Divine Will, these acts make themselves common property with the one and the other. If then she makes some exits, she loses her first rights, that had been made in our house, and then the substance, the life of the act, the sanctity, the beauty, the prerogatives that are needed in order to be able to form one act of ours and [that] has been put forth by our Divine Volition. The creature has not done other than to assist and to concur with her will, to work together with ours. But of substance there has been put forth nothing of hers. Hence if she persists to live in our Volition, she masters together; if she goes out, with justice she touches nothing, but if she reenters she acquires anew the right of mastery.

“But there is great difference between one who lives in my Divine Will and works together and between one who not living in Him follows and completes in the circumstances that which my Fiat wants. This one takes in her act my limited Will, and as she finishes the act thus it remains, it doesn't go ahead anymore; and although these acts are also inseparable from Him, however one sees these acts have not worked continuously: limited they take my Divine Will and limited they remain. Instead one who lives and works in Him, her act acquires the incessant act to work continually. These [acts] will always be agents in my Fiat, they will never lose the attitude; that the work of my Volition never ceases, as such they become the acts of the creature. Therefore I want you always in my Fiat, if you want to take him not limited and as drops, but (as) seas, in a way as to remain so very filled that you won't touch and see other than my Divine Will.”

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April 23, 1932

How the creature becomes called by the Divine Will. How many times she does her acts in Him, so many times she is reborn in his acts. Competition between Creator and creature.

My abandonment in the Divine Fiat continues. I feel his call in all his acts, which are in the sky, in the sun, in the sea, in the wind, in the acts that he did in the Redemption, because there is nothing that exists that did not come forth from the Divine Volition. And he calls me in order to say to me:

“I have done everything for you, come to enjoy and possess all that which with so much love I have created for you, do not make yourself estranged from all that which belongs to you nor make ours and your possessions isolated and deserted. Come and make your voice echoed, so that it resounds in all our created things. Make us feel the sweet stamping of your steps. Solitude grieves us, company puts us in feast and gives us the sweet surprises of the joys that our beloved creature can give us.”

But while my mind turned in his works, my always amiable Jesus, visiting my poor soul, all tenderness said to me:

“Blessed daughter of my Volition, since all created things were made for creatures, my Divine Will remained in each one of them to call the creature, because he didn’t want to remain alone, but he wanted she for whom things were made, in order to give her the rights over them and thus not remain defrauded in his purpose for which he had created them. Now who hears this call? One who possesses my Will as life. The echo of my Will that is in created things forms the same echo in the soul that possesses him, and between his arms himself he carries her where my Volition himself calls her. And since she holds her rights given by me, if she loves, all created things say love; if she adores they say adoration; if she thanks they say thanks, in a way that one sees flutter in the sky, in the sun, in the sea, in the wind, in everything, even in the little birdie that sings, the love, the adoration, the thanksgiving of the creature that possesses my Divine Will. How vast [is] the love and all that which she can do and say, heavens and earth are in her power. But this is still nothing.

“You should know that the soul that possesses my Divine Will, his divine omnipotence enters in her work, and true power means to diffuse oneself in everyone and everything, to recall everyone in that act. With his empire making himself felt by everyone, he calls the attention of everyone, in a way that they feel the working power of my Fiat in the act of the creature, because I can call it not her act but mine; and one who finds themselves in possession of Him, those are the Angels, the Saints; the Creation, they feel a vein of his power flow and everyone puts themselves at attention in order to receive it, and bending down they adore, thank, love the working Divine Will. One act of Him is the greatest thing, the most beautiful for all (of) heaven and for all the earth. One act of his, since it possesses complete power, so much so if he works in the human act, as much as alone, he can bring innovation, transformation over everything and make new things re-arise, that didn’t exist before. So that one act in my Divine Will takes the post in the divine order and with his powerful empire reigns over everyone, reigns with his enticing love, with his enrapturing beauty, with his joys and infinite sweetness; it is an act that encloses everything together. And those that don’t feel the beauty of him are constrained to feel the weight of divine justice over them. But everyone will feel the touch of the power of an act of my Will, no one will be excluded. And only these acts line themselves up in continuous homage toward God himself, because those that give more glory to God and continuous homage are the acts done in the Fiat, because they are acts reproduced by God himself and they take part in their incessant act.”

After this I was doing my acts in the Divine Will, and my sweet Jesus added:

“My daughter, the soul that lives in my Will is in the continuous act of being reborn in the acts that she does in Him. If she loves, she is in the continuous act of being reborn in the divine love, and while born forms the life of love in her, [that] as life takes the primacy in all her being, by way (of) her heartbeat, her breath, the motion, the glance, the step, the will and all the rest becomes love; and how many times reborn, so many times more the love grows, this love as life. And in (the) act of always being born and grown, holds the enrapturing and wounding strength, that while it wounds us, it enraptures us, but with our same divine power, and we feeling ourselves wounded we pour forth love from our wounds, and we wound our beloved creature, and in every rebirth we double our love for her. Thus if she repairs, and how many times she repairs in our Will, so many times is she reborn in the divine reparation and it forms the life of reparation in her soul, so that the breath, the motion, the will and all her being acquires the life of reparation.

“And since it is not with one act alone that she repairs to us, but with an entire life, as life she holds the disarming power, and disarming us she converts the scourges into graces. Thus with all the rest that the creature can do in our Divine Will. They are lives that she acquires, which are fed by our divine sources. Thus if she praises us in our Divine Will, thanks us, blesses us, she forms an entire life of thanksgiving, of praise and of benediction toward her Creator, and every time that she does it, while she is reborn in these acts and grows, she forms the fullness of the life, in a way that the breath, the heartbeat, if she thinks, if she speaks, if she moves the step, if blood circulates in (her) veins, of the creature all together, there is no particle of her being that doesn't say ‘I thank you’, ‘I praise you’, ‘I bless you’. Oh, how beautiful it is to see her, that possessing so many lives for how many times she is reborn in her same acts done in our Divine Fiat, that for how many lives she possesses we feel in her heartbeat so many heartbeats in one, so many breaths, motions and steps in one, and of each some say love, some reparation, some thanksgiving, some praise and some benediction. These rebirths and lives form the most beautiful harmony in the fortunate creature that has had the good of acquiring them. And so much is our satisfaction that our look is always fixed in looking at her, our ears always intent to listen to her, the power of our Volition calls our continuous attention. And as she says to us ‘I love you’, thus we repeat to her: ‘We love you, O daughter.’ As she repairs to us, thus we press her to (our) heart; as she thanks us, praises and blesses us, thus we go repeating to her: ‘We thank you because you thank us, we praise you because you praise us, we bless you because you bless us.’ We can say that we put ourselves in competition with her. Heavens and earth are stupefied because the Creator puts himself in competition with his beloved creature. Therefore always in my Will I want you, because in Him you give us to do and to say and form our outlet of love.”

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April 30, 1932

How living in the Divine Will is a gift. Example of the poor one and example of the king. How the gift is (an) excess of the love and magnanimity of God, which neither minds nor wants to keep accounts of the great value that he gives.

I felt myself all immersed in the Divine Volition. A crowd of thoughts preoccupied my mind, but always on the Fiat himself, because in Him one can not think of other; his sweet enchantment, his light

that invests everything, his so many truths that as (a) formidable army take sides (all) around, they remove all that which doesn't belong to Him. The happy creature that finds herself in the Divine Will, finds herself as in a celestial atmosphere: all happy, in the fullness of the peace of the saints and if she wants something it is only that everyone might know a Volition so amiable, so holy, she would like that everyone might come to enjoy her happiness.

But I thought to myself: "But how can it be that creatures can come to live in the Divine Will in order to be able to form his holy kingdom?" And my beloved Jesus surprising me said to me:

"My daughter, how little you are! One sees that your littleness doesn't know how to elevate itself in the power, immensity, goodness and magnanimity of your Creator, and from its littleness it measures our greatness and our liberality. Poor tiny one, you disperse yourself in our interminable powers and you don't know how to give the just weight to our divine and infinite ways. It is true that humanly speaking, [for] the creature, surrounded by the evils as she is, to live in my Volition, he forms his kingdom in the midst of them, it is as if she might want to touch Heaven with (her) finger, that which is impossible, but that which is impossible to men is possible to God.

"You should know that living in our Will is a gift that our magnanimity wants to give to creatures, and with this gift the creature will feel transformed: from poor, rich, from weak, strong, from ignorant, learned, from slave of vile passions, sweet and voluntary prisoner of a Will all holy that won't hold her imprisoned, but king of herself, of the divine dominions and of all created things. It will happen as to a poor one that dresses in miserable rags, lives in a hovel without doors, hence he is exposed to thieves and enemies. He doesn't have sufficient bread to satisfy his hunger and is constrained to beg for it. If a king might give him a gift (of) a million, the poor one would change his fate and he would no longer make the figure of a poor beggar, but of a lord that possesses palaces, villas, he dresses with decency, holds abundant foods and is put in the condition to be able to help others. Who has changed the fate of this poor one? The million received in gift. Now if a vile coin holds the virtue to change the fate of an poor unhappy one, much more so the great gift of our Will, given as gift, He will change the unhappy fate of the human generations, except one who voluntarily wants to remain in his unhappiness. More so that this gift was given to man in the beginning of his creation, and ungrateful he rejected him with doing his will, removing himself from Ours.

"Now one who disposes herself to do our Volition prepares the post, the decency, the nobility where to be able to put this gift so great and infinite. Our knowledges on the Fiat will help and will prepare her in a surprising way to receive this gift, and that which they have not obtained even today, they can obtain tomorrow. Therefore I am doing as a king would do, who would like to elevate a family with bonds of relatives with his real family; in order to do this he first takes one member of them, he keeps her in his palace, raises her, feeds her together (with him), accustoms her with his noble ways, he entrusts her with his secrets, and in order to make her worthy of him he makes her live of his will, and in order to be more secure, and in order to not make her descend to the baseness of her family he makes for her the gift of his volition, so that she might hold it in her power. That which the king can not do, but I can do it with bilocating my Will in order to make him a gift to the creature.

"Whence the king holds his eyes fixed over her, he goes always embellishing her, dresses her with precious and beautiful attire in a way that he feels enamored; and not being able to endure her at

length anymore, he binds her with the lasting bond of marriage, in a way that the one becomes the gift of the other. With this, both parts hold the right to reign, and that family acquires the bond of relatives with the king, and the king for love of she who has given herself to him, and that he himself is gifted to her, calls that family to live in his palace giving them the same gift that he has given to she whom he loves so much. Thus have we done. First, we have called one of the human family to live in the palace of our Volition; as soon as we made for her the gift of his knowledges, of his most intimate secrets. In doing this we experience contentments and indescribable joys and we feel how sweet and dear [it is] to have the creature live in our Volition, and our love pushes us, indeed it coerces/rapes us to make her the gift of our omnipotent Fiat. More so that [she] made for us the gift of hers, she already was in our power, and our Divine Will was able to be secure and at his post of honor in the creature. Now after we have made the gift of our Fiat to a member of this human family, she acquires the bond and the right of this gift, because we never do works and make gifts for one alone, but when we do works and make gifts we always do them in a universal way; hence this gift will be ready for everyone, provided that they want it and dispose themselves. Therefore the living in my Will is not property of the creature nor is it in her power, but it is a gift, and I do when I want, to whom I want, and in the times that I want. He is a gift of heaven made by our great magnanimity and by our inextinguishable love.

“Now with this gift the human family will feel so bound with their Creator, that they won’t feel distant anymore from Him, but so near as if they might be of his same family and might cohabitate in his same palace. With this gift they will feel so rich that they will no longer feel the miseries, the weaknesses, the riotous passions, but everything will be strength, peace, abundance of grace, and recognizing the gift they will say: ‘In the house of my celestial Father there lacks nothing, I have everything at my disposition, always in virtue of the gift that I have received.’ We always give gifts by effect of our great love and from our highest magnanimity; if this might not be, or we might want to mind if the creature merits it or not, if she has made some sacrifices, then it would not be a gift anymore, but payment, and our gift would be rendered as right and slave of the creature. While we and our gifts are not slaves of anyone. In fact man didn’t exist yet, and before he was we already created the sky, the sun, the wind, the sea, the earth in bloom and all the rest in order to make a gift of it to man. What had he done in order to merit gifts so great and perennial? Nothing, and in the act of creating him we gave him the great gift that exceeded all the others, our omnipotent Fiat. And although He rejected him, we however didn’t discontinue from giving him anymore. No, but we hold Him on reserve in order to give Him to the children, the same gift that the father rejected from us. The gift becomes given in the excess of our love, which is so much that he doesn’t know what to do, he doesn’t mind the accounts, while he gives the payment if the creature does good works, sacrifices herself, he gives with just measure and according to what she merits; not so in the gift. Therefore one who will be able to doubt what it means does not understand our Divine Being nor our breadth, nor where our love can arrive. However we want the correspondence of the creature, the gratitude and her little love.”

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May 8, 1932

The creature with doing her will impedes the course to the gifts of God and if she might be able to would put him into immobility. How God in all his works gives the first post to the creature.

I continued to think on the Divine Will and of the grave evils of the human volition, and how this without the life of the Fiat is without guide, without light, without strength, without food, ignorant, because she doesn't hold the teacher that teaches her the divine science. So that without Him the creature knows nothing of her Creator. One can say that she is illiterate, and if she knows something, they are hardly the shadows or some vowel, but not with clarity, because without the Divine Will, there is no light, but always night. Behold the reason that God is so little known; the celestial language, the divine truths are not understood, because the Divine Will doesn't reign as life as first act. It seemed to me (that I) saw the human will, before my mind, as dying of hunger, ragged, cretin, all stained, limping and enveloped in dense darkness; and since she is not accustomed to live of light and to look at it, every little light of truth eclipses her sight, confounds her and blinds her more. Oh, how there is to cry over the great misfortune of the human will! Without the Divine it seems that she lacks the life of good and the necessary foods in order to live.

But while I thought this, my Celestial Teacher Jesus, making me his brief little visit, said to me:

“My blessed daughter, doing one's own will is so very grave, that it would be a minor evil if the creature might impede the course of the sun, of the sky, of the wind, of the air, of the water. And yet this course would cause such disorder and terror that man could live no more. And yet this great evil would be nothing in comparison to the grave evil of doing one's own will, because with this she doesn't impede the course to created things, but to her Creator himself. Adam with removing himself from our Will stopped the course of the gifts that (He) should give to his beloved creature. If he might have been able to he would have constrained God to immobility. Our Supreme Being with creating the creature wanted to remain in continuous correspondence with her, he wanted to give her now one gift and now another. He wanted to make her so many beautiful surprises not ever interrupted. Now as [the creature] does her will, thus silently she says to her Creator: ‘Withdraw, I don't have anywhere to put your gifts. If you speak to me I don't understand you, your surprises are not for me, I am enough by myself’, and with reason she says this, because without my Will that is her primary life, she has lost the life and the capacity where to put my gifts, to understand our celestial language, and she makes herself (a) stranger to our most beautiful surprises. The creature with not doing our Will loses the divine life, the most beautiful acts, most interesting, more necessary than her creation and of how she was created by God.

“Behold therefore, as man removed himself from our Fiat, he disarranged himself in a way that every step vacillated, because he detached himself, rejected the vital act of his life, and from the stable and permanent act that He should live with him as one life alone, that (is) our Divine Will. In a way that we feel immobilized by man, because we want to give and we can not. We want to speak and he doesn't mind us; it is as if from a distant we make our sorrowful laments heard by saying to him: ‘Oh, man, finish it, recall in yourself that Will that you rejected! He doesn't mind your evils, and if you call Him He is ready to take possession of you and form his kingdom in you, of dominion, of peace, of happiness, of glory, of victory for me and for you. Oh, don't want to be enslaved anymore nor live in the labyrinth of your evils and miseries! (For) such I didn't create you, but I created you king of yourself, king of all. Therefore call my Will as life, and he will make you know your nobility and the heights of your post in which you were put by God. Oh, how content you will be, and you will content your Creator!’”

After this he added:

“My daughter, one then feels the true life in herself, when she enters in my Divine Will, because in Him the creature sees with clarity her nothing(ness) and how this nothing feels the need of the All, that is of He who drew her from the nothing in order to live; and as she recognizes herself, the All fills her with himself. This nothing feels the true life, she finds in him the immediate contact of sanctity, of goodness, power, love and divine wisdom; she recognizes in herself the power of the creative work, his palpating life and the extreme need of this divine life, otherwise she feels as if in herself there might not be life. It is only my Will that makes her true nothing(ness) recognized by the creature and [my Will] goes continually blowing on this nothing in order to maintain the divine life always inflamed in her, in order to make her grow as a worthy work of our creative hands. Instead without our Will the creature feels as if she might be something and the All remains outside of the nothing.”

Whence I followed my acts in the Divine Will, and my poor mind was lost in the multiplicity of his works, which raced in search of man in order to embrace her and take sides around her in order to defend her, to lend her all helps, to felicitate her and to make her feel his loving laments, his sorrowful notes even in the depth of the heart, that while the Divine Fiat in all that which he does searches man out, wants to find her, love her and she in her acts doesn't search him out, doesn't surround him nor does she make him feel her loving notes nor her sweet laments that she wants He who so very loves her and whom she should love. Now while I lost myself in his divine works, my sweet Jesus resumed speaking:

“My daughter, all our works *ad extra* have been done and will be done only for creatures, our purpose is only for them, because we don't have need. Therefore in the work that we do the creature shimmers in our act, she flows in them as purpose of our work. And since every act has its purpose, thus the reason that moves us to work is the creature. Therefore in all our works the first post is occupied by her; she shimmers and flows in our act. Therefore we can say: ‘You were with us when we extended the sky and we formed the sun; in that azure(ness) and in that light we gave you the post of honor and you flowed in them. In every act of the Word done upon the earth, in every suffering, in every word you had your post of center and you flowed in them as your property.’ Now we did not give the creature the post in our act in order to make her be useless and in order to make her flow in them (as) almost idling; no, no, the idleness has not made anyone holy. We put her inside our acts because inside of ours we might put her acts. Ours should serve as model, as space in order to be able to put her acts inside with more security. We also work. To love is work. It is our work because love is working, vivifying, creating, sustaining everything and everyone. Hence in spite that the creature holds her post in our works, oh, how many of our works are seen empty of the acts of creatures! Indeed she doesn't even know them and lives as if we might have given her nothing. Whence our works have a [sorrow] and incessantly ask of her because while she holds her post [in them] she doesn't make use of them, nor with her love does she work together with the work of her Creator. And yet the centuries won't finish, because our works don't have the purpose for which they were made, that is the creature inside of them to work as center of the their acts. And these will be those that will let my Divine Will reign as life in their souls.”

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May 15, 1932

How the knowledges on the Divine Will will form the eye and the capacity in order to look at and receive the gift of the Divine Fiat, and to accustom creatures to live as children. Disarrangement of the human will.

I am always returning in the Supreme Fiat, and feeling in myself the sweet enchantment of his light, of his peace, of his happiness, oh, how I would like that the whole entire world might know such a good, so that everyone might pray that his kingdom might come upon the earth! But while I said this, I thought to myself: "If living in the Divine Volition is a gift that [Jesus] must make to the human generations - Jesus loves so much, wants, longs for, that this Divine Will be known in order to make him reign - and why doesn't he hasten to give this gift?"

And my highest good Jesus, visiting my little soul, all goodness said to me:

"My daughter, you should know that although I burn from the desire to see my Divine Will reign, I can not yet give this gift, first the truths that I have manifested, (with) creatures knowing them, they will have the great good to form the sight in order to be capable of understanding him and hence dispose themselves in order to receive a gift so great. One can say that now (they) lack their eye in order to see and the capacity in order to understand him. And therefore first I have manifested so many truths on my Divine Will, and as creatures will know these truths of mine, thus will they form the orbit where to put the pupil inside and animate it with sufficient light in order to be able to look at and understand the gift, that more than sun will be given and entrusted to them. If I might want to give it today, I would do as if I might want to give a sun to a blind one; poor little one, with the whole sun given she would be always blind, nor would her fate change nor would she receive any good, rather she would have a sorrow to hold a sun for gift and to not even see it nor receive the beneficial effects of it. Instead one who might not be blind, how many goods would she not receive [with] holding a sun for gift at her disposition! It would be her perennial feast and would put her in the condition of giving light to the others, and she would be surrounded and loved by everyone in order to obtain the good of the light that she possesses. Whence to give the great gift of my Divine Will, that more than sun will change the fate of the human generations, today it would be to give him to the blind, and to give him to the blind would be to give them useless gifts, and I don't know how to give useless things. Therefore I wait with divine patience and delirious that my truths make (their) way, prepare souls, enter in them and form the eye animated with sufficient light, that [creatures] can not only look at the gift of my Fiat, but [have] the capacity in order to enclose him in themselves, so that he forms there his kingdom and extends his dominion. Therefore patience and time make things done as is appropriate and as our Sovereignty merits in the work.

"We, our Supreme Being, do as a father would do who wants to give a great gift to his little child. The father calls the child and lets him see the gift. He says: 'This gift is prepared for you, already it will be yours', but he does not give it to him. The child remains amazed, enraptured in seeing the gift that his father want to give him, and remaining around the Father he prays him that he give him the gift, and he doesn't know how to detach himself, he prays and re-prays that he wants the gift. Meanwhile the father seeing him around profits in instructing the child, to make him understand the nature of the gift, the good, the happiness that he will receive from this gift. The child becomes mature with the manifestations of the Father and capable not only of receiving the gift, but of

understanding what the gift that he should receive encloses of good, of greatness. Hence he presses himself more around the father, prays and re-prays, longs for the gift, arrives to cry and doesn't know how to remain anymore without the gift. One can say that he has formed in himself, with his prayers and sighs, with acquiring the knowledges of the gift that his father has made for him, the life, the space where to receive the gift as in sacred deposit. This delaying of the father to give the gift to his child has been a greater love; he burned, longed to give the gift to his child, but he wanted him capable and that he might understand the gift that she received, and no sooner than he sees him mature in order to receive such a good, he immediately gives it to him. Thus we do, more than a Father we long to give the great gift of our Will to our children, but we want that they know that which they should receive; the knowledges of Him mature and make our children capable to receive such a good. The so many manifestations that I have made will be the true eyes of the soul, in order to be able to look at and understand that which our Paternal goodness wants to give to creatures for so many centuries.

“More so that the knowledges that I have manifested on my Divine Will, as they will be known by creatures, they will cast in them the seed to make the love of progeny germinate toward their Celestial Father, they will feel our Paternity, and if [the Celestial Father] wants that (they) do his Will, it is because he loves them and wants to love them as children in order to participate in his divine goods. Hence our knowledges on the Divine Fiat will make them accustomed to live as children, and then every astonishment will cease that our Supreme Being gives the great gift of our Will to his children. It is a right of the children to receive the properties of the Father, it is a duty of the father to give his goods to the children. One who wants to live as a stranger doesn't merit the possessions of the Father. More so that our Paternity craves, longs for, burns from the desire of wanting to give this gift, so that one be the Will with his children. Then yes, our Paternal love will rest when we will see the work gone forth from our creative hands in the womb of our Volition, in our house, and our kingdom populated by our dear children.”

After this I continued to think of the Divine Will, it seems to me that I don't know how to remain if I don't think there. And my Celestial Teacher added:

“Blessed daughter, all the acts that my Divine Will does are so tied between themselves, that they are inseparable, in a way that if they want to be found, at first appearance one finds one act alone, but entering more within so many distinct acts are found the one from the other, but fused and tied together, that they can not be distinguished. This strength of union and inseparability forms the nature of the divine work. The creation itself says it, if one single star might be able to detach itself from its post in which it is connected together with all the other created things, it would already fall, and would cast (a) general confusion in all the other created things, such is the inseparability and union that they hold. All together, all have life, although distinct between themselves, and they form the beautiful harmony of all the Creation; separate it can be said that they lose life and cast confusion everywhere. Such is the human will separated from the Will of her Creator. Not only does she herself fall, but she goes casting confusion everywhere and if she might be able to she would disarrange everything and the order itself of her Creator, nor is there any wonder. The human will, created by us and separated from ours, it would be as a star detached from its post, where it possessed the divine strength, the union of common accord and of all the goods with its Creator. Detaching itself it loses the strength, the union and the goods in order to live. Hence by necessity it

touches the fate to precipitate and to cast confusion everywhere.

“Now [with] living in my Divine Will, as the soul does her first act thus she feels the strength and the union of all the acts of the Divine Fiat. So that one act includes and encloses all the other acts, and he feels the need to continue his acts in order to connect himself together, in order to develop the strength of the Divine Will that he feels in himself, as life he doesn't know to be without making himself be felt, he wants to breathe, to palpate, to work. One act calls the other, and thus it forms the sequence of the acts with the union of the acts of my Will. In order to form a life one act is not enough, one breath, one heartbeat, no, but there is needed the continuation (act) to breathe, to palpate and to work, and as the soul lives in my Divine Will thus he makes her breathe and palpate, and my Fiat forms his entire life of work, for how much it is possible for a creature to enclose in herself. Therefore if you want his life in you, let your acts be continuous in Him.”

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May 22, 1932

Delightful scenes that the soul forms for her Creator. The Divine Will will give the gift of infused science to the creature, which will be as divine eye.

My poor mind swims in the immense sea of the Divine Will. In this sea it murmurs continually, but what does it murmur? Love, praise, thanksgiving, and the Supreme Being makes his murmur meet with that of the creature, and gives love in order to receive love. What sweet meeting between the Creator and the creature that they give love to each other, and in this exchange of love are formed the waves of love, of light, of indescribable beauties, [in] which the poor creature not being capable of enclosing all in herself, feels drown, and while she has taken who knows how much, the drowning that she feels impedes her from being able to repeat that which she feels in herself of the ineffable secrets of love, of light, of divine knowledges, that the murmur of the Eternal has enclosed in her soul. But while I lost myself in so many knowledges as to not know how to repeat them, I felt myself stutter, I lacked suitable vocabulary, and in order not to blunder I pass on.

And my amiable Jesus, compassionating my incapacity and littleness, squeezed me to himself between his arms and said to me:

“My blessed daughter, you have reason that your littleness feels drown under the immensity of my light, of my love and of the innumerable truths that our adorable and holy Being contains. But our Power and immensity delights itself to fill the creature so much with light, with love, with our various knowledges, with sanctity, even to drown her, and one of the most beautiful scenes is to see the creature as drowned in our immensity, that she wants to speak and she is drown with light, with love, with surprising truths. Oh, how beautiful it is that she wants to speak of that which she feels, and our waves invest her and reduce her to silence! However we with this way make a display of ourselves with our beloved creature, and we do as a Teacher that wants to make a display of his science with his little disciple. He puts forth all of that which he knows, and the disciple listens, it fills the mind, the heart. But since they're so many things that [the teacher] has said, [the disciple] doesn't know how to repeat anything, but however it serves to make her appreciate and love the teacher, and to hope for the heights where she can arrive of his science. Being under his direction, it serves the teacher in order to make himself known and to receive the attention and affection and fidelity of the

disciple. Thus do we: in order to make ourselves known and in order to make ourselves loved, when we see the creature empty of everything, that she doesn't want other than our Divine Will, we delight so much even to drown her with light, with love and with our truths that pertain to us, and then we go cutting it up for her little by little of that which we have infused all together, and thus we delight in adapting ourselves to her little capacity.

“Now you should know that one who lives in the Divine Will will reacquire, between so many prerogatives, the gift of infused science, a gift that will be a guide for her in order to know our Divine Being, that will facilitate her carrying out of the Kingdom of the Divine Fiat in her soul. It will be (a) guide for her in the order of natural things, it will be as the hand that guides her in everything and it will make known the palpating life of the Divine Volition in all created things and the good that it continually brings her. This gift was given to Adam in the beginning of his creation, together with our Divine Will he possessed the gift of infused science, in a way that he knew with clarity our divine truths. Not alone, but all the beneficial virtues that all created things possessed to (the) good of the creature, from the greatest thing, even to the littlest blade of grass. Now as he rejected our Divine Will with doing his, our Fiat withdrew his life and the gift with which he had been bearer of. Hence [Adam] remained in the dark, without the true and pure light of the knowledge of all things. Whence with the life of my Will returning in the creature, his gift of the infused science will return.

“This gift is inseparable from my Divine Will as light from the heat is inseparable, and where He reigns he forms the eye full of light in the depth of the soul, which by looking with this divine eye she acquires the knowledge of God and of created things, for how much it is possible for a creature. Now my Will withdrawing himself, the eye remains blind, because He who animates the life has departed, that is he is no longer the working life of the creature. It happens as to the body: even to such that the eye is healthy she sees, she distinguishes the colors, the objects, the people. But if the pupil becomes dark and she loses the light she remains blind. Hence she doesn't know how to distinguish anything anymore. At the most she will be helped by way of feeling in order to know and understand something. But her light is spent and is finished. Perhaps she will have eyes, but no longer full of the life of light, but of dense darkness that are bearers of sorrow to the lost sight. Such is my Will. Where He reigns he centralizes in the soul this gift of infused science, that more than eye sees and understands, but without effort: divine truths, the most difficult knowledges of our Supreme Being, but with a marvelous facility, without artifice and without study. More so [for] the natural things, [of which] no one can know the substance, the good that there is within, if not he who has created them. Hence no wonder if our Divine Volition makes himself revealer of our Divine Being and of the things that He himself has created in the soul where he reigns and not reigning, everything is darkness for the poor creature. Our children are blind and don't know nor do they love He who has created them, who more than Father loves them and longs for the love of his children. My Divine Will where he reigns he doesn't go with empty hands, but brings all the goods that he possesses. And if ungrateful they constrain him to withdraw, he brings everything with himself, because he is inseparable from his goods. He does as the sun: as the morning rises, thus it gifts the earth with its light and its beneficial effects, and as the evening withdraws, it brings all the light with itself, nothing remains, not even a drop of light for the night. And why? Because it can not nor is it able to detach one single particle of light, because it is inseparable from its light, and where it goes with the fullness of light that it possesses it forms the full day. Therefore be attentive, because where my Will reigns he wants to do great things, he wants to give everything, nor does he adapt himself to do little things,

but he wants to form the full day and to show off in gifts and with magnificence.”

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May 30, 1932

How the Divine Will searches the act of the creature in order to form his life in her. Difference between the Sacraments and the Divine Will. How He is life and those are the effects of Him.

My little mind continues to cross over the immense sea of the Divine Fiat. It seems to me that he in all things, and also over the Supreme Being holds the first post of dominion and of command, and says: “In vain you escape me”, and in all things can say: “I am here. I am, I am here for you in order to give you life. I am the Insuperable, no one can exceed me, neither in love, nor in light, nor in my immensity, in which I form so many lives of myself for how many lives I want to give to creatures.” Oh! power of the Divine Volition that in your immensity searches the act of the creature in order to form so many lives of You, in every single act of them, and how many [of] these acts they don’t receive and reject, and your life remains suffocated in you, in your immensity. Ah, you without ever tiring, with (a) love that conquers all, continue your searches of the human acts, in order to give your life and bilocate him in every instant!

But while my mind dispersed itself in the sea of the Fiat, my Celestial Teacher Jesus, visiting his little daughter, said to me:

“Blessed daughter of my Volition, every act of the creature done in my Will is a step that she makes in order to draw near to God and God in his turn makes a step in order draw near to her. One can say that the Creator and the creature are always walking, they never stop, the one towards the other, and my Will descends in the act of the creature in order to form his step of divine life, and she climbs in the Fiat, in the divine regions in order to make herself conqueror of light, of love, of sanctity and celestial knowledges. So that every act, word, breath, heartbeat in my Will are so many steps of divine life that the creature makes, and He, the one who longs for these acts in order to have his field of action, in order to be able to form so many divine lives in the creature. This was the purpose of the Creation: to form our life in the creature, to have our field of divine action in her, and therefore we love so much that she does our Divine Will, in order to put our life in safety, not in us, we don’t have need of anyone, we are more than sufficient to ourselves, but in the creature. This was the great portent that we wanted and we want to do in virtue of our Will: to form our life in the life of the creature. Therefore if we don’t do this, the creation would remain without our first purpose, an impediment to our love, a continuous bitterness to look at her and to see a work so great work, and of such magnificence, and not realized and our purpose failed. And if there was not in us the certainty that our Will might have to reign in the creature in order to form our life in her, our love would burn all the creation and would reduce it into nothing. And if he supports and tolerates so much, it is because we see our realized purpose beyond the times.

“Now as the creature does her will, thus she steps backwards, and makes a step back from her Creator, and God steps backwards and it forms an infinite distance between the one and the other. You see therefore the necessity to persevere in a continuous way, to work in my Divine Will, in order to diminish the great distance between God and the creature produced by the human will, and do not believe that is (a) personal distance. I am as through everything, in everyone, in Heaven and in earth.

The distance that the human volition forms without mine is (a) distance of sanctity, of beauty, of goodness, of power, of love, they are infinite distances that only my working Volition in the creature can reunite and conjoin together and make inseparable the one from the other.

“This happened in the Redemption, every manifestation that was made by us on the descent of the Word upon the earth, it was a step that we made toward mankind, and as they longed and prayed for it, and they manifested to the people our manifestations, prophecies and revelations, thus they made so many steps toward the Supreme Being. So that they remained walking toward us, and we toward them, and as the time of having to descend from Heaven in earth drew near, thus we augmented the Prophets in order to be able to make more revelations, in order to be able to expedite the walk on both parts, so very true that in the first times of the world there was not any prophet, and our manifestations [were] so scarce that it can be said that one step was made every century. This slowness of walk cast coldness on the part of creatures, and almost held her from all in a way to say, my descent upon the earth (was) an absurd thing, not a reality, like one thinks today on the Kingdom of my Will: a way of saying and almost a thing that can not be. Hence the Prophets came after Moses, almost in the last times, near to my descent upon the earth, which behind our manifestations the walk on both was expedited, and then the Sovereign Lady of Heaven came, whom not only walked, but raced in order to expedite the meeting with her Creator, in order to make him descend and make him complete the Redemption. You see therefore how my manifestations on my Divine Will are certain proofs that He walks in order to come to reign upon the earth, and that the creature to which they have been made with an iron constancy walks and races in order to receive the first meeting, in order to give her soul in order to make him reign, and thus give him the step to make him reign in the midst of creatures. Therefore your acts are continuous, because only continuous acts are those that expedite the walk, overcome every obstacle, and alone are the conquerors that conquer God and the creature.”

After this the crowd of my thoughts continued on the Divine Will, and having made Holy Communion I thought to myself: “What difference is there between the Sacraments and the Divine Will?” And my Sovereign Jesus breaking his eucharistic veils made himself seen, and giving a sorrowful sigh said to me:

“My blessed daughter, the difference is great between the one and the other. The sacraments are the effects of my Will; instead He is life, and as life with his creative power he forms and gives life to the Sacraments. The sacraments don’t hold the virtue to give life to my Will, because He is eternal, neither does he have beginning, nor end. Instead my adorable Will always occupies the first post in all things, and possessing the creative virtue in his nature he creates things and his life itself where he wants, when and how he wants. One can tell the difference an image of which is between the sun and the effects that the sun produces. These don’t give life to the sun, but they receive the life of the sun and must remain at its disposition, because the life of the effects become produced by the sun. And then the Sacraments are received in time, in places and by circumstances. Baptism is given one time and no more. The sacrament of Penitence is given when one falls into sin. My sacramental life itself is given one single time a day. And the poor creature in this distance of time doesn’t feel over herself the strength, the help of the baptismal waters that regenerate her continually, nor the sacramental words of the Priest that strengthen her in a continuous way with saying: ‘I absolve you from your sins’; nor does she find, in her weaknesses and tests of life, not even her Sacramental Jesus that she

can take in all the hours of the day. Instead my Divine Will, possessing the primary act of life and being able to give life, with his empire he holds the continuous act over the creature, in every instant he gives as life, life of light, of sanctity, of love, life of fortitude. In short he as life, times, circumstances, places, hours don't exist. There are neither restrictions, nor laws, especially because he must give life, and life is formed with continuous acts, not at intervals. And therefore in the vent of his love, with his continuous empire it can said that it is (a) continuous baptism, absolution not ever interrupted and (a) communion of every instant.

“More so that this Will of ours was given to man in the beginning of his creation as perennial life living in him. This was the substance, the fruit of the creation: our Will that should form our life in the creature. With this life we gave everything; there was nothing that she might have been able to have need of, that she might not be able to find in this Will of ours. It can be said that she would have held at her disposition all that which she might have wanted: help, fortitude, sanctity, light, everything became put in her power; and my Will took the pledge to give her all that which she wanted, provided that she might give the him dominion and let him live in her soul. Therefore the Sacraments were not necessary to institute when man was created. Because in my Will, possessing the beginning and the life of all the goods, the Sacraments, as means of helps, of medicines, as pardon, didn't have any reason to exist.

“But when man rejected this Will of ours, by which withdrawing himself he remained without divine life, hence without nourishing virtue, without the continuous act of receiving new and growing life - and if he didn't die entirely, they were the effects that according to his dispositions, circumstances and times my Divine Will gave them to him. Now seeing our paternal goodness that man goes always more and more precipitating himself, in order to give him a support, a help, He gave him the law as norm of his life; because in the Creation He didn't give him either the law or other, if not that my Divine Will, which with giving him life continuously gave him our divine law in nature, in a way that he should feel Him in himself as proper life, without having need that we might tell and command him. More so that where my Will reigns there are neither laws nor commands, laws are for the servants, for the rebels, not for the children. Between us and those that live in our Volition all is resolved in love. But with all the law, man did not re-make himself, and since our ideal of the creation had been man, and only for him was everything done, therefore I wanted to come upon the earth in the midst of them, and in order to give him more valid support, medicines more wholesome, means more secure, helps more powerful, I instituted the Holy Sacraments, and these act in times and circumstances, according to the dispositions of creatures, as effects and works of my Divine Will, but if with all this great good the soul doesn't let the Divine Will enter in her as life, she will always have her miseries, a life in the middle, she will feel her passions alive. The sanctity, the salvation itself, will always be precarious, because only my Will who gives himself as continuous life forms the sweet enchantment to the passions, to the miseries and forms there the opposite acts, of sanctity, of fortitude, of light, of love, in the evils of creatures, in a way that the human volition feeling the sweet enchantment, she feels flow in her evils the beauty, the good, the sanctity of the continuous act of life that my Will gives under his suave and sweet empire, and she lets him do that which He wants. Because a continuous act that gives perennial life can never be reached [by] other acts, helps and means for however strong and holy, to do the good that a continuous act can do.

“Therefore there is no greater evil that the creature can do, nor greater wrong that she can do to our

Paternal goodness, than to not let our Will reign in her. The same in her power would induce us to destroy all the Creation, because the creature was made that she should be our residence, and not her alone, but all created things, skies, sun, earth, everything, being works gone forth from our Supreme Heights, we hold the right to live (in) her, and with living (in) her we conserve her with beautiful decorum and always new, as in the act in which we brought her forth to the light. Now the creature with not doing our Will puts us outside of our residence, and it happens to us as would happen to a rich Lord, that wanting to build a great and beautiful palace, when he has finished; he goes in order to live in it and they close the doors in (his) face, they throw stones at him, in a way that he is constrained to not put a foot inside, and to not be able to live in the same residence built by him, wouldn't it merit that it be destroyed by he who has formed it? But he doesn't do it because he loves his work, but waits and re-awaits, who knows [that] he can conquer in love, and by herself she opens the doors to him in order to let him enter with giving him the liberty to let him live (there). In such conditions the creature puts us with not letting our Will reign in her soul: she closes the doors in our face and throws the stones of her faults against us. And we with unconquered and divine patience wait, and she not wanting our Will in herself as life, with Paternal goodness we give her the effects of Him, that is the laws, the Sacraments, the Gospel, the helps of my examples and prayers to her, but for all this great good, not one can equal the great good that my Will can do as perennial life of the creature, because He is all (the) laws, Sacraments, Gospel, life together, he signifies all: able to give everything, possesses everything, this is enough in order to be able to understand the great difference that there is between my Will as continuous life in the creature, and between his effects that he can not produce in a perennial way, but by circumstances, in time, in the Sacraments themselves. And although the effects can do great goods, but they can never arrive to produce all the goods that the life of my Divine Will reigning and dominant in the creature can produce. Therefore be attentive my daughter, and give him the holy liberty to do that which he wants in your soul."

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June 12, 1932

For one who lives in our Will, she finds all our works all in act and done for her. One who lives in the Divine Will forms the office of breeze to the divine works.

My little soul always turns in the Divine Fiat. It feels the irresistible need to live in Him, because in Him I find everything at my disposition, everything is mine: indeed I feel it as a secret invitation that all created things make me in the depth of my heart, that with mute voices they say to me: "Come in the midst of us, come to possess us and to enjoy the so many beautiful works that our Creator has done for you, and in order to give ourselves to you." Oh, what sweet enchantment all the creation holds looked at through the veils of the Divine Will! But while my little soul was as involved in the sweet enchantment of all the creation, my beloved Jesus repeating his dear little visit with me said to me:

"My blessed daughter, for one who lives in my Divine Will everything is present, the past and the future don't exist for her. Everything is in act. Since she enters in the divine order, our Paternal goodness doesn't want to give a past love that was held in the Creation, nor a love that should occur. This would not breach the heart of the creature, because to her it would seem that the love that issued forth from our bosom in the Creation would be as a love and work directed not for her, and those of the future as love and work to hope for. More so that in us past and future don't even exist. Past

and future is for one who lives outside of our Will, because she only looks at the appearance of our works, not inside of them, while one who lives in Him looks at our works inside of us and looks at our continuous Creation and for every single creature. So that for the happy creature that lives in our Volition, we make her see and touch with (her) hand our act of extending the sky, of creating the sun, the wind, the air, the sea, and so on, all for her, which she sees and understands with clarity our intense love in every created thing for her, our power and wisdom in ordering them for her love, in a way that she feels involved and as drowned under the waves of our love, power, wisdom and goodness of every created thing. And while she feels drowned, she sees that he doesn't indicate (the) finish of the creation for her, he never says enough, but continues, always continues the creative act, and she, seeing that our creative and working act never ceases, makes an echo to our love and never stops loving us. Oh, how beautiful it is to find in the creature a continuous love that never ceases, as ours doesn't cease! Indeed seeing herself drown by our continuous love, with sustaining the creative act for her love, in order to reciprocate she makes use of his stratagems in order to imitate us, and says to us: 'Supreme Majesty, oh, if I might have the power I also would make so many skies, suns and all that which you know how to do, for your love, but since I am not able to give you sky and sun and all that which you have given me, in order to tell you that I want to love you a great, great deal.' And oh, how content, repaid we remain, that the creature makes use of and gives us our love, her deed, in order to love us."

"Therefore in our Will there are no things dissimilar between Creator and creature. If she loves, she makes use of our love in order to love us; if she works, she works in our works, neither does she love, nor work outside of our love and of our works. We can say [that] our love is hers and hers is ours, and we have done our works together.

"Behold, therefore this living in our Volition felicitates us and the creature, because we created her for us because we want to have something to do with her, to be together, to work together, to felicitate each other and to love each other together. Our purpose was not to hold her distant; no, no, but together and fused with us. And in order to hold her absorbed we gave her our creative and working act, which as he created things thus he formed his waves of love and opened veins of happiness in the creature, in a way that [she] should not only feel inside of herself our Will, our palpating and working life, but the open sea of our joys and our happiness, as to feel Paradise in her soul. And not only is the Creation always in act, but also the Redemption is always in act, and one who lives in my Divine Will feels the continuous act of my descent from Heaven to the earth, and really for her, for her love I descend, am conceived, am born, suffer and die, everything is for her and in order to make me the pair, I descend and she receives me, is conceived in me, reborn with me, makes life together with me and dies with me in order to re-arise with me. There is nothing that I have done, that she doesn't want to do together with me. So that I feel her inseparable from the creation, inseparable from the Redemption and from all that which I did, and if she is inseparable from all our works, from my life itself, what shouldn't I give to one who lives in our Will? How shouldn't I centralize everything in her? My love would not support it if I might not do this. Therefore if you want all alive in my Will, I don't know how to give things in half, but all, and you will have the great good to feel in yourself our work in continuous act, and oh, how you will understand how much you have been loved by your Creator and how very obliged you are to love him!"

After this I all abandoned myself in the arms of the Divine Will, but my mind was uneasy for certain sorrowful memories, and my sweet Jesus having compassion on me came and blessed me. His

benediction was as beneficent dew, which put me in perfect calm, and I felt as a little child all timid, gone forth and freed from a tempest, and my beloved Jesus all goodness said to me:

“My good daughter, courage, do not fear, because courage is the powerful weapon that kills timidity and puts in flight every dread, put everything, everything aside, and come into my Divine Will to form your breeze to all our works. They are all ordered in our Fiat, but they don’t move themselves. They want the breeze of the creature in order to move (their) step toward them, and if the breeze is strong they race, they fly, in order to be bearers of the good that every single work of ours possesses. So that the soul that enters in our Will, as she enters she unites herself with our acts in order to do hers in ours, and as she unites herself, thus she forms the breeze and with the same strength of our Will moves, calls, enraptures, strengthens with her sweet and penetrating breeze all our works and puts them *en route* toward creatures. Oh, how content we remain, how we long for this sweet and refreshing breeze that the creature brings us in our Volition! Therefore be attentive, nor want to lose peace, otherwise you can not come into our Will to form your breeze, the sweet refreshments, the freshness to our ardent love and the motion to our works, because they don’t enter if not that (is those) pacific souls in our Volition, for the others there is no post; and not feeling you follow his steps and his works not [being] courted by your breeze, with sorrow he says: ‘Oh, the daughter of my Will remains behind and leaves me alone without her company.’

“Now my daughter, you should know that our Divine Being as he created man, thus he remained over him in the act of raining sanctity, light, love, goodness, beauty, and so on from us. Whence [man] with removing himself from our Divine Will he removed himself from under our rain.

“Hence the soul that comes in our Will, since with her acts in ours she forms for us the breeze and moves all our works, we form the rain and we re-pour ourselves first over the fortunate creature and then over everyone. And as the favorable breeze in our Fiat calls the rain, invokes it, longs for it from our Supreme Being, thus the work of the human will outside of ours forms the contrary wind and drives off our beneficent rain and makes it remain in (the) air; behold therefore many creatures see themselves as arid earths, without flowering and without fruits. But this does no harm for one who lives in our Divine Volition. She withdraws herself from everyone and comes to live with her Divine Family, and feels over herself our continuous rain that our Divinity forms over her.”

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June 17, 1932

How one who lives in the Divine Will encloses and works and weaves her acts with those of the Virgin and those of Our Lord, and how it forms a marriage between all things that belong to the Divine Will.

My abandonment in the Divine Volition continues. I feel his omnipotent strength that invests all of me, and my little soul as undone in a way that I don’t want, I don’t feel, I don’t touch, but the Divine Will alone, and if some little cloud invests my mind, immediately his divine light, almost without giving me time inundates me and puts me in flight, and I, now cast myself into the arms of my Celestial Mama as to my refuge, or else in the arms of my sweetest Jesus in order to re-find my dear Life, and I pray now to the one (and) now the other that they enclose me in the midst of the their acts in order to be able to remain secure and defended from everything and from everyone.

But while I thought this and other, my Highest Good Jesus squeezing me between his arms said to me:

“Blessed daughter, my acts and those of my Queen Mamma, our love, our sanctities, they are in (the) act of continuous expectation to enclose your acts in the midst of ours, in order to give them the form of our acts and to put there the seal of ours over [the] acts of the Sovereign Lady of Heaven, they are woven with my acts, therefore they are inseparable, and one who lives in our Divine Volition comes to work in the midst of our interlacement, and [her acts] remain enclosed in the midst of our acts, which holds them in custody as triumph and work of the Divine Fiat. Nothing enters in our acts, if they are not birth of Him. You see therefore where sanctity becomes formed for one who lives in our Will, in the midst of our sanctity, she loves in the midst of our love and works in the midst of our works. So that one who works in our Volition will feel as in nature the inseparability she from our acts and we from hers, as the light [is] inseparable from the heat, the heat from the light, and therefore [these souls] are our continuous triumph, our glory, our victory over the human will. They are our divine properties that we form in her and she forms in us. The human volition and the Divine Volition kiss continually, they fuse together, and God develops his life in the creature and she develops her life in God.

“Beyond this, (for) one who lives in my Will there is no thing that pertains to my Fiat in which the creature doesn’t acquire her rights. Right over our Divine Being, right over her Celestial Mama, over the Angels, the Saints, right over the sky, the sun, all the creation. And God, the Virgin and everyone, acquires the right over her. It happens as when two young espoused ones unite together with an indissoluble bond, that on both parts they acquire the right over the same persons and over all that which pertains to both. It is a right that no one can take away from them.

“Thus for one who lives in our Volition it forms the new, true, real wedding with the Supreme Being, and with this becomes formed a marriage with all that which belongs to Him. Oh! how beautiful it is to see this creature married with everyone; the dear, the darling, the beloved by everyone, and with right everyone loves her, they long to enjoy her and to hold her together with themselves. And she loves everyone, gives everyone the right over her and she gives to everyone. And the new and long relationship that she has acquired with her Creator, oh, if it might be able to be seen from earth, they would see that God carries her between his arms, the Sovereign Queen feeds her with the dainty food of the Divine Volition, Angels and Saints court her, the sky extends itself over her in order to cover her and to protect her, and troubles one who touches her. The sun fixes her with his light and kisses her with his heat, the wind caresses her; there is nothing created by us that doesn’t lend itself to make its office around her. My Will moves all around her, so that everyone and everything might serve her and love her. Therefore one who lives in Him gives everyone to do, and everyone feels the happiness of being able to extend their field of action inside and outside of the fortunate creature. Oh, if all creatures might understand what it means to live in my Divine Will, oh, how everyone would aspire and would make competition to make their celestial sojourn in Him!”

Whence I more than ever felt all abandoned in the immensity of the light of the Divine Volition, and I saw and I felt within, my sweet Jesus all attentive over the littleness of my poor soul. He took care of everything, he wanted to give me everything, to do everything in a way that one saw that with the touch of his fingers he formed in me the heartbeat, animated the breath, the motion, held in order the

thoughts, the words and everything, but with so much love and tenderness that it enraptured. And blessed Jesus in seeing me amazed said to me:

“My little daughter, do not marvel of my so many attentions and loving tendernesses that I do inside and outside of you. You should know that in the soul where my Divine Will reigns I myself serve, hence for (the) decorum of my Divinity and sanctity I lend my acts as if they might be for my same life, therefore I put there the intensity of my love, the order of my thoughts, the sanctity of my works, and in seeing the docility of the creature, that lends herself as daughter to receive the offices of her Father, his loving tendernesses, the life of the Father in his daughter, oh, how happy and honored I feel in order to serve her! More so that I serve myself in my daughter, and [for] one who serves himself it is not servitude, but it is honor, glory, it is knowing how to guard in dignity, in sanctity, in the order of his state without descending into the baseness. Servitude commences when other persons are used, but to serve oneself maintains the heights of ones state. On the other hand where my Divine Will reigns it is my interest that all that which the creature does are worthy acts of Him and that they are birthed of my acts; the Divine Will and human acts would be unsuitable, therefore I perform to make everything serve my same Will.”

Other than this, while I followed my abandonment in the arms of Jesus, He added:

“Blessed daughter, my Humanity so very loves the human family, that I carried them and I still carry them in my Heart; they are pressed between my arms and every suffering, work, prayer that I did, were new bonds of union between me and them. So that all my Being and all that which I did, raced, raced as impetuous torrent toward every creature, that dissolving in love they constituted themselves bond of union, of love, of sanctity, of defense, that forming arcane voices of wheedling, wooing, delirious love, said to each one of them: ‘I love you, my children, I love you a great deal and I want to be loved.’ My Humanity reordered and established the true union between Creator and creature, and bound everyone between them as members united with the head. And it was really I who made myself head of the whole human family. Hence virtue holds by itself binding strength to bind with God, not alone, but to bind with creatures, in a way that [if] one exercises patience, well then her patience binds itself with all those that have patience and disposes the others to have patience. Thus one who is obedient, humble, benevolent, they form the different categories in my Church. What to tell you then of the extensive bonds that one forms who does and lives in my Divine Will. Since this one finds herself in Heaven and in earth, she puts her bonds everywhere; with her acts she binds heaven and earth and calls everyone to live of Divine Will.”

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June 26, 1932

Sublimity and power of the sacrifice. How God when he wants to give a great good asks the sacrifice from the creature; example of Noah and Abraham.

I was making my round in the Divine Will in order to re-trace all that which he has done, in order to make his acts mine, in order to be able to say: I was and am with you, and I do that which you do, so that that which is mine is yours. And that which the saints have done in your virtue is also mine, because you are the source that circulates everywhere and produces all goods. And while I turned I arrived at the point of the story of the world when God asked from Noah the sacrifice to build the

ark. And I offered that sacrifice as if it might be mine, in order to ask the Kingdom of the Divine Will upon the earth. But while I did this, blessed Jesus detaining me in that point of the story said to me:

“My daughter, all the good of the story of the world is founded in the sacrifice needed by creatures, by my Supreme Will, and how much greater is the sacrifice that we ask from her, so much more good do we enclose within. And we ask these great sacrifices when [creatures] with their sins merit that the world might be destroyed, making [us] bring forth from within the sacrifice, instead of the destruction, the new life of creatures.

“Now you should know that in this point of the story of the world they merited that creatures might not exist anymore. Everyone should perish. Noah with accepting our mandate and presenting himself to the great sacrifice, and for so (many) long years, building the ark, he repurchased the world and all the future generations. As he sacrificed himself in a time so prolix, with difficulties, with labors, with sweat, thus he disbursed the coins, not of gold or of silver, but of all his being in the act of following our Volition. Thus he put forth enough coins to repurchase that which was about to be destroyed. So that if the world still exists they owe it to Noah, that with his sacrifices and with doing our Will as we wanted that he might do it, he saved man and all that which should serve man. A prolix sacrifice wanted by God says great things, universal goods, sweet chain that ties God and men. We ourselves don’t feel ourselves escape from the labyrinth of this chain so long that the creature forms for us with a prolix sacrifice, rather it is so very sweet and dear that we let ourselves be tied by her as it seems and pleases her.

“Now Noah with his prolix sacrifice repurchased the continuation of the human generations. After another distance of time of the story of the world came Abraham, and our Volition commanded him that he sacrifice his child. It was a hard sacrifice for a poor father; it can be said [that] God tested man and demanded an inhuman proof and almost impossible to execute, but God holds the right to ask that which he wants and whatever sacrifice that he wants. Poor Abraham, he was put to such straights that his heart bled and he felt death in himself, the fatal blow that he should deal upon his only child. The sacrifice was exuberant, so much so that our Paternal goodness wanted the execution of it but not the completion, knowing that he would not have been able to live. He would have died of sorrow after an act so excruciating of killing his own child, because it was an act that exceeded the strengths of nature, but Abraham accepted everything, he didn’t mind to anything, neither to the child, nor to himself, because he felt consumed with sorrow in his own child. If our Volition, as he commanded him, might not have impeded the fatal act, in spite that he would have died together with his beloved child, he would have already made the sacrifice wanted by us. Now this sacrifice was great, exuberant and uniquely wanted by us in the story of the world. Well this sacrifice elevated him so much, that he was constituted by us Head and Father of the human generations. And with the sacrifice of sacrificing his child, he disbursed coins of blood and of intense sorrow in order to repurchase the future Messiah, for the Hebrew people and for everyone. In fact after the sacrifice of Abraham, that which we didn’t do before, we made ourselves often felt in the midst of creatures. The sacrifice held the virtue to approach ourselves to them, we formed the Prophets, even to such that the longed for Messiah came.

“Now after another distance of long time, wanting to give the Kingdom of our Will we wanted the sacrifice where to lean it, and that while the earth is inundated by sins and merits to be destroyed, the

sacrifice of the creature repurchases it. And with her and in her sacrifice she recalls the Divine Will to reign and make the new life of my Volition reborn in the world in the midst of creatures. Behold, therefore I asked the prolix sacrifice of your life sacrificed within a bed of sorrow. It was the new cross that I have not asked and given to anyone, that should form your daily martyrdom, and you know that it is, because so many times you have moved me to lament. Daughter, when I want to give a great good, a new good to creatures, I give a new cross and I want a new and unique sacrifice(;) cross that the human one doesn't know how to give reason to, but there is my divine reason which man is obligated not to investigate (but) to bend his brow and adore it. And then it concerned the Kingdom of my Will, and my love had to invent and wanted new crosses and sacrifices not ever received in order to be able to find pretexts, support, strength, sufficient coins and the longest chain in order to make him tied by the creature. And the certain sign when we want to give a great and universal good in the world, is asking from a creature a great sacrifice and the prolixity in it. They are insurances and certainties of the good that we want to give, and when we find one who accepts, we make for her a portent of grace and in her sacrifice we form the life of that good that we want to give.

“So that my Will wants to form his kingdom in the sacrifice of creatures, surrounding himself with it in order to be secure and with her sacrifice to undo the human will and to erect his; and with this so many coins of divine light becomes formed before our Divinity, in order to repurchase the Kingdom of our Divine Will and to give it to the human generations. Therefore do not wonder over your long sacrifice nor of that which we have disposed and do in you. It was necessary to our Will, nor give thought that you don't see and feel in the others the effects of your sacrifice. It is necessary that with your sacrifice you make the purchase with our Divinity. And when you have negotiated with God the purchase is secure, in his time the Kingdom of the Divine Volition will have life with certainty, because the purchase was made by the sacrifice of one belonging to the human family.”

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June 19, 1932

Prodigies and secrets that living in the Divine Will encloses; moving scenes. Generation of the divine acts in the creature, custody and divine jealousy.

I am between the arms of the Divine Fiat, his dominion extends itself over my littleness in everything, but his empire is not slavery, no, but union, transformation, in a way that the creature feels that she dominates together, and letting herself be dominated she acquires the virtue to dominate the Supreme Will himself. But while my mind swam in the sea of the Divine Fiat in a way that I felt as drowned by his waves, my celestial Jesus visiting my poor soul, said to me:

“My blessed daughter, the living in my Volition encloses so many prodigies and secrets as to make heaven and earth astounded. You should know that as the littleness of the creature enters in Him she disperses herself in his immensity, and the Divine Will receives her in his arms in order to make a conquest of her, and the human volition makes herself conqueror of the Divine. Now in these conquests on both parts, the Divine Will celebrates the conquest of the human, making use of her as he wants. The human will celebrates the great conquest made by the Divine and wanting to make use of him she sends him to heaven, as her conquest and bearer of the new joys and happiness that she possesses. My Will conquered by the soul doesn't give himself back, bilocating himself he remains

and departs for his Celestial Country only in order to comply with she who has conquered him, and he carries the new conquest that he has made of the human volition and the joys and happiness that the conquering Divine Will encloses(.) My felicitating and beatifying Will that is in heaven and my conquering one that is in earth they plunge themselves together and inundate the celestial regions with the new joys that my conqueror Divine Will possesses. Because you should know that the joys of my conqueror Will are very distinct and different from those of my felicitating one. The conquering one doesn't remain in the power of the blessed, but in the power of the creature that she must send him from the earth, and they become formed in the midst of the fire of sorrow and of love, and upon the annihilation of one's own volition. Instead the felicitating joys remain in their power and they are the fruits and effects of the Celestial sojourn in which they find themselves. There is a great difference between the joys of my conquering Will and those of my felicitating. I can say that my conquering joys don't exist in heaven, but only in earth. And oh, how beautiful it is to see the creature that, (for) how many times she does her acts in my Volition, so many times she makes herself conqueror of Him and makes him depart for heaven, for Purgatory, into the midst of the terrestrial creatures, wherever she wants. More so that my Will being everywhere and anywhere, he should not do other than to bilocate himself in order to give the fruit, the joys of the new conquest that the creature has done with Him.

“My daughter there is no more moving scene, more delicious, more useful, than to see the littleness of the creature come into our Divine Will, to do her little acts and make her sweet conquest of an immense, holy, powerful, eternal Will, that encloses all, can do all and possesses all. The littleness of the creature in seeing herself conqueror of a Divine Fiat so interminable remains stupefied, she doesn't know where to put him, she would like to enclose him all in herself, but she lacks the space. Therefore she takes for how much she is able, even to fill all of herself. But she sees that there still remains immense seas, and doing as (the) brave one she would like that everyone might be able to take such a good. Behold therefore she sends him to heaven as sacred right of the Celestial Country, and to whomever wants him, and with anxiety sets herself about to do other acts in Him in order to reacquire him so many times for how many acts she goes doing. It is the true divine commerce that God and the creature forms between heaven and earth.”

Whence my mind continues to lose itself in that Fiat, which always wants to give himself to the creature and that while he gives he never finishes to give. And my sweet Jesus added:

“My daughter, the human will is the font and substance of the life of the creature. From it she draws the life of the works, the thoughts of her mind, the variety and multiplicity of her words. If the human life might not have a free will, it would be a life without font and without substance. So that it would lose all the beauty, the speciousness, the admirable interlacement that the human life can weave.

“Thus the Divine Will where he reigns makes himself font, substance and life of the acts done in Him. Whence as she thinks, speaks, works, walks, this font diffuses himself in the acts of her, he always does new acts and forms the harmony of the divine work in the creature. Now you should know that all our solicitude is for these acts, because in them is formed the generation of our divine acts in the depth of the creature. And oh, our contentment that we can continue the generation of our acts. And in this generation we feel ourselves working God, not the impeded God, in which we can not develop the generation of our acts, because there is not our Will in her. Hence to our solicitude is added our

custody and jealousy of these acts. Your Jesus remains inside and around the creature in order to guard her, my jealousy has a fixed gaze in order to watch them, in order to felicitate me and take up for me all the gusto that the generation of his acts worked in her possess. After all our Will possesses an infinite value, and not guarding one single act of Him would be to go against ourselves. Indeed you should know that being the font and substance of our Supreme Being, our power, sanctity, goodness and all our attributes make themselves crown around our Will and all his acts, in order to depend on Him and to make for him homage and custody of all his acts that he does, as much in us as in the creature. Therefore be attentive and allow yourself to be dominated by my Volition, if you don't want to ever lose your Jesus, whom you so very long for, love and want."

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July 9, 1932

Hunger that the Divine Will produces. Life sentence of love. How God forms the persecution of love to the creature.

I feel under the empire of the Divine Will, and if (for) some minute I don't feel his empire I feel without life, without food, without heat, I feel that the divine life finishes, because there is neither one who forms it nor who feeds it, and in my sorrow I go repeating: "Jesus help me, without your Volition I die of hunger. Oh, make me feel his sweet rule, so that, feeding me, your life lives in me and I live of You." And my beloved Jesus, having pity on me, all love and tenderness has pressed me between his arms and said to me:

"My little daughter of my Volition, courage, do not batter yourself, the divine life formed and fed by my Volition can not die, and if you feel hunger, it is rather that you do not always hear my speaking on the other wonders and novelties that my Will possesses. This interrupted speaking of mine makes you feel the hunger always new for the food that He possesses. But this prepares you to receive the new food of his knowledges in order to make you grow and be fed only of Divine Volition, neither would you submit to take other food, you would shun it and would content yourself with dying of hunger, because one who has tasted him so many times doesn't know how to adapt to take other foods. But this hunger is also a fortune, because it can serve you as access into the Celestial Country, and you should know that the only food of these divine regions is the new act not ever interrupted of my Divine Will. This food that possesses all tastes, all delights, is the daily food and of all instants in the Celestial Jerusalem. And then feeling hunger says life, not death, therefore wait with unconquered patience (for) the food of my Will, which will re-make you anew from the hunger suffered, with such abundance that you won't be capable of taking it all."

And interrupting the speaking of Jesus I said: "My love, my heart bleeds in telling you it, it seems to me rather that you don't have that continued love for me anymore, that made you always speak, and making for me so many new enchanting surprises of your Being and of your Volition, I felt and touched with (my) hand your palpating love for me, so much so that I was constrained to say: 'How much you love me Jesus.' Now [because of] this interrupted speaking of yours it seems to me that I am not always loved by you, and passing from a continuous love to an interrupted love is the cruelest of torments, and I go repeating: 'I am not loved! I am not loved by He whom I love so much!'" And Jesus breaking my speaking added:

“My daughter, what do you say? You should know that when the creature loves us, not to love her we would act against (the) nature of our Divine Being, to be loved and not to love is not of the Supreme Being, and if this might be able to (happen), and we might be capable of suffering, the love of the creature would put us in a life sentence of torments and it would become our persecutor, nor would it give us peace such that until the love of the one and the other were fused together, they would kiss each other and would rest together. Ah, you don’t know what it means to love and to not be loved by him and she whom she loves! All the suffering, the restlessness carries her off who doesn’t love, because one who loves remains at her post, she carries out the most sacrosanct of duties. In such a state our Divine Being finds himself because we love too much and man doesn’t love us, our love pursues she whom we love, it puts her in a life sentence, torments her, doesn’t give her peace. Restlessness is the certain sign that the creature has been targeted by our love, that he wants to conquer the love of the creature by way of persecution. Therefore be quiet. If you love us, our love loves you before you, and so much is the inseparability of ours and of your love, that yours forms the little heat, and ours, feeding yours, forms the immensity of the light, in a way that the one and the other lose the separative virtue, it is as if they were one nature alone, they always live together in order to form the one the life of the other. Therefore if my saying is not continuous, it doesn’t mean broken love. No, it would be interrupted if you might not feel (that you) want to do, even at the cost of your life, my Will. This would be to not have him anymore in your power, and if my goodness has arrived to so much as to give him into your power, this assures you that my love is continuous for you. Because you should know that one who does and lives in my Divine Volition is none other than the working life of God himself in the creature. Our love is so much for one who lets herself be dominated by our Divine Volition, that he lets himself be sweetly imprisoned by her; restricts himself, reduces himself and takes high pleasure to love, to work in her soul. But while he restricts himself he remains immense and works with infinite ways, as we love and work in ourselves. Because our nature is that: immensity, infinity, and all that which we do remains immense and infinite that we are, and oh, our contentment, that while we restrict ourselves in her littleness we give course to the love and to our works, and she remains filled, it flows out, it fills heaven and earth, and we have the great glory and honor to love and to work as God in her littleness, and if you might know what one single act means of love, one single work done by us in you, you would die of joy from it and all of eternity would not be enough for you in order to thank us for such a good. Therefore leave me to do, let me do that which I want with you, and be certain that we will remain content you and I.”

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July 14, 1932

Celestial atmosphere, Jesus at watch of the act of the creature; labor of the one and of the other. How the acts done in the Divine Will watch and embrace the centuries and are the watchmen and the sentinels of creatures.

I am always occupied with and in the Divine Volition. In Him there is always work to do, but it is not a labor that tires. No, rather it gives strength, makes divine life grow and inundates one with joy, with peace, one feels a celestial atmosphere inside and outside. But while I swam in the eternal waves of the Divine Volition, my Highest Good Jesus visiting my little soul said to me:

“Blessed daughter, it is I who forms the celestial atmosphere inside and outside of the creature,

because no sooner than she enters into my Divine Volition than I put myself to watch of the act that she goes doing, and she forms the ground with her acts, and I form the divine seed in order to cast in the act of the creature. So that her acts serve as earth, and I, Celestial Farmer, by filling her with my seeds I make use of it to gather the harvest of the works that are done in my Will. Do you see therefore what the continuations of the acts done in the Divine Will serve to? They serve to give me the labor and the occasions to never leave the creature, because she always gives Me to do. And I don't want nor can I leave empty a ground so precious, formed in my Will and exposed to the vivifying rays of the Divine Sun. Hence He calls you to the work in my Volition and you call me, and oh, how very sweet it is to work together in my Fiat! It is a labor that doesn't tire; rather it is bearer of rest and of the most beautiful conquests."

Then he added:

"My daughter, you should know that our acts that we do in the creature contain three acts in one: the conservative act, the nourishing act and the prime, the creative act. With these three acts in one we give the perennial life to our acts and the creature that possesses them feels in herself the creative strength, which takes away all the weaknesses of the human nature from her. The nourishing one holds her always busy to give her his food, in order to impede that she might take other food, and it preserves her from all evils. This food is like the embalming that impedes the corruption; and the conservative act reconfirms and conserves the good pure and beautiful. These three acts of ours in one are as an impregnable fortresses, that we give to the creature that lets our Will reign in her, that renders her so very strengthened that no one can harm her."

After this my little mind continued my round in the Divine Will, searching out his acts in order to enclose my acts in his and make of them one alone. All this is the contentment of my long exile, to be able to work together with the Supreme Volition, to make my acts disappear in his. I feel that I take as in fist heaven, [I feel] flow in them the eternal beatitudes, in a way that I feel neither distant nor estranged from my dear Celestial Country. Whence while my mind was as crowded by thoughts on the Divine Will, my Highest Good Jesus repeating his brief little visit said to me:

"My little daughter of my Will, I want that you know that your every act in Him regenerates so many times, and you grow in a way all new in our Fiat, so that you feel heaven, and the Supreme Being has the great contentment to regenerate in the act of the creature. Forming our life in her act is our feast, our longings; we unite all our stratagems of love and we receive the complete glory that the creature can give us. Now you should know that the sacrifice calls God with powerful voices, and doing our Will makes him descend in the soul in order to make him work as that God that he is."

And I: "My love, in spite that I seek to always work in your Volition and I pray and re-pray that his kingdom comes upon the earth, yet nothing is seen."

And Jesus:

"Good daughter, this says nothing, because you should know that the prayers, the acts done in our Volition, since they enter into our divine act, they have such power that they must bring to creatures the good that they contain. They put themselves to watch the centuries and they look at them with

so much love, and with unconquered patience they wait and re-await and with the light that they possess they knock at hearts, they make themselves light to minds, and without ever tiring, because they are not subject neither to tire nor to diminish in power. They do as watchmen, (as) faithful sentinels that don't depart not until they have given the good that they possess. These acts are the possessors of my Volition, and in an absolute way they want to give to creatures, and if one escapes them, they take aim at another. If one century doesn't receive them, they do not stop nor do they depart, because we have given the centuries in their power, and they form and will form our divine army in the midst of the human generations, in order to form the Kingdom of our Will. In these acts there is the human crowned by the divine power, and they give the right to creatures to possess such a kingdom. There is our Will working in these acts and it gives the right to God to reign and dominate with our omnipotent Fiat (in) the creature. They are as deposit and capital that pay God for creatures and they hold the right to give to the human generations that which they have paid; and as the sun that neither withdraws itself nor ever becomes tired of beating the earth with its light, in order to give the goods that it possesses, thus they more than suns turn for every heart, they turn (in) the centuries, they are always in motion nor do they ever give in to be defeated, even to such that they have not given my working Will that they possess. More so that they know with certainty (they will) obtain the intent and victory.

“Therefore if you see nothing, do not give it thought; continue your life and your acts in my Will. This is more necessary than anything: to form the money in order to pay for a kingdom so holy for your brothers. And then you should know that my life itself passed on the earth and my acts themselves are found in same conditions. I paid for everyone and my life and that which I did remains at the disposition of everyone and wants to give itself to everyone in order to give the good that they possess. And although I departed for Heaven, I departed and remained in order to turn (in) the hearts, the centuries, in order to give the good of my Redemption to everyone. They are around twenty centuries, and my life and my acts continue to turn, but not all has been taken by creatures so much so that various regions don't know me yet. So that my life, the fullness of my goods and my acts do not withdraw. They race and always turn, they embrace the centuries as one alone in order to give to everyone the good that they possess. Therefore it is necessary to do, to pay, to form the capital; the rest will come by itself. Hence be attentive and your flight in my Fiat be continuous.”

[Deo Gratias]/Thanks be to God