

Fr. Bucci's
Personal
Reflections I



Personal Reflections

by Father Bernardino
Giuseppe Bucci

on a Few Passages from
the Writings
of the Servant of God,
Luisa Piccarreta,

the Little Daughter of the Divine Will

Introduction

In order to live according to the Heart of God and undertake the journey of perfection which leads the soul to live the Divine Will, the following things are necessary:

1. Perfect conformity to the Will of God, because a soul will never be able to love perfectly if not with the very Will of God. In fact, by loving God with

His own Will, the soul arrives at loving God and her neighbor according to His way of loving;

2. Profound humility, placing oneself before God and creatures, as the last among all;

3. Perfect purity in everything, because any slightest fault against purity, both in loving and in operating, goes from one's heart to one's soul, and is reflected in the body, which remains stained;

4. Obedience, which must be connected to the Will of God. In fact, while the virtue regards the superiors which God gives on earth, the Will of

God is obedience which regards God directly; both of them are virtues of obedience, with the only difference that the first regards men, while the second regards God. Both of these obediences have the same value, and one cannot be without the other; and they must both be loved in the same way.

The soul must love according to the Heart of God in order to obtain His satisfaction.

Volume 4 - November 20, 1900

Since Luisa must live from the Heart of Jesus, He gives her rules in order to

undertake a more perfect way of living.

While I am outside of myself, my adorable Jesus continues to show me my heart inside of His - but so transformed, that I can no longer recognize which one is mine and which one is Jesus's. He has conformed it perfectly to His own; He has impressed on it all the insignia of the Passion, making me understand that, from the moment of His conception His Heart was conceived with these insignia of the Passion; so much so, that what He suffered at the end of His life was an outpouring of that which His Heart had suffered continuously. I seemed to see one just like the other. I seemed to see

my beloved Jesus occupied with preparing the place in which He was to put the heart, perfuming it and bejeweling it with many different flowers. And while He was doing this, He told me: “My beloved, since you must live from my Heart, it is appropriate for you to undertake a more perfect way of living. Therefore, from you I want:

1. Perfect conformity to my Will, because you will only be able to love Me perfectly if you love Me with my own Will. Even more, I tell you that by loving Me with my own Will,

you will arrive at loving Me, and your neighbor, with my same way of loving.

2. Profound humility, placing yourself, in front of Me and of creatures, as the last among all.

3. Purity in everything, because any slightest fault against purity, both in loving and in operating, is reflected all in the heart, and it remains stained. Therefore I want purity to be like dew upon the flowers at the rising of the sun, which, its rays reflecting upon them, transmutes those little drops into as many precious pearls, such as to

enchant the people. In the same way, if all your works, thoughts and words, heartbeats and affections, desires and inclinations, are adorned with the celestial dew of purity, you will weave a sweet enchantment, not only for the human eye, but for the whole of Heaven.

4. Obedience, which must be connected with my Will, because if this virtue regards the superiors I have given you on earth, my Will is obedience which regards Me directly; so much so, that it can be said that both one and the other are virtues of obedience - with this difference alone: one regards God, and the other regards men. However, both of them

have the same value, and one cannot be without the other; therefore you must love both one and the other in the same way.”

Then He added: *“Know that from now on you will live with my Heart, and you must see things the way my Heart does, that I may find my satisfactions in you. Therefore be careful, for this is no longer your heart, but Mine.”*

“My daughter, it was not my works, nor my preaching, nor the very power of my miracles that made Me

recognized with clarity as the God I am; but when I was put on the Cross and lifted up on It as though on my own throne – then was I recognized as God.

Only the Cross revealed to the world and to all of hell Who I really was.

All were shaken by this and recognized in Me their Creator. Therefore, it is the Cross that reveals God to the soul, and reveals whether the soul is truly of God.

It can be said that the Cross uncovers all the inmost parts of the

soul, and reveals to God and to men who she is.

Upon two crosses do I consume souls – one is of pain, the other is of Love.”

(Jesus to Luisa, Vol. 4 March 8, 1901)

Volume 4 - March 8, 1901

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

Continuing in my poor state, and with the

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

soul and reveals to God and to men who she is."

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

them are skillful masters in sacrificing souls and in rendering them worthy of my satisfactions.”

Personal Reflections

by Fr. Bernardino Giuseppe Bucci

*On a Few Passages from the Writings
of the Servant of God Luisa
Piccarreta,*

The Little Daughter of the Divine Will

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All the virtues of creatures form a wall of a certain height. The wall of a soul who lives the Will of God is a wall so high and so deep, that neither its depth nor its height can be seen.

It is a wall all of gold – pure and solid gold, not subject to any evil, because, being founded on God, it is kept by God Himself. No power can destroy it.

The soul who lives in the Will of God is clothed with a light similar to that of God.

The soul who wants to live in the Will of God, opening herself to It, feels herself changed; she feels invested with a divine air; she feels almost divinized. In fact, from impatient, she becomes

patient; from proud, humble, docile, charitable, obedient; from poor, she becomes rich in virtues.

The virtues of this soul form a circle around the golden and boundless wall, erected by God. The soul remains immersed in God.

Volume 7 - February 12, 1906

The virtues make us reach a certain height, but in the Divine Will there are no boundaries. Effects of the mere words 'Will of God'.

As I was in my usual state, I was

feeling all oppressed because of the privation of my blessed Jesus. Then He came for just a little, and told me: "*My daughter, all other virtues in the creatures build a wall of a certain height, but the wall of the soul who lives in the Will of God is a wall so high and deep, that neither its depth nor its height can be found. Also, it is all of pure and solid gold, not subject to any misfortune, because since this wall is in the Divine Volition – that is, in God – God Himself keeps it, and there is no power that can defy God. And the soul, while living in this Divine Volition, is clothed with a light all similar to the One in whom she lives, so much so, that also in Heaven*

she will shine more than all the others, in such a way as to be an occasion of greater glory for the very saints. Ah, my daughter, think a little bit of what an atmosphere of peace and of goods the mere words *'Will of God'* contain. *At the mere thought of wanting to live in this atmosphere, the soul feels already changed; she feels a divine air investing her, she feels her human being being dissolved, she feels divinized – from impatient, patient; from proud - humble, docile, charitable, obedient; in sum, from poor, rich. All the other virtues arise to surround, like a crown, this high wall which has no boundaries; because, since God has no boundaries,*

the soul is dissolved within God, she loses her own boundaries, and acquires the boundaries of the Will of God."

* * *

The Will of God is the rest of the soul; It is the rest of God in the soul. The Will of God is the paradise of the soul on earth, and the paradise of God on earth. The Will of God is the only key to open and access the secrets and the treasures of the Omnipotent One.

Volume 7 - July 3, 1906

The Will of God is the paradise of the

soul on earth, and the soul who does the Will of God forms the paradise of God on earth.

Having received Communion, I felt all united and clasped to my most divine Jesus, and while He clasped me, I rested in Him and He rested in me. Then He told me: "My beloved, the soul who lives in my Will rests, because the Divine Will does everything for her, and while It operates for her, I find the most beautiful rest in her. *So, the Will of God is rest for the soul, and rest for God in the soul.* While resting in my Will, the soul remains always attached to my mouth, and suckles divine life into herself, making of it her continuous food.

The Will of God is the paradise of the soul on earth, and the soul who does the Will of God comes to form the paradise of God on earth. The Will of God is the only key that opens the treasures of the divine secrets, and the soul acquires such familiarity in the house of God as to dominate as if she were the owner."

Who can say what I comprehended about this Divine Will? Oh, Will of God, how admirable, lovable, desirable, beautiful You are! It is enough to say that, being in You, I feel all my miseries and all my evils being dissolved, and I acquire a new being, with the fullness of all the divine goods.

* * *

One who possesses the key of the Divine Will will be the first to receive the fruits of the divine graces; she is like that creature who, living in the house of her father, receives and enjoys the first fruits of his works.

Volume 7 - July 17, 1906

To one who does the Will of God Jesus gives the key of His treasures, and there is no grace that comes from God in which she does not take part.

This morning I saw blessed Jesus

with a key in His hand, and He said to me: "My daughter, this key is the key of my Will. It befits one who lives in my Will to have the key in order to open and close as she pleases, and to take whatever she likes of my treasures. In fact, by living of my Will, she will look after my treasures more than if they were her own, because all that is Mine is hers, and she will not spoil them; rather, she will give them to others, or will take for herself whatever can give Me more honor and glory. Therefore, behold, I deliver the key to you – look after my treasures."

While He was saying this, I felt all immersed in the Divine Will, so much

so, that I could see nothing but Will of God, and I spent the whole day in this paradise of His Will. What happiness, what contentment! During the night, as I found myself outside of myself, I continued to be in this atmosphere, and the Lord added: *"See, my beloved, for one who lives in my Will, there is no grace that comes from my Will for all creatures of Heaven and of earth in which she does not take part as first. And this is natural, because the one who lives in the house of a father is the one who abounds in everything; and if the others who are outside receive something, it is the surplus from the one who lives inside."* But who can say what I understood of this

Divine Will? These are things that cannot be expressed. May everything be for the glory of God.

* * *

Jesus, being Man and God, contained and enclosed within Himself the breath of all humanity; movements, actions, thoughts – everything was contained in Him, who sanctified them, divinized them and repaired for their evil.

If humanity, ungrateful, gives nothing to Jesus, He will take everything from the souls who live His Divine Will.

One who lives the Will of God is similar to Jesus and embraces all creatures and their operating; and they will receive the benefit.

Volume 7 - November 28, 1906

The good of operating together with Jesus.

Continuing in my poor state, I just barely saw blessed Jesus, who seemed to transform all of Himself into me, in such a way that if I breathed, I could feel His breathing in mine; if I moved one arm, I could feel Him move His arm within mine, and so with all the rest. While He was doing this, He told me: "My beloved daughter, see in what a

close union I am with you; this is how I want you to be – completely united and clasped to Me. And do not think that you must do this only when you suffer or pray, but rather, always – always. If you move, if you breathe, if you work, if you eat, if you sleep – everything, everything, as if you were doing it in my Humanity, and as if your working came from Me, in such a way that you should be nothing but the cortex, and once the cortex of your work is broken, one should find the fruit of the divine work. And this you must do for the good of the whole of humanity, in such a way that my Humanity must be present, as though alive in the midst of people. In fact, as you do everything, even the most

indifferent actions, with this intention of receiving life from Me, your action acquires the merit of my Humanity, because *since I was Man and God, in my breathing I contained the breathing of all; the movements, the actions, the thoughts... I contained everything within Myself; therefore I sanctified them, I divinized them, I repaired them. So, by doing everything in the act of receiving all of your working from Me, you too will come to embrace and contain all creatures within you, and your working will diffuse for the good of all. Therefore, even if the others will give Me nothing, I will take everything from you.*"

It seems I am speaking a lot of nonsense. These are intimate things, and I am unable to say them well; I would like to write them as I have them in my mind, but I cannot. It seems that I take one drop of light, and one hundred more escape me. It would have been better had I kept silent, but, after all, may everything be for the glory of God.

* * *

One who lives the Will of God leaves his own, which formed his torment; he leaves poverty and finds richness – a richness that is not human, but divine.

He leaves a minor, small human

knowledge, and learns a divine science, much greater; small things are abandoned, everything becomes great in him; all the things of the world become nothing before the majesty of the Wisdom of God.

Volume 7 - December 15, 1906

How the Divine Will contains all goods.

Continuing in my usual state, I was feeling embittered more than ever because of His privation. In one moment, I felt as though absorbed in the Will of God, and I felt all my interior appeased, in such a way as to no longer feel myself, but only the Divine Will in

everything, even in His very privation. I myself said to myself: 'What strength, what enchantment, what magnet this Divine Will contains, such as to make me forget about myself, and make the Divine Volition flow in everything.'

At that moment, He moved in my interior and told me: "My daughter, since the Divine Will is the only nourishing food that contains all flavors and tastes together, which are suitable for the soul, the soul finds her favorite food and becomes appeased. Her desire finds its food, and it only thinks of pasturing itself, slowly, and it forms without desiring anything else; her inclination has nothing else toward

which to tend, because it has found the food that satisfies it. *Her will has nothing else to will, because the soul has left her own will, which formed her torment, and has found the Divine Will, which forms her happiness; she has left poverty and has found wealth – not human, but divine.* In sum, all of the interior of the soul finds its food – that is, its crafting with which it remains so occupied and absorbed as to be unable to move any farther. In fact, while finding all contentments in this food and crafting, *the soul finds so much to do and to learn, and ever new things to enjoy, that from a minor science she learns major sciences, and there is always something else to learn. She*

passes from small things to great things, from one taste she moves to other tastes, and there is always something new to taste in this environment of the Divine Will."

* * *

The Will of God places the seal on the interior and exterior life of a soul, and when the Divine Will rises in a soul, she will find true love.

Volume 7 - January 20, 1907

The greatest sanctity is to live in the Divine Will.

Having read the lives of two female Saints – one who aspired so much to suffering, and the other who aspired so much to be little – I was thinking in my interior about which one of the two it would be better to imitate, and unable to make up my mind, I felt as though hampered. So, in order to be free and to think only about loving Him, I said to myself: ‘I want to aspire to nothing but to love Him and to fulfill His Holy Will perfectly.’

At that moment, the Lord told me in my interior: "And it is here that I want you – in my Will. Until the grain of wheat is buried in the earth and dies completely, it cannot rise again to new

life and multiply itself, giving life to other grains. In the same way, until the soul is buried in my Will, to the point of dying completely by dissolving all of her will within Mine, she cannot rise again to new Divine Life through the rising of all the virtues of Christ, which contain true Sanctity. *Therefore, let my Will be the seal which seals your interior and exterior; and once my Will has risen completely within you, you will find true love – and this is the greatest of all the other sanctities to which one can aspire.*

* * *

Sorrow for one's sins, though

praiseworthy and good, does not destroy one's own self, which remains as it is, without giving up anything. On the other hand, one who abandons all of himself in the Will of God, destroys his own self and conquers the love of God.

The soul who lives in the Will of God gives to God everything that He can ask of a creature. On the other hand, the soul who goes out of the Divine Will reacquires her own being and her own self, and all the evils which her egoism and her nature bring.

Volume 8 - June 23, 1907

The most beautiful act is the abandonment in the Will of God.

As I was in my usual state, blessed Jesus would not come, and I was thinking to myself about which would be the most beautiful act, and most pleasing to our Lord, which might more easily induce Him to come: sorrow for one's own sins or resignation? In the meantime, He came for just a little, and told me: "Daughter, the most beautiful act, and most pleasing to Me, is the abandonment in my Will – but so great, that the soul would remember no more that her being exists; rather, everything for her is Divine Will. *Even though sorrow for one's own sins is good and praiseworthy, yet, it does not destroy one's own being; while abandoning*

oneself completely in my Will destroys one's own being, and makes one reacquire the Divine Being. Therefore, by abandoning herself in my Will, the soul gives Me more honor, because she gives Me everything I can demand of the creature, reacquiring, in Me, that which had come out of Me. And the soul comes to reacquire that which alone she should reacquire – that is, she reacquires God, with all the goods that God possesses. However, as long as the soul remains completely in the Will of God, she reacquires God; but as she goes out of my Will, she reacquires her own being, with all the evils of the corrupted nature.”

For one who lives the Will of God it is unbecoming to imitate the Saints who asked God forgiveness for their sins, constantly examining their sinful lives.

In fact, the Will of God does not produce sins or imperfections. One who, in each instant of his life, lives the Will of God, remains sanctified; and if in the past he has committed sin, everything is forgotten in the beauty, in the sanctity, in the immensity of the Divine Will. He forgets his past in sin, and remembers only the present.

The Divine Will is truth, and even if It is persecuted and misunderstood, the

time will come when It will come to light, to remain like a lamp amidst the people and be intensely loved.

Volume 8 - July 1, 1907

In the Divine Will one forgets about sins.

I was reading about a female saint who would think constantly about her sins, asking God for sorrow and forgiveness. In my interior I was saying: 'Lord, what a difference between myself and this saint: I, who do not think about sins; and she, who always thinks about them. It shows how I got it wrong.' In one instant I felt Him

move in my interior; something like a flash of light formed in my mind, and I heard Him say: “Silly, silly that you are – don’t you want to understand this? *When in the world has my Will ever produced sins or imperfections? My Will is always holy, and one who lives in my Will is already sanctified, and enjoys, nourishes herself with, and thinks of all that my Will contains. And even though she has committed sins in the past, finding herself in the beauty, in the sanctity, in the immensity of goods that my Will contains, she forgets the ugliness of her past and remembers only the present, unless she goes out of my Will.* Then, as she would return to her

own being, it is no wonder that she remembers sins and miseries. Keep well in mind that these thoughts of sins and of oneself cannot enter my Will; and if the soul feels them, it means that she is not stable and fixed within Me, but she makes some exits.”

Then, finding myself in my usual state, I saw Him for just a little, and He told me: *“My daughter, as much as the Truth is persecuted, one cannot help recognizing it as Truth, and the time comes in which that very persecuted Truth is recognized and loved.* In these sad times everything is falsehood and duplicity, and so that Truth may have lordship, man deserves to be beaten and

destroyed. Part of these blows they themselves will give to themselves, and will destroy one another; others will come from Me – especially for France; there will be such a great mortality as to almost depopulate her.”

* * *

One who lives in the Divine Will is a like a fertile ground in which the Lord sows continuous truths, like goodness, mercy, sweetness, justice, fortitude and power. Even when the Lord does not speak and seems to be silent, in reality He continues always to sow His sublime truths in the mind and in the heart.

Aridities, temptations, defects, restlessness, coldness, cannot enter into the Divine Will; in fact, the Will of God is light and contains only and solely His grace.

The human will can be called a portion of darkness, full of many things which do not satisfy man, but disgust him and delude him. Many times the human will leads man to desperation.

The soul who wants to live the Will of God immediately comes into contact with His light, which dispels the darkness, transforming her into splendid light.

The heat of the grace of God dissolves the cold and the aridity; the grace of God destroys every deceit and every unhappiness.

Volume 8 - July 19, 1907

Neither aridities, nor temptations, nor defects enter the Divine Will.

Having spoken to someone about the Will of God, it had slipped from my mouth that if one is in the Will of God and feels aridity, one would still be at peace. Now, as I was in my usual state, blessed Jesus corrected me, telling me: “My daughter, be very careful when you speak about my Will, because my Will is so happy that It forms Our very

beatitude, while the human will is so unhappy, that if it could enter Ours, it would destroy Our happiness and would wage war against Us. *Therefore, neither aridities, nor temptations, nor defects, nor restlessness, nor coldness enter my Will, because my Will is light and contains all possible tastes. The human will is nothing but a little drop of darkness, all full of disgusts. So, if the soul is already inside my Will, before she enters - at the contact with my Will, Its light dissolved the little drop of darkness in order to be able to have it within Itself; Its heat dissolved coldness and aridities; Its divine tastes removed the disgusts, and my happiness freed her from all*

unhappinesses.”

* * *

The Will of God is a continuous communion with the soul; not once a day, as it happens in the Eucharistic Communion, but each moment of the day is a continuous communion with God.

Volume 8 - April 8, 1908

The Divine Will is continuous communion. How to know whether a state is Will of God.

I was concerned because I was not

able to receive Communion every day, and good Jesus, on coming, told me: “My daughter, I do not want you to be bothered by anything. It is true that having Communion is a great thing, but how long does the tight union with the soul last? A quarter of an hour at the most. But the thing you should cherish the most is the complete undoing of your will in Mine, because for one who lives of my Will, there is tight union not only for a quarter of an hour, but always - always. *My Will is continuous communion with the soul; so, not once a day, but every hour and every moment is always communion for one who does my Will.*”

One who does the Will of God immerses his whole being in God and is in continuous contact with the power, the wisdom, the charity and the beauty of God.

God feels continuously touched by those souls who do His Will, He bends down toward them in order to love them and answer them; He denies nothing to them.

In these souls, the only happiness is God, and this is the great fruit that the Will of God produces in souls – it seems that It wants to beatify them in advance.

Volume 8 - May 3, 1908

Effects of the circulation of the Divine Will in the soul.

Continuing in my usual state, I felt Our Lord near me for just a little, and He told me: “My daughter, with the soul who does my Will, my Will circulates in her whole being like blood. *So, she is in continuous contact with Me, with my power, wisdom, charity, beauty – she takes part in all that is Mine. As she no longer lives of her own volition, her volition lives in Mine; and as Mine circulates in hers, hers circulates in all of my Being, and I feel her continuous contact.* And as I feel

touched by her continuously, you cannot comprehend how drawn I feel to love her, to favor her, to answer her in everything she asks - if I denied it, I would deny it to Myself. Besides, all things considered, since she lives in my Will, she asks for nothing but what I Myself want. *This is what she wants, and this alone makes her happy, for herself and for others, because her life is more in Heaven than on earth. This is the fruit that my Will produces – to beatify her in advance.*”

* * *

One who accepts suffering appreciates God, appreciates the cross

of Christ, His pains, His suffering Humanity, and will always be careful not to offend Him.

Volume 8 - January 30, 1909

The story of 'why'.

Finding myself in my usual state, I found myself outside of myself; I seemed to see a soul in Purgatory, whom I knew, and I said to her: 'Take a look at how I am before God – I am so concerned about it, especially about the state in which I find myself.' And she told me: "It takes nothing to know whether you are doing well or badly: if you appreciate suffering, you are doing well; if you don't, you are doing badly. *In*

fact, one who appreciates suffering, appreciates God; and by appreciating Him, one can never displease Him.

Things which are appreciated, are also esteemed, loved, and one cherishes them and keeps them safe, more than oneself. Can it ever be possible that one wants evil for himself? In the same way, it is impossible that one may displease God, if he appreciates Him.”

* * *

Men want to shun suffering; they always ask God: “Why?” These souls will never have an explanation, because it is not written on earth, but in Heaven.

The 'why' is the expression of one's selfishness, which feeds the love of self.

The 'why' was created in hell, and the first to pronounce it was the devil.

The 'why' has a long history in the world, and there is no evil which does not carry the mark of the 'why'.

The 'why' is the destruction of the Will of God in the soul, and produces a continuous war among men who want to selfishly ignore the providence of God.

Volume 8 - January 30, 1909

The story of 'why'.

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

evil for himself? In the same way, it is impossible that one may displease God, if he appreciates Him.”

Then, afterwards, blessed Jesus came for just a little, and told me: *“My daughter, in almost all of the events that occur, creatures keep repeating, over and over again: ‘And why? And why? And why? Why this illness? Why this interior state? Why this scourge?’ And many other why’s. The explanation of ‘why’ is not written on earth, but in Heaven, and there everyone will read it. Do you know what ‘why’ is? It is egoism, which gives continuous food to love of self. Do you know where ‘why’ was*

created? In hell. Who was the first one that pronounced it? A demon. The effects produced by the first 'why' were the loss of innocence in Eden Itself, the war of untamable passions, the ruin of many souls, the evils of life. The story of 'why' is long; it is enough to tell you that there is no evil in the world which does not carry the mark of 'why'. 'Why' is destruction of divine wisdom in souls. And do you know where 'why' will be buried? In hell, to make them restless for eternity, without ever giving them peace. The art of 'why' is to wage war against souls, without ever giving them respite."

The soul who lives in the Will of God acquires such power, as if she received a new baptism, which, in a certain sense, surpasses the first. In fact, in the Will of God there is all the fullness of grace, and It concedes no space to the human passions.

Baptism removes original sin; however, all the human passions and weaknesses remain.

Baptism renders us priests of God, opens the doors to grace, is the foundation without which one cannot be a Christian. It is a necessary Sacrament, the Sacrament of Christian initiation, but

It does not have the power to destroy temptations and human passions. Man must always ask for grace and strength from God in order to conquer the enticements of evil.

In the Will of God, renouncing his own will, man destroys all human passions and lives the virtue and the fortitude of the grace of God.

Volume 9 - March 23, 1910

Living in the Divine Will is greater than Communion Itself.

As I was in my usual state, and lamenting because of His privations, He came just in passing and told me: “My

daughter, I recommend that you not get out of my Will, because *my Will contains such power as to be a new Baptism for the soul - and even more than Baptism itself. In fact, while in the Sacraments there is part of my Grace, in my Will there is the whole fullness of It. In the Baptism, the stain of original sin is removed, but passions and weaknesses remain. In my Will, since the soul destroys her own volition, she also destroys passions, weaknesses and all that is human; and she lives of the virtues, of the fortitude and of all the Divine qualities.*”

* * *

Also the Sacrament of the Eucharist does not produce perennial fruits in the souls who do not live the Will of God; Its fruit last for a little, even only a few minutes.

One who lives the Will of God is in perennial communion with Him, who extends in Heaven and on earth; a communion of grace takes place, with God and with all His Creation.

The Will of God is not subject to any limit. Everything, however, depends on the soul, who must desire It in order to be truly free, without conceding anything to her human will and to all the cortege of passions that try to possess her.

One who lives the Will of God is a triumphing soul, and encloses every possible good for her salvation.

Volume 9 - March 23, 1910

Living in the Divine Will is greater than Communion Itself.

As I was in my usual state, and lamenting because of His privations, He came just in passing and told me: “My daughter, I recommend that you not get out of my Will, because my Will contains such power as to be a new Baptism for the soul - and even more than Baptism itself. In fact, while in the Sacraments there is part of my Grace, in

my Will there is the whole fullness of It. In the Baptism, the stain of original sin is removed, but passions and weaknesses remain. In my Will, since the soul destroys her own volition, she also destroys passions, weaknesses and all that is human; and she lives of the virtues, of the fortitude and of all the Divine qualities.”

On hearing this, I said to myself: ‘In a little while He is going to say that His Will is greater than Communion Itself.’ And He added: *“Of course, of course, because the Sacramental Communion lasts a few minutes, while my Will is perennial communion; even more, eternal -*

entering eternity in Heaven. The Sacramental Communion is subject to some obstacles, either because of illness, or necessity, or because of those who have to administer It; *while the Communion of my Will is not subject to any hindrance. If the soul only wants it, all is done.* No one can prevent her from having such a great good which forms the happiness of the earth and of Heaven - neither demons, nor creatures, and not even my Omnipotence Itself. *The soul is free; no one has any right over her at this point of my Will.* This is why I push It, and I want so much that creatures take It: It is the most important thing for Me; the thing which I cherish the most. All other things

do not interest Me as much, not even the holiest ones. *And when I obtain that the soul live in my Will, I feel triumphant - because this is the greatest good which can exist in Heaven and on earth.*”

* * *

The soul who lives the Divine Will reaches the perfect union with God, destroys any shadow of her own will, so much so, that it cannot be distinguished what her will is, and what the Will of God is. The Divine Will becomes the life of the soul, and everything is good for her – death, life, the cross, poverty.

She reaches such perfection, that not even the greatest chastisements frighten her, because everything takes place in the Will of God. Only evil is completely foreign to It.

The soul who is all consumed in the Divine Will disarms the Justice of God, who draws back His punishing hand, because this soul, by living His Will, becomes the lightning rod of Divine Justice.

All this expresses the supreme union with God, the union that a creature can reach.

Unfortunately, there are souls who are only resigned to the Divine Will, but

do not look at It as their own life. These souls are good, but do not draw upon themselves the immense love of God, nor will they be able to reach the perfect union with God.

Volume 9 - November 1, 1910

The consummation in the unity of wills forms the supreme unity.

Continuing in my usual state, blessed Jesus came for just a little and told me: *“My daughter, the supreme unity is when the soul reaches such tightness of union with my Will as to consume any shadow of her own will, in such a way that it is no longer*

possible to discern which one is my Will and which one is hers. Then my Will becomes the life of this soul, in such a way that whatever thing It may dispose over her as well as over others, she is content with everything. Anything seems to be suitable for her; death, life, cross, poverty, etc. – she looks at all of these as her own things, which serve to maintain her life. She reaches such an extent, that not even chastisements frighten her any more, but she is content with the Divine Will in everything, so much so, that it seems to her that if I want something, she wants it too; and if she wants it, the Lord does it. I do what she wants,

and she does what I want.

This is the final breath of the consummation of your will in mine which I have asked of you many times, and which obedience and charity toward the neighbor have not conceded you; so much so, that many times I have surrendered to you by not chastising, but you have not surrendered to Me, to the point that I am forced to hide from you in order to be free when justice forces Me and men reach the point of provoking Me to take up the scourge in my hand and chastise the peoples. If I had you with Me, with my Will in the act of scourging, I would probably have fallen short and diminished the scourge, because there is

no greater power in Heaven and on earth than a soul who is totally and completely consumed in my Will. She reaches the point of debilitating Me, and she disarms Me as she pleases. This is the supreme unity. *Then, there is the low unity in which the soul is resigned, yes, but she does not look at my dispositions as her own things - as her own life, nor does she delight in my Will, or dissolve hers in Mine. This one I look at, yes, but she does not reach the point of enamoring Me, nor do I reach the point of going mad for her, as I do for those of the supreme unity.*”

* * *

The Will of God is the Sanctity of sanctities.

A soul, most little, ignorant, despised and ignored by all, can live in the Will of God in the way indicated by the 'Our Father': "On earth as It is in Heaven"; she becomes queen and surpasses all other Saints, even if they have performed miraculous portents and sensational healings.

The soul who lives the Will of God seems to do nothing, because she acts in hiddenness; in fact, the works of God do not make noise.

All the souls who live the Divine Will are light that illumines, winds that

refresh and purify; they are like fire that burns the impurities.

The souls who live the Divine Will are miracles which make others perform miracles; and those who have the charism of miracles represent nothing other than channels.

The souls who live the Will of God are the foot of the missionary, the tongue of the preachers, the strength of the weak, the patience of the sick, the rule of the superiors, the docile obedience of the subjects, the tolerance of the slandered; they are firmness in dangers; they possess the heroism of the heroes, the courage of the martyrs, the sanctity of the Saints.

One who lives the Will of God comes to take part in all the good that is in Heaven and on earth.

One who lives the Will of God is a living host; she is a soul filled with life.

The souls who live the Divine Will are hosts consecrated to the Divine Will of Christ Our Lord.

The life of these souls is like the life of the Saints, who render honor to God in Heaven and on earth.

One who lives the Divine Will ardently desires two things: that the

Will of God and that His infinite love be completely fulfilled in her. All the good works and all virtues remain absorbed by the love of God.

Volume 11 - March 15, 1912

The Divine Will is the sanctity of sanctities, and the soul who does It on earth as in Heaven is a queen soul, who gives life to all the good done on earth and in Heaven. These souls are the true Consecrated Hosts of the Divine Will.

Continuing in my usual state, I felt a great desire to do the Most Holy Will of Blessed Jesus; and He came and told me: *“My daughter, my Will is the*

Sanctity of Sanctities. The soul who does my Will according to the perfection that I am teaching you - that is, on earth as It is in Heaven - however small, ignorant and ignored, leaves even other Saints behind in spite of their prodigies, the most clamorous conversions and the miracles. Really, in comparison, the souls who do my Will in the way It is in my third "FIAT" are queens, and it is as if all the others were at their service.

It seems that the souls who live in my Will do nothing, while they actually do everything, because being in my Will these souls act Divinely, in

a hidden and surprising way. They are light which illuminates, wind which purifies, fire which burns, miracles which cause miracles. Those who do miracles are channels; but in these souls resides the power. Therefore, they are the foot of the missionary, the tongue of the preachers, the strength of the weak, the patience of the sick, the regime (of the superiors), the obedience of the subjects, the tolerance of the slandered, the firmness in the dangers, the heroism in the heroes, the courage in the martyrs, the sanctity in the saints, and so on with all the rest. Being in my Will, they concur with all the good

that can be both in Heaven and on earth.

This is why I can surely say that they are my true Hosts - but living Hosts, not dead ones. The accidents that form the host are not full of life, neither do they influence my Life; but the soul who lives in my Divine Will is full of life and, doing my Will, she influences and concurs with all that I do. This is why these consecrated Hosts of my Will are more dear to Me than the very sacramental Hosts, and if I have reason to exist in the sacramental Hosts, it is to form the sacramental Hosts of my Will.

My daughter, I take such delight in my Will that, in simply hearing talk about It, I feel overjoyed and I call the whole of Heaven to make feast. Imagine what will become of those souls who will do It: I find in them all the joys, so I give all the joys to them. Their life is the life of the Blessed. *They care about, desire and yearn for two things only: my Will and Love. They need to do very little else, while in fact they do everything. The virtues themselves remain absorbed in my Will and in Love. Therefore, they have nothing to do with them, since my Will contains, possesses and absorbs all; but in a Divine manner - immense and endless. This is the life of the Blessed.*”

The Will of God is fulfilled only and exclusively through the giving of oneself completely and without reserve to Jesus, the only salvation.

Once this is obtained, everything that is human satisfaction becomes secondary, and the journey toward the grace of God begins, which places every possible good at the disposal of these souls.

The Lord Jesus leads these souls to the top of perfection, making Himself their Teacher and Director.

Everything is in giving oneself to Jesus, and in doing His Will in everything.

Finding myself in my usual state, my always lovable Jesus made Himself seen as all sorrowful, and said to me: *“My daughter, they do not want to understand that everything is in giving oneself completely to Me, and in doing my Will in everything. Once I have obtained this, I Myself keep pushing the souls, telling them - each and every one: ‘My daughter, take this enjoyment, this comfort, this relief, this refreshment....’ With this difference: if they had taken those permissible pleasures before they were giving themselves to Me in everything,*

and doing my Will always and in everything, they were human things; but after, they are divine actions. Since they are my things I no longer feel jealous, and I say to Myself: 'If she takes a legitimate pleasure, she takes it because I want it; if she deals with people about some business, if she legitimately converses, it is because I want it. If I didn't want it, she would be ready to stop; so I put everything at her disposal, because all she does is the effect of my Will, no longer of her own will.

Tell me, my daughter, what have you lacked since you gave yourself completely to Me? I gave you my

flavors, my pleasures and all of Myself for your contentment. This, in the supernatural order; but neither did I let you lack anything in the order of faith: confessors, Communions, and the rest. Even more, since you wanted only Me, you yourself did not want confessors so often; but I didn't listen to you. I wanted everything in abundance for the one who wanted to deprive herself of all for Me.

Daughter, what pain I feel in my Heart in seeing that souls do not want to understand this, even those who are said to be the best!”

* * *

God permits guilt in some souls

who love Him, in order to perfect them more, in such a way that, in looking at her fragility, the soul may abandon herself completely in His arms and draw His mercy upon herself.

This soul will show herself grateful for the benefit of His mercy, because she will comprehend more and more the love that God has for her, and she will cling to Him with ever more intense surges of love.

The love of God toward creatures is great, immense; it is like the light of the sun that pervades all the earth, and if a soul could perceive the voice of the Divine Sun, she would hear only one word – an infinite “I love you”.

It seems that God wants to say to the soul: “I love you in the light of your eyes; I love you in the air that you breathe; I love you in the wind that caresses your face; I love you in the heat, in the cold perceived by your touch; I love you in the blood that circulates in your veins, in the beating of your heart, of your thoughts, of your actions, of your steps. I love you in each of your words.” And God waits for nothing other than a response to His “I love you’s”.

The Will of God is the true sanctity that reorders all things in Him. In fact, just as God is the perfect Orderer

of Creation, in the same way, the creature that lives the Will of God orders all things according to His Will.

Volume 11 - April 23, 1912

The love with which Jesus loves us exists in each thing, inside and outside of ourselves, and He wants perfect return. In order to oblige us more, He reaches the extent of permitting guilt.

Finding myself in my usual state, blessed Jesus came for a little while and told me: *“My daughter, sometimes I allow the guilt in a soul who loves me in order to squeeze her more tightly to Me, and to oblige her to do greater*

things for my glory. In fact, the more I give to her, permitting even guilt in order to endear her more to Me for her miseries - to love her more and to fill her with my charisms, the more I push her to do great things for Me. These are the excesses of my Love.

My daughter, my Love for the creature is great. Do you see how the light of the sun invades the earth? If you could make many atoms out of that light, in those atoms of light you would feel my melodious voice and, one after the other, they would repeat to you: 'I love you, I love you, I love you,...' in such a way that you would not have the time to count them; you

would remain drowned inside love. I say to you 'I love you, I love you' in the light that fills your eyes; 'I love you' in the air that you breathe; 'I love you' in the whistling of the wind which touches your hearing; 'I love you' in the warmth and in the cold felt by your touch; 'I love you' in the blood that flows inside your veins; 'I love you' in the beating of your heart which tells you of my beats. I repeat to you 'I love you' in every thought of your mind; 'I love you' in each action of your hands; 'I love you' in every step of your foot; 'I love you' in every word,...since nothing happens inside or outside of you without an act of my love toward

you. One 'I love you' from Me doesn't wait for another. And your 'I love you's'? How many of them are for Me?"

I remained confused. I felt deafened inside and out - full chorus - by the 'I love you's' of Jesus, while my 'I love you's' were scarce and so limited that I said: 'Oh my lover Jesus, who could ever match You?' But of what I have said, it seems that I have said nothing of all that Jesus made me understand.

Then He added: "The Divine Will - true Sanctity - is in doing my Will and in re-ordering all things in

Me. Just as I keep all in order for the creature, in the same way the creature should order all things for Me and in Me. My Will keeps everything in order.”

* * *

For one who does the Will of God - for one who lives It - there is no death.

Death is for those who do not do the Will of God, and each privation becomes a death for them.

For one who does the Will of God, death is nothing other than to lay down one's remains, just like someone who takes off his poor rags to be clothed

with royal garments; someone who leaves the place of his exile and enters again into his fatherland.

The souls who live the Will of God are not even subject to judgment, because everything that death implies is anticipated by the love of Christ, who has predisposed everything, and with His death has opened the ways to Heaven.

Volume 11 - June 9, 1912

One who does the Will of God and lives in His Volition is not subject to death nor to judgment; his life is eternal.

Feeling a little in suffering, I was

saying to my always lovable Jesus: ‘When will you take me with You? Please hurry, O Jesus; let death cut this life of mine and let me reunite with You in Heaven!’

And Jesus: *“My daughter, for the soul who does my Will and lives in my Volition there is no death. Death is for one who does not do my Will, because he has to die to many things: to himself, to passions and to the earth. But one who lives in my Will has nothing left to die for; he is already used to living in Heaven. For him, death is nothing other than setting down his remains, as one would remove the clothes of a poor one to*

wear the garments of a king, in order to leave exile and reach the Fatherland. The soul who lives in my Will is not subject to death and receives no Judgment; his life is eternal. All that death had to do, love did in advance, and my Will reordered him completely in Me, so that I have nothing for which to judge him.

Therefore, remain in my Will and, when you least expect it, you will find yourself in my Will in Heaven.”

* * *

One who lives the Will of God must die to everything – to suffering, to virtues; in sum, to all that a soul can do

with her own will.

The Will of God, lived in a soul, becomes the tomb of that soul; and just as, in a tomb, the human nature is consumed to the point of disappearing completely, so it must happen in that soul who lives in the Divine Will.

From this consummation, she will rise again to a more beautiful life, to a new life. In fact, inside the Will of God, the soul will die to suffering, to virtues, to all of her own spiritual goods, and will rise again to divine life.

One must learn how to live only the Will of God in order to live the life of Heaven even while being on earth.

Her will is the love of God, the love that never ends, which becomes the sealing stone of the tomb that gives no more hope to go out, because everything is molded, renewed, risen again in His love.

Each thought that regards man, even the thought of his own virtues, is to flee from the divine life; on the other hand, if the soul thinks only of God and of what regards Him, she acquires the divine life and flees from the human life in its sad consequences. In fact, the human life without God is like a reed that is flapped about by the wind.

Volume 11 - July 4, 1912

In the Divine Will the soul must die to everything, like in a tomb, closed by love, in order to rise again to a divine life. By thinking about herself, the soul escapes from the divine life.

This morning, after Communion, I was saying to my always lovable Jesus: ‘To what a state I reduced myself! It seems that everything runs away from me: suffering, virtues - everything!’

And Jesus: ‘My daughter, what’s this? Do you want to lose time? Do you want to get out of your nothingness? Stay in your place - in your nothingness - so that the All may keep Its place in you. ***But know that you must die completely***

in my Will: to the suffering, to the virtues - to everything. My Will must be the tomb of the soul. Just as nature is consumed in the tomb to the extent of disappearing completely, and by that consummation it will rise again to a new and more beautiful Life, in the same way the soul, buried in my Will as if inside a tomb, will die to the suffering, to her virtues, to her spiritual goods, and will rise again in everything to Divine Life.

Ah, my daughter, it seems that you want to imitate the mundane, who tend to what is temporal, and ends, while they don't consider what is eternal. My beloved, why don't you want to learn to

live only in my Volition? Why don't you want to live the life of Heaven while still being on earth? *My Will is Love, the One that never dies; therefore my Will must be your sepulcher, and Love is the lid which has to lock you and seal you in, giving you no more hope of getting out.*

Then, every thought that regards oneself, even about virtues, is always gain for oneself and runs away from the Divine Life; while if the soul thinks only about Me and what regards Me, she takes the Divine Life in herself and, taking the Divine Life, she escapes the human life, taking all possible goods. Have we understood

each other?”

* * *

In order to forget herself, the soul should do everything that she does and that is necessary to her life, as if God Himself wanted to do it in her.

For example, if she prays, she must say: “It is Jesus who wants to pray, and I pray with Him.” If she works: “It is Jesus who works in me.” “It is Jesus who wants to walk with me, who wants to take food with me, who wants to sleep, who wants to get up, who wants to enjoy Himself with me”, and so on for all the acts of one’s daily life, except for sin.

Only in this way can the soul forget herself and do only what God wants. For example, in her work she must be convinced that it is the hands of Jesus that are working. In fact, in the terrestrial life of Jesus, true God and true Man, His hands were made rough by the work that He did; and those very hands, those divine fingers, created souls, divinized all human actions, sanctified them; and in the movements of His fingers He called all the movements of the hands of men.

Jesus says: “I lived my daily life of Nazareth in the life of all men. The humiliations of my hidden life were infinite merits that I poured upon

creatures.”

The hidden life of Jesus of Nazareth is not appreciated by men, while it is an incalculable good poured over humanity.

Drinking, working, sleeping, eating, starting the fire, getting married, enjoying oneself, are the most common acts of men's daily life, which men themselves do not appreciate. But the Divine Man of Nazareth did appreciate them each day, so as to render man capable of perceiving His dignity as child of God, even in the lowliest acts.

In fact, through Christ, God makes all the human actions, even the most

indifferent and humble, flow in His Will, so that they may acquire infinite merits.

The man who performs his work in the Will of God is capable of making all of his actions flow in the Divine Will, and God could not give man a greater honor than this. (Lord, how incomprehensible You are in Your infinite love).

Volume 11 - August 14, 1912

In order to forget ourselves, we must do each thing not only because Jesus wants it, but because Jesus wants to do it within us. If He redeemed us with His Passion, with His hidden life He prepared the divine action for every

human action.

Finding myself in my usual state, my always lovable Jesus told me: *“My daughter, in order for the soul to forget herself, she should do each thing which is necessary for her as if Jesus wanted to do it within her. If she prays, she should say: ‘It is Jesus who wants to pray, and I pray together with Him.’ If she has to work: ‘Jesus wants to work; Jesus wants to walk; Jesus wants to take food. He wants to sleep, He wants to get up, He wants to enjoy Himself...’ and so on for all other things of life - except for error. Only in this way can the soul forget herself; not only will she do everything*

because I want it, but because I want to do them: they are necessary to Me.”

Now, one day I was working and I thought to myself: ‘How is it possible that Jesus works in me while I work? Does He really want to do this work?’ And Jesus: “Yes I do. My fingers are in yours and they work. My daughter, when I was on earth, didn’t my hands lower themselves to work the wood, hammer the nails, and help my foster Father Joseph in the smithing work? While I was doing that, with those very hands and with those fingers, I created souls and called other souls to the other life; I divinized all human actions; I sanctified them, giving a Divine merit to each one

of them. In the movements of my fingers I called in sequence all the movements of your fingers and those of others; and if I saw that they were doing them for Me, or because I wanted to act within them, *I continued my life of Nazareth in them, and I felt cheered by them for the sacrifices and the humiliations of my hidden Life, giving them the merit of my own Life.*

Daughter, the hidden Life that I conducted in Nazareth is not taken into account by men, when in fact, after the Passion, nothing could benefit them more. *By lowering Myself to all those little actions and those acts which men exercise during their daily life,*

such as eating, sleeping, drinking, working, starting the fire, sweeping, etc. - all acts which no one can do without - I made flow inside their souls a tiny divine coin of incalculable price. Therefore, if my Passion redeemed them, my hidden Life provided each human action, even the most insignificant one, with Divine merit and with infinite value.

Do you see? As you work - working because I want to work - my fingers flow within yours, and as I work in you with my creative hands, in this very instant, how many am I giving to the light of this world? How many others am I calling? How many others do I

sanctify, correct, chastise, etc.? Now, *you are with Me creating, calling, correcting and so forth; therefore, just as you are not alone, neither am I alone in my work. Could I ever give you greater honor?"*

Who can say all that I understood, and all the good that can be done for ourselves and for others, by doing things because Jesus wants to do them in us? My mind gets lost, therefore I stop here.

One who dwells in the Will of God embraces everything and everyone, prays and repair for all, and encloses

within himself the love that the Eternal Word has for all. The soul who lives the Will of God is immensely dear to Him, immensely beautiful, because she is full only of His gifts, and everything that is human she has freely left.

One who lives in the Will of God is not subject to temptations because the evil one cannot enter into the Will of God; on the contrary, the evil one flees and moves as far as possible because the Will of God is light, and the soul, inundated with the divine light, would recognize well the snares and the tricks of the enemy, the tempter.

If a soul goes out of the Will of God, all the enemies of man swoop

down upon her; on the other hand, one who lives in the Will of God has the flag of victory always in her hand, and no one can draw near this impregnable fortress.

Volume 11 - December 14, 1912

One who lives in the Divine Will lives in the Most Holy Humanity of Jesus, in order to do what He does and embrace everyone and everything. One who lives completely in His Will is not tempted.

This morning, when my always lovable Jesus came, He tied me with a golden thread and told me: "My

daughter, I do not want to tie you with ropes and chains. Iron shackles and chains are used with the rebels, but with the docile - with those who want no life other than my Will, and who take no food other than my Love - a thread is enough to keep them united with Me; and many times I don't even use this thread. They are so deeply into Me, that we form one single thing. So, if I use the thread, it is almost to joke with them.”

While Jesus was tying me, I found myself in the endless sea of the Will of my Jesus and, consequently, of all creatures; and I went wandering in the mind of Jesus, in the eyes of Jesus, in the mouth of Jesus, in the Heart of Jesus, as

well as in the mind, in the eyes and in everything else of the creatures, doing all that Jesus did. Oh, how Jesus embraces all, without excluding anyone! Then, Jesus added: “One who lives in my Will, embracing everything, praying and repairing for all, takes within herself the love that I have for everyone; she encloses in just herself the love that I have for all. For as much as I love her, she is equally dear to Me and beautiful. She leaves everyone behind.”

Then, having read that one who is not tempted is not dear to God, and since it seems to me that for a long time I have not known what temptation is, I mentioned this to Jesus, and He told me:

“My daughter, one who lives completely in my Will is not subject to temptation, because the devil does not have the power to enter my Will; not only this, but he, himself, does not want to enter because my Will is Light, and in front of this Light the soul would recognize his tricks and would therefore make fun of the enemy. The enemy does not like this mockery, which are more terrible for him than hell itself; so he does all he can to stay away from her. Try to get out of my Will, and you will see how many enemies will swoop down on you. One who lives in my Will always carries the flag of victory high, and

none of the enemies dare to confront this impregnable flag.”

* * *

One who does not do the Will of God loses his reason of life; in fact, he lives his life without means of sustenance; he is like a tree that produces no fruit and can only produce poisonous fruits, and it poisons whoever imprudently eats of them.

These trees do nothing other than steal the hard work and toils of the farmer, who toils in hoeing around them.

The soul who does not do the Will

of God is like a thief that wants to take possession of things which are not his, and converts the stolen goods into poison, into sinful actions.

The man who does not live the Will of God steals the work of Creation, desecrating and destroying nature; he steals the Redemption operated by Christ, by rejecting It, despising It; and he denies the very existence of God. He steals the Sanctification, attributing to himself what belongs to God.

He steals the light of the sun, the food with which he feeds himself, the air that he breathes, the water that quenches his thirst, the fire that warms him, and the ground on which he puts his feet.

All these goods were given so that man would do the Will of God; they were not destined for other purposes.

The Will of God is like the sun, and His love is like fire. His Will, unlike His love, does not need to be nourished; in fact, if firewood or combustible oil are lacking, the fire is extinguished, and it grows or decreases according to the quantity of fuel that one puts in it.

The man who does not do the Will of God is subject to perennial instability, and the light is dim and the fire is only smoke.

If love is not nourished or regulated by the Will of God, it is destined to die down.

The actions that are done in the Will of God form as though one single thing with the Will of God Itself and become an inextinguishable sun. The firewood that nourishes the human fire, which comes to be part of the fire of God, are the virtues exercised in the Most Holy Will of God. In this way, the whole human being is united to his Creator. In fact, the soul, with her virtues, becomes the firewood that nourishes continuously the fire of human love, directed toward the love of God.

The soul, in order to live the

Divine Will, must be similar to the Divine Being, in which the divine firewood never runs out, and so the light is not dim or full of smoke, but is always shining.

Volume 11 - February 5, 1913

One who does not do the Divine Will does not have right to anything; she is an intruder and a thief of the things of God. Difference between Divine Will and Love.

This morning my always lovable Jesus came like shadow and lightning, and told Me: *“My daughter, one who does not do my Will has no reason to*

live on earth; her life becomes without purpose, with no means and with no end. She is just like a tree which is incapable of producing any fruit; at the most it can produce poisonous fruits with which it poisons itself more and more, as well as anyone who would imprudently eat them. This tree does nothing other than steal the poor hard work of the farmer, who hoes the soil around it with hardship and sweat. In the same way, the soul who does not do my Will is in continuous act of defrauding Me, converting those thefts into poison. She is around Me to steal from Me; she steals from Me the Work of Creation, the Work of her

own Redemption and Sanctification. She steals from Me the light of the sun, the food she takes, the air she breathes, the water which quenches her thirst, the fire which warms her, and the ground she treads, because all this belongs to the one who does my Will - all that is Mine is hers too. On the other hand, one who does not do my Will has no rights; so I feel as if being continuously robbed. One who does not do my Will has to be held as a noxious and fraudulent stranger; therefore, it is necessary to chain her and throw her into the deepest prisons.” Having said this, He disappeared like a flash.

Another day He came and told me:

“My daughter, do you want to know the difference between my Will and Love? *My Will is Sun - Love is fire. My Will, like the Sun, does not need food, nor does Its light and heat grow or decrease - It remains always equal to Itself, and Its light always most pure. On the other hand, the fire, which symbolizes Love, needs wood in order to be fed, and if the wood is missing, it can even be extinguished. It grows and decreases according to the wood that is placed in it; therefore, it is subject to instability, and its light is gloomy, mixed with smoke - if love is not regulated by my Will.*” After He said this, He disappeared. *A light remained in my mind, through which I could*

understand that the Will of God is like a Sun for the soul, because the actions that are done as actions wanted by God form one single thing with the Divine Will - and, there it is, the Sun is formed. The human actions and the soul's entire being united to the Divine Action and Being are the wood which feeds this Sun. Therefore, the soul herself becomes the wood provided by the Divine Will; but this wood is not like the wood which feeds love - it cannot be lacking. This Sun has no need for food; It does not grow or decrease; It is always equal to Itself; Its light is most pure, because it takes part in everything. The Divine

Being and the Divine wood are never extinguished, and are not subject to smoke.

I won't explain further, because I think that the rest, regarding love, can be understood by itself.

* * *

The Will of God is the center of the soul, which, like sun, spreads its rays, gives light to the mind, sanctity to the human actions, life to the heart, power to the words, strength to the steps.

The Will of God, which is the center of the soul, never leaves us alone or separated from It; It surrounds and

molds the human life completely, and is the center of everything, as It will be in Heaven, in the fullness, when man reaches his Fatherland.

The Church teaches that the center of a Christian soul is the Eucharist. This is true – but Who instituted It? Who submitted the Humanity of Christ to enclose Himself within a host? Was it not the Divine Will? Well then, it is the Divine Will that has primacy over everything.

If the Eucharist were the only center of the soul, all those who receive It should be holy. But it is not so, because the souls who do not live the Will of God, even if they are eucharistic

souls and nourish themselves daily with the Body and Blood of Christ, live generally in a miserable condition, except for rare cases. They remain always at the same point: vane, irascible, punctilious, gossipy; and at the moment of trial, they are capable of doing evil; and the Most Holy Eucharist, divine nourishment, Bread of Angels, a mystery inscrutable for the human mind, remains dishonored.

On the other hand, a mother, a father, a simple woman, a young person, who strive to live the Will of God, even if they do not nourish themselves daily with the Eucharist, spread everywhere the light of their virtues, becoming

authentic eucharistic souls.

All the Sacraments, in these souls, produce their fruits, insofar as they live, submit themselves to, and accept, the Will of God in their lives.

If the human will does not kiss with the Will of God, even if man nourishes himself continuously with the Eucharist, he will remain always on an empty stomach; if he goes to Confession, he will remain always dirty. So, all the Sacraments will only be profaned, and, in a special way, the Sacrament of Marriage, in which the sanctity of souls must arise and develop, otherwise it remains horribly desecrated.

Only one who lives the Divine Will gives life to all the Sacraments and to the goods that come from them. Those who do not believe, or do not want to believe, that the Will of God is the fount of every good and of all sanctity, are and will always remain babies in the faith.

Volume 11 - September 25, 1913

The Divine Will, not the Holy Eucharist, is the center and the life of the soul. The Divine Will gives life to the Sacraments and encloses them within Itself.

I had told my confessor that Jesus had said to me that *the Will of God is the center of the soul; that this center*

is in the depth of the soul, and that, spreading Its rays like the Sun, It gives light to the mind, sanctity to the actions, strength to the steps, life to the heart, power to the word and to everything; and not only this, but also that while this center - the Will of God - is inside of us, so that we may never escape from It, and so as to remain at our continuous disposal, never leaving us alone or separated even for a minute - at the same time, it is also in front of us, on our right, on our left, behind and everywhere, and it will be our center also in Heaven. The confessor was saying, instead, that the Most Holy Eucharist is our center.

Now, blessed Jesus came and told me: “My daughter, I had to do in such a way that sanctity might be easy and accessible to all - unless they did not want it - in all conditions, in all circumstances and in every place. *It is true that the Most Holy Eucharist is center; but who instituted It? Who constrained my Humanity so that It might be enclosed within the little circle of a Host? Wasn't that my Will? My Will will always have primacy over everything. Further, if everything is in the Eucharist, the Priests who call Me from Heaven into their hands, and who are in contact with my Sacramental Flesh more than anyone should be the most saintly and the*

most good; instead, many are the worst. Poor Me, how they treat Me in the Holy Eucharist! And the many souls who receive Me, perhaps every day, should be many saints if the center of the Eucharist were sufficient. Instead - and it makes one want to cry - they remain always at the same point: vain, irascible, punctilious, etc. Poor center of the Most Holy Eucharist, how dishonored It remains!

On the other hand, there might be a mother who does my Will and cannot receive Me every day because of her conditions, not because she doesn't want to. She is patient,

charitable, and carries the fragrance of my Eucharistic virtues within herself. Ah, is it perhaps the Sacrament or, rather, my Will to which she is submitted, that keeps her subdued and compensates for the Most Holy Sacrament? Even more, I tell you that the Sacraments themselves produce fruits depending on how the souls are submitted to my Will. They produce effects according to the connection that the souls have with my Volition. And if there's no link with my Will, they may receive Communion, but they will remain on an empty stomach; they may go to Confession, but remain still dirty; they

may come before my Sacramental Presence, but if our wills do not meet, I will be as if dead for them, because my Will produces all the goods and gives life even to the Sacraments only in the soul who submits herself to It. Those who do not understand this are babies in religion.”

* * *

The soul who lives the Will of God identifies herself with It, in such a way that it can be said that she is one with It, which therefore becomes life of the soul, present inside and outside of the human person. It is like the air that one breathes, which gives life to

everything; like light, which makes one see and comprehend everything; like heat, which warms, fecundates and makes everything grow; like the heart that loves, which beats for the beloved; like the hands that work; like the feet that walk. In fact, when the human will unites with the Divine Will, the Life of God is formed in man.

When a soul expresses her love to God, and expresses it in the Will of God, she fills Heaven and earth with adoration, blessings of praises and of thanksgiving. This is a simple act that everyone can do: to praise, to celebrate, to love God with His Will, fills the entire universe with blessings and with

thanksgiving.

The attributes of God are only an act of the Will of God; justice, goodness, wisdom, strength and all the other virtues, do their course always preceded and accompanied by the Will of God that actualizes them.

One who lives the Will of God takes and lives the All, and can also say that his terrestrial life has put an end to weaknesses and to temptations, to passions, to miseries, because one who lives the Will of God makes the human weaknesses lose all their destructive force.

Volume 11 - October 2, 1913

When the human will unites to the Divine Will, the Life of Jesus is formed within the soul. Taking the Divine Will means taking everything.

Continuing in my usual state, blessed Jesus made Himself seen inside of me, but so much identified with me that I could see His eyes within mine, His mouth within mine, and so on with the rest. While I saw Him like this, He said to me: *“My daughter, look at how I identify Myself with the soul who does my Will, making Myself one with her. I become her own life, because my Will is inside and outside of that soul. One can say that my Will is like the air she breathes, which gives life*

to everything in her; like the light which makes everything seen and understood; like the heat which warms, fecundates and makes one grow; like the heart that palpitates; like the hands that work; like the feet that walk. When the human will unites itself to my Volition, my Life is formed in the soul.”

Then, having received Communion, I was saying to Jesus, ‘I love You’, and He told me: “My daughter, do you really want to love Me? Say: Jesus, I love You with your Will. And since my Will fills Heaven and earth, your love will surround Me everywhere, and your ‘I love You’ will

resound up there in the Heavens, and down to the bottom of the abysses. *So, if you want to say: 'I adore You, I bless You, I praise You, I thank You', you will say it united with my Will, and you will fill Heaven and earth with adorations, benedictions, praises, thanksgiving - in my Will. These are simple, easy and immense things.*

My Will is everything, to the extent that my very attributes - what are they? A simple act of my Will. Therefore, if Justice, Goodness, Wisdom, Fortitude follow their course, my Will precedes them, accompanies them, and places them in the act of operating. In sum, they do

not move one point from my Volition. Therefore, whoever takes my Will takes everything; even more, she can say that her life is ended - ended the weaknesses, the temptations, the passions and the miseries - because all things lose their rights in the one who does my Will. My Will has primacy over everything, and right to all.”

* * *

When the human will is opposed to the Will of God, it forms the cross: God becomes the cross of the creatures, and the creatures the cross of God. We can say that the long beam of the cross is God, while the short beam represents

humanity; and they form the gallows of God and of men.

When man lives the Will of God, the beams of the cross no longer cross each other, but are united, and they no longer form the cross.

It is God that sanctifies the cross, not the cross in itself; so, it is not the cross that sanctifies, but it is the submission to the Will of God that sanctifies the cross, which produces immense fruits of Redemption.

The human cross can only produce fruits if it is lived in the Will of God.

The cross sanctifies and crucifies

part of the human person, while the cross that is lived in the Will of God spares nothing – it sanctifies everything; it crucifies the thoughts, the desires, the will, the affections, the heart - the whole of one's being. The Will of God, being light, makes the soul comprehend the necessity of sanctification and of complete crucifixion.

The human will, if it manages to crucify the passions with three nails, remains content, it triumphs in almost all its weaknesses; on the other hand, the Will of God is complete, and does not use three nails, but many nails, which form the human will, in order to dispose the creatures to accept and live the

Divine Will.

Volume 11 - November 18, 1913

When the human will and the Divine Will are opposed, one forms the cross of the other. The cross can do as much good insofar as it is connected with the Will of God.

I was thinking about my poor state, and how even the cross has been banished from me, and in my interior Jesus told me: *“My daughter, when two wills are opposed to each other, one forms the cross of the other. So it is between Me and the creatures: when their wills are opposed to Mine, I form*

their cross and they form Mine; I am the long bar of the cross, while they are the short one, and crossing each other, they form the cross. Now, when the will of the soul unites with Mine, the bars are no longer crossed, but united, and therefore the cross is no longer a cross. Have you understood? Furthermore, I sanctified the cross; it was not the cross that sanctified Me. It is not the cross that sanctifies - it is the resignation to my Will that sanctifies the cross; therefore, even the cross can do as much good insofar as it is connected with my Will. Not only this; the cross sanctifies and crucifies part of the person, while my

Will does not spare anything; it sanctifies everything, and crucifies thoughts, desires, will, affections, heart - everything. And since my Will is light, It shows to the soul the necessity of this sanctification and complete crucifixion, in such a way that she herself incites Me to accomplish the crafting of my Will upon her.

Therefore, the cross and the other virtues are content as long as they get something; and if they can pierce the creature with three nails, they boast triumphantly. On the other hand, my Will, which does not know how to do incomplete works, is not

content with just three nails, but with as many nails for as many acts of my Will which I dispose for the creature.”

* * *

When creatures do complete acts in the Will of God, they take something of God and create within themselves so much light as to form a sun, which is such as to spread its rays that meet and embrace with the rays of the Divine Sun.

The Will of God is the highest point that can exist in Heaven and on earth, and if a soul arrives at reaching it, she can say that she no longer needs anything because she possesses everything; there is nothing left for her

but to dwell in these divine heights, to enjoy them, to comprehend them, even though she will never comprehend them fully, because the Infinite and Eternal Will will never be fully comprehended either on earth or in Heaven. Creation and creatures will comprehend It according to the measure in which they are capable of comprehending It.

One who does the Will of God acquires that light which a creature can contain. Just as the Will of God forms the beatitude of Heaven and of the earth, so will those souls who live the Will of God pour their beatitude over all the earth, and there will be no good on earth which will not be communicated to all

souls through them.

Just as in Heaven there is no happiness that does not come from the Will of God, in the same way, on earth, there will be no good which does not come from these souls who live the Will of God, because these souls will communicate to others something of God.

Just as evil is diffusive, so will good be; even more, it will multiply to the infinite because it depends on the Most Holy Will of God.

Volume 11 - November 27, 1913

With complete acts in the Divine Will,

the soul forms within herself a Sun similar to the Divine Sun. In the Divine Will the soul becomes a God of the earth.

My always lovable Jesus continues to speak about His Most Holy Will: *“My daughter, as many complete acts of my Will as the creature does, so many parts of Me does she take into herself; and the more she takes of my Will, the more light she acquires, forming the Sun within herself. Since this Sun is formed by the light which she takes from my Will, the rays of this Sun are linked with the rays of my Divine Sun.* So, each one is reflected into the other, and they dart through one

other; and as they do this, the Sun that my Will has formed in the soul becomes larger and larger.”

And I: ‘Jesus, we remain always here - in your Will. It seems that You have nothing else to say.’ And Jesus: *“My Will is the highest point which can exist, both in Heaven and on earth. When the soul reaches It, she has conquered everything and she has done everything. She has nothing left to do other than dwell in these heights, enjoy them, and understand more and more my Will, which is not yet thoroughly understood, either in Heaven or upon earth. You have plenty of time to spend there, since you*

have understood very little, and much remains for you to understand. My Will is so great that whoever does It can call herself a God of the earth. Just as my Will forms the beatitude of Heaven, these Gods who do my Will form the beatitude of the earth, and of those who are close to them. There is not a good which exists on earth which is not to be attributed to these Gods of my Will - either as a direct or as indirect cause. Everything is because of them. Just as there is no happiness in Heaven which does not come from Me, there is no existing good on earth which does not come from them.”

The soul who lives in the Will of God can rightly say that everything that God operates in Creation is also hers by participation, because the human will has so identified itself with the Will of God, as to be able to say: “I act with God”.

In fact, in the Will of God there are all the goods of Heaven and of Creation; the Will of God is Life, and one who lives It can say that she lives her human life fully; in fact, dying to temporal life, the soul can enclose within herself all the good that creatures operate (works of mercy, Holy Masses etc.), because all this depends on the

Will of God, which surpasses all the works of creatures, past, present and future, because God has neither past, nor future – God is Eternity.

The soul who lives the Will of God, dying to her own, acquires such sanctity, such beauty, wisdom, love, united to an infinite height and richness, that one can say that nothing can compare to her sanctity – nothing can equal it.

The soul who lives the Will of God is adorned with many refulgent suns, one different from the other in light, in beauty, in sanctity, in wisdom and in love. Their light will inundate the

souls of the Blessed, who live the Will of God, and living water will gush forth from them, which will inundate all Creation for the good of humanity.

The Will of God is the portent of portents, It is the secret in order to find light, sanctity and the riches that the soul needs. All this remains in the secret of a soul who lives the Will of God – they are not visible goods, and this is why they are not loved by men. It is necessary, therefore, to love and to make known this mystery of God to those souls who are disposed to accept it.

The soul must not get worked up; she must only try and live the Will of God, and He will do all the rest.

One who really lives the Will of God can say that in all of his operating, it Jesus that operates in him – in the joys and in the sorrows of daily life.

The soul who lives the Will of God perceives all the evil that the world does, she feels it as though in her own flesh, and tries to repair by uniting herself to the sufferings of Christ.

One who does and lives the Will of God is not subject to any penalty, because the Will of God destroys all evil.

* * *

One who lives the Will of God is part of the works “ad intra” and “ad extra” of God, therefore these souls attract the Heart of God, His desires, His affections, His thoughts. The breath of these souls becomes the breath of God, because these souls give glory and love to the Omnipotent One. They enter the Eternal Love of God, so much so, that since they are unable to contain Eternity within themselves because they are creatures, this Love pours out over humanity.

One who does the Will of God can be said to be similar to God, even though she remains always a creature. These creatures are pointed out to the

peoples as the favorite ones, the beloved ones of God, because only through them does the mercy of God extend over the earth. These souls who renounce everything in order to live the Will of God are inseparable from God Himself, because God loves them and enriches them continuously.

Volume 11 - March 17, 1914

One who does the Divine Will takes part not only in the external works - 'ad extra' - of God, but also in the interior works - 'ad intra' - of the three Divine Persons.

Continuing in my usual state, my lovable Jesus continued to show Himself

inside me, in such a way that I possessed all His limbs. He looked so content that, appearing unable to contain this joy, He told me: *“My daughter, one who does my Will takes part in the actions ‘ad intra’ of the Divine Persons. This privilege is reserved only to one who does my Volition: to take part not only in all of our works ‘ad extra’ but to pass from these to the works ‘ad intra’.*

This is why it is hard for Me not to content one who lives in my Volition: being in my Will, the soul is in the intimate part of our Heart, of our desires, of our affections and thoughts. Her heartbeat, her breath

and Ours are one. Therefore, the joys, the pleasures, the Glory and the Love that she gives Us are many and great - infinite in their way and nature, and in no way dissimilar to Ours, because they are Our own. Just as in Our eternal Love, One enraptures the Other, One forms the Joy of the Other, to the extent that, many times, unable to contain this Love and these joys We come out with works '*ad extra*'; in the same way, We remain enraptured and delighted by this soul who does Our Will. Therefore, how could We render unhappy the one who makes Us so happy? How not love just as We love Ourselves - not as We love the other creatures - the one who loves Us with Our same Love?

There are no curtains of secrets with this soul. Between Us and her there is no Ours and hers – everything is in common. We make of the soul, by grace, that which We are by nature - impeccable, etc. - so that no disparity may exist between us. And as We come out with works ‘ad extra’ - being unable to contain our Love - in the same way, unable to contain the love of the soul who does our Will, We make her come out from Ourselves, pointing her out to the people as our favorite one - our beloved. Only for her and for souls similar to her, do We let goods descend upon earth, and only for love of these souls do We preserve

the earth. Then, We enclose this soul within Ourselves in order to enjoy her, because just as We, the Divine Persons, are inseparable, the soul who does our Will becomes inseparable from Us.”

* * *

One who prays in the Will of God has a prayer that can be extended to all humanity, and these goods act according to the dispositions of creatures. These prayers are done together with Jesus the Redeemer, Word of the Father.

These prayers are like the Sacraments, which were given to all, but

are effective according to the disposition of each one. The prayer done in the Will of God is similar to that of Jesus, and has always a universal value.

Volume 11 - September 25, 1914

The prayer done with Jesus and with His Will is extended to all.

I was offering my poor prayers to blessed Jesus, and I was thinking to myself to whom it would be better for blessed Jesus to apply them. And, kindly, He said to me: *“My daughter, the prayers done with Me and with my Will can be given to all, without excluding anybody. All receive their*

part and their effects, as if those prayers had been offered for one single person. However, they operate according to the dispositions of the creatures. I give Communion or my Passion to all and to each one, but the effects are produced according to their dispositions; and if ten people receive It, the fruit is not inferior to the case in which only five had received It. Such is the prayer done together with Me and with my Will.”

* * *

One act of the Will of God is enough to create myriads of perfect worlds and universes; God has no

subsequent acts. The soul who lives the Will of God performs the simplest act, giving God a complete act of love, of praise, of thanksgiving, of reparation; all possible good and praise is enclosed in this act done in the Will of God.

The acts which are not done in the Will of God, even if they are good, will always be imperfect, incomplete, because the creature has need of subsequent acts in order to perfect herself, assuming that she will manage to do so in her lifetime.

Everything that creatures do outside of the Will of God is nothing; only the Will of God is the true life of souls, the regime of all possible good

for a creature.

Volume 11 - October 20, 1914

Every act in the Divine Will is an act of the Divine Will: complete and perfect.

I was lamenting to blessed Jesus because of His privations, and my poor, oppressed heart was in delirium. Speaking nonsense, I told Him: 'My love, how is it? Did You forget that I don't know how to be without You - nor can I? Either with You on earth, or with You in Heaven. Do You perhaps want me to remind You of this? Do You want to be silent, asleep, troubled? Then do so - as long as You remain always with me. But I feel that You put me out of

your Heart... Ah, did You have the heart to do this?’

But as I was saying this and other nonsense, my sweet Jesus moved in my interior and told me: “My daughter, calm down; I am here. To say that I put you out of my Heart is an insult that you make to Me, when I keep you in the depth of my Heart - so tightly that all of my Being flows in you, and yours in Me. Therefore, be attentive so that nothing of my Being which flows within you may escape you, and that each one of your acts may be united with my Will, since my Will contains completely accomplished acts. *One single act of my Will is enough to create a*

thousand worlds, all perfect and complete. I do not need subsequent acts - one is enough for all. Therefore, in doing the simplest act united with my Will, you will give Me a complete act - that is, an act of love, of praise, of thanksgiving, of reparation. In sum, you will enclose Me completely in this act; or better still, you will enclose Me and give Myself to Me.

Ah, yes - only these acts united with my Will can stand before Me and be worthy of Me, since perfect and complete acts are needed for a perfect Being who does not know how to do incomplete acts, in order to give Him honor and satisfaction. Only in my

Will will the creature find these perfect and complete acts. Outside of my Will, no matter how good her acts might be, they will always be imperfect and incomplete, since the creature needs subsequent acts in order to perfect and complete a work - if she manages at all. Therefore, all that the creature does outside of my Will is looked on by me as a trifle. So, may my Will be your life, your rule, your all. In this way, enclosing my Will, you will be in Me and I in you; and you'll be careful not to say ever again that I put you out of my Heart.”

* * *

One who lives the Will of God forms hosts mystically consecrated. The consecrated host possesses life, and is the Body, Blood, Soul and Divinity of Christ.

The Supreme Will of God is the act that contains this life; It is everything that the Eucharistic Sacrament expresses. All the souls who live the Will of God can form a consecrated host. The accidents of the host are formed of a material that is fully human, just as man has a material body and a human will. The body of man, his will, if they are kept pure, upright, far from any shadow of sin, form the accidents, the veils, in order to be consecrated and

live hidden in the Divine Will, just as Jesus lives hidden under the accidents and the veils of a consecrated host.

All this, however, is not enough. After man has prepared the host of his life, he must die to his will, he must cook it in what is good, in order to substitute it with the Will of God. The Will of God contains the whole of the Life of God and will form in the soul the true and perfect consecration.

The human will must have life no more, but must live in the Will of God, spontaneously renouncing its own will.

The wisdom of God will invade man's mind, and he will no longer have

within himself human weakness, inconstancy, but everything will be strength, firmness. And when man makes his will flow in the Will of God, He will renew the consecration, as in a living host. God will continue His life in him.

In the consecrated host, in the pyxes, in the tabernacles, everything is dead, mute, and there is not a heartbeat, not a surge of love that could correspond to His Eternal Love. If God did not wait for hearts in order to give Himself to them, He would be unhappy and would remain defrauded, and His Sacramental Life would be without purpose.

For two thousand years God has

tolerated this continuous dying in the tabernacles, because His love is to remain in the midst of His community, even if He does not obtain all the honor due to Him.

God cannot tolerate all this in the souls who live His Will, because they are created to live His love, His prayers, His reparations, His sacrifices, which they will pour toward Him as His own, and God Will nourish Himself with these souls. The souls who live the Will of God will have their ears always pricked toward Him, to hear and see what God does, so as to unite themselves to His works, multiply His acts, and do everything in God. In these

living hosts Jesus will find the recompense for what He suffers in the tabernacles.

Volume 11 - December 17, 1914

How the soul in the Divine Will can make a living Eucharist of her being.

Continuing in my usual state and being very afflicted because of the privations of Jesus, after much suffering He came, making Himself seen in all my poor being. It seemed to me as if I were the garment of Jesus. Then, breaking the silence, He told me: "My daughter, you too can form the hosts and consecrate them mystically. Do you see the garments that cover Me in the

Sacrament? They are the accidents of the bread from which the Host is made. The Life which exists in this Host is my Body, my Blood and my Divinity. My Supreme Will is the act which contains this Life. This Will carries out the Love, the reparation, the immolation and all the rest that I do in the Sacrament. The Sacrament never moves one point from my Volition. There is nothing that comes from Me which is not led by my Volition.

Here is how you too can form the Host. The host is material and totally human; you too have a material body and a human will. This body and will of yours - as long as you keep

them pure, upright and far away from any shadow of sin - are the accidents, the veil in order to consecrate Me and make Me live hidden in you. But this is not enough; it would be like the host without consecration - my Life is needed. My Life is composed of Sanctity, Love, Wisdom, Power, etc., but the engine of all is my Will. So, after you have prepared the host, you must make your will die in it; you must cook it well, so that it may not rise again. Then you must let my Will permeate all your being; and my Will, which contains all my Life, will form the true and perfect consecration. Therefore, there will be no more life

for human thought, but only for the thought of my Volition, which will consecrate my Wisdom inside your mind; no more life for what is human - weakness, inconstancy - because my Will will form the consecration of the Divine Life, of fortitude, of firmness, and of all that I am. So, each time you let your will flow into Mine, I will renew the consecration of your desires, and of all that you are and that you can do. I will continue my Life in you as if in a living Host - not a dead one, like the hosts without Me.

But this is not all. In the consecrated Hosts, in the pyxes, in the Tabernacles, everything is dead -

mute; not the sensitivity of a heartbeat, not a rush of love which may return my great love. If I did not wait for hearts in order to give Myself to them, I would be very unhappy; I would remain defrauded of my Love, and my Sacramental Life would remain without purpose. Though I tolerate this in the Tabernacles, I would not tolerate it in living Hosts. In the Sacrament I want to be fed with my own food: the soul will take possession of my Will, my Love, my prayers, my reparations, my sacrifices; she will give them to Me as if they were her own things, and I will nourish Myself. The soul will unite

with Me, pricking up her ears in order to hear what I am doing, and to do it together with Me; so, as she keeps repeating my own acts, she will give Me her food, and I will be happy. Only in these living Hosts will I find the compensation for my loneliness, my starvation and all that I suffer in the Tabernacles.”

* * *

For one who lives the Will of God everything must end in It; when the soul does not have this intent, it is as if she had done nothing. Even the littlest act that a soul does in the Will of God encloses within itself the sanctity, the

power, the wisdom and the love of God. In that act, God feels His life, His works, His word, His thought, being repeated.

All the works that one does in the Will of God are complete works, which enclose the All, with no other aim. In order to better comprehend these concepts, look at the sun: it has the duty to invade the whole earth with its light; the farmer has the duty to sow, to hoe and to work the earth, and in doing this, he suffers the cold and the heat. But this is not his aim - which is, rather, to reap the fruits in order to nourish himself. The same for all the operating of man: if it did not have a precise aim, it would

have no value. In the same way, if the soul does not project all her works into the Will of God, her life would become nothing.

In these times, humanity will go through a very painful period; and the Lord wants to remove from it the cross made of wood, in order to give it the cross of His Will, which knows no height and no breadth: it is endless. A more noble cross God cannot give, because it is not made of wood, but of light, and in this light, more powerful than fire, the Lord will suffer together with those souls who live His Will; and in the agonies and the tortures, together with these souls, He will try to be

liberating life for all.

Volume 11 - June 17, 1915

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

Finding myself in my usual state, I was lamenting to Jesus, telling Him: ‘My Life, Jesus, everything is ended. At the most, what is left to me is nothing other than your flashes and shadows...’ And Jesus, interrupting my saying, told me: *“My daughter, everything must end in my Will. Once the soul has done this, she has done everything. If she had*

done much without enclosing it in my Will, one can say that she has done nothing. I take into account all that ends in my Will, since my own Life is in It, as if bound. So, it is just that I take into account even the most tiny things, even trifles, as my own things, because I feel that each tiny act the creature does united with my Will, she takes from Me first, and then she performs it. Therefore, all my Sanctity, my Power, my Wisdom, my Love and all that I am are included in her tiniest act. In that act done with my Will, I feel the repetition of my Life, my Works, my Word, my Thought and so on. So, if your things ended up

in my Will, what else would you want?

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

Then He added: “In these sad times,

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

* * *

The Will of God contains the creative virtue; It contains the power to

multiply all the acts done in It; It is the kiss that the soul gives to God, which represents all humanity, and all creatures will enjoy great benefits according to their free dispositions.

An act in the Will of God contains all possible goods. An image of this can be found in the light of the sun. The light is one, but this solar light multiplies in all the gazes of creatures, which, through it, can distinguish all things. The light, however, is always one, just as one is the sun. Not all creatures' eyes enjoy the same light; in fact, some are of weak sight, others are blind; yet, this does not depend on the sun, but on defects of creatures.

If a soul desires to love God in His Will, her love will be heard repeating: “I love You” in Heaven and on earth, and it will multiply to the infinite.

The souls who live the Will of God can satisfy for the love of all men. In fact, the creature, be it even the holiest one, is always a finite, created being, while the Will of God is immense, infinite, and everything that reaches It acquires infinite expanses.

Only in the Will of God can the creature reach this likeness to God and be His image. In fact, by operating in the Divine Will and by repeating her acts in God, the creature comes to

resemble Him and to become His perfect image.

Therefore, the only thing that can make us like the Creator is to live His Will; and the creature, by living in the Will of God, realizes the purpose of her creation.

Volume 11 - August 24 1915

The creative power of the Divine Will multiplies one act for all, and provides the likeness to God.

Continuing in my usual state, as soon as my always lovable Jesus came, I gave Him a kiss, telling Him: ‘My Jesus, if it were possible, I would like to give

You the kiss of all the creatures, so I would satisfy your Love, by bringing them all to You.”

And Jesus: “My daughter, if you want to give Me the kiss of all, kiss Me in my Will, because *my Will, containing the creative virtue, contains the power to multiply one act into many acts, as many as you want. In this way, you will give Me the contentment as if all had kissed Me, and you will have the merit as if you had made everyone kiss Me; while all the creatures will receive the effects according to their own dispositions.*

One act in my Will contains all

possible imaginable goods. You will find an image of this in the light of the Sun. The light is one, but this light multiplies itself in all the glances of creatures. The light remains always one, one single act, but not all the glances of creatures enjoy the same light. Some, of weak sight, need to put their hand before their eyes, almost not to be blinded by the light; others, blind, do not enjoy this light at all, but this is not due to a defect of the light, rather, to a defect in the sight of the creatures. Therefore, my daughter, if you desire to love Me for all, your love will flow in my Will, if you do this in It. And since my Will fills Heaven and

earth, I will hear your 'I love you' being repeated in Heaven, around Me, inside of Me, on earth, and it will multiply itself from every point, for as many acts as my Will can do. So, it can give Me the satisfaction of the love of all, because the creature is limited and finite, while my Will is immense and infinite.

How can those words which I pronounced in creating man, 'We make man in Our Image and Likeness', be explained? How could the creature, so incapable, ever resemble Me and be my image? Only in my Will could she arrive at this, because by making It her own, she

arrives at acting in the Divine manner; and through the repetition of these Divine acts she arrives at resembling Me, becoming my perfect image. It happens as to that child who, by repeating the acts which he observes in his teacher, becomes like him. So, the only thing that makes the creature be like Me is my Will. This is why I have so much interest that the creature, making It her own, may fulfill the purpose for which she was created.”

* * *

The justice of God has its fulfillment by reaching all creatures,

while the love of God can be fulfilled only with those creatures who love Him, who try to love God with His own love; and it is this love that puts a limit to the justice of God.

The Lord loves His creatures with an eternal love, with an immense love, with an incomprehensible love, which has no limit and no end, and which no creature can repay.

The creature has nothing in order to correspond to the love of God, and everything she possesses she takes from God; therefore, she makes the love of God her own, and can say to God: “I love You with an eternal, immense and infinite love, which I lift up toward

You.”

God could deny nothing to His own love, and to these souls who, living fully the Will of God, according to their nature, hide within themselves all the evils of the world and, with Jesus, suffer, repair and agonize for the salvation of the world.

Volume 11 - November 1, 1915

Jesus wants to pour out His love with those who love Him. How the soul can return to Him a love similar to His own.

This morning my sweet Jesus didn't keep me waiting. He came, though

panting and fidgeting; and throwing Himself in my arms, told me: “My daughter, give Me rest; let Me pour out my Love. *If Justice wants Its outpouring, It can do it with all the creatures. But my Love can pour Itself out only with one who loves Me - with one who is wounded by my same Love and, delirious, keeps seeking to pour herself out within my Love, asking Me for more Love. And if my Love did not find a creature who would let Me pour Myself out, my Justice would ignite even more, giving the last blow to destroy the poor creatures.*”

As He was saying this, He kissed me again and again, telling me: “I

love you, but with an eternal Love; I love you, but with an immense Love; I love you, but with an incomprehensible Love; I love you, but with a Love that will have no limits and no end; I love you, but with a love that you will never be able to match...”

Who can say all the titles with which Jesus was saying that He loved me? And for every title which He said, He waited for my answer. Not knowing what to say, and not having sufficient titles to match Him, I told Him: *‘My Life, You know that I have nothing; and whatever I do, I take from You, and I leave it to You again, so that my things, remaining in You, may have*

continuous action and life in You, while I remain always a nothing. So, I take your Love, I make It my own and I tell You: ‘I love You with an eternal and immense Love; with a Love that has no limits and no ends, and that is equal to yours.’” And I kissed Him again and again. As I kept saying, ‘I love You’, Jesus became calm, took rest, and disappeared.

Then, He returned and showed His Most Holy Humanity beaten up, wounded, dislocated - all blood. I remained horrified, and Jesus told me: “My daughter, look: *I keep in Me all the poor wounded ones, who are under the bullets, and I suffer together with*

them. I want that you too take part in these pains, for their salvation.” And as Jesus transformed Himself into me, I felt...now grieving, now agonizing. In sum, I felt what Jesus felt.

* * *

One who truly opens himself to the Will of God and lives It intensely, makes it so that his heartbeat, his desires, enter into the heartbeats and desires of God, forming almost one single thing, and he will speak sweetly of all souls, sweetly forcing the Lord to save them.

In order to actualize this, the stripping of everything and of everyone

is needed in the soul. The life of these creatures must be more of Heaven than of earth, more divine than human; and a little shadow would be enough for the soul to no longer feel the strength, the harmony, the sanctity of the heartbeat of God; no longer echoing the heartbeat of God, she no longer harmonizes with Him.

Not having the correspondence of souls, Jesus the Redeemer remains alone in His sorrow and in His joys which, in themselves, have no need of human cooperation.

Volume 11 - April 1, 1916

One who really loves Jesus and does

His Will, forms one single heartbeat with Him. However, in order to achieve this, perfect stripping is needed.

This morning my sweet Jesus made Himself seen in my heart, and His heartbeat was beating in mine. I looked at Him, and He told me: "My daughter, for the one who really loves Me and does my Will in everything, her heartbeat and Mine become one. So I call them my heartbeats, and I want them as such, around and even inside the heartbeat of my Heart - all intent to console Me, and sweeten all my sorrowful heartbeats. Her heartbeat in Mine will form a sweet harmony, which will repeat for Me all my Life,

and will speak to Me of souls, forcing Me to save them.

But, my daughter, what stripping is required to be the echo of my heartbeat! It must be a life more of Heaven than of earth - more Divine than human! *Even one shadow, one tiny thing is sufficient to prevent the soul from feeling the strength, the harmonies, the sanctity of my Heartbeat; so she is not the echo of my Heartbeat, she does not harmonize together with Me, and I am forced to remain alone in my sorrow and in my joys. And I receive these sorrows from souls who - ...who knows how much they had promised Me. But when it came to the decisions, I was*

left disappointed by their promises.”

* * *

Souls must pray as Jesus prayed, as He poured everything into the Will of God, and only in this Divine Will did He encounter the Father and all creatures, whom He returned to the Divine Majesty as if they were one single creature. In fact, the Divine Will is the absolute Master of everything and of everyone. Jesus laid at the feet of the Divine Majesty all the good acts of creatures to pay Him honor, and the evil acts in order to repair for them with His sanctity and His power.

As most holy as the human nature

of Jesus was, He felt the need to live fully the Will of God, to give full satisfaction to the Father in order to redeem the human generations.

Only in the eternal and immutable Divine Will did Jesus possess all generations, past, present and future, all of their thoughts, their actions, good and evil, which He molded and sanctified with His works. And in the Most Holy Will of God nothing escaped the mind of Jesus; He took all the thoughts of men, all of their actions; He took their eyes, their voice, their movements, and placed them in His Heart with all the affections and desires, to lay them at the feet of the Father and put a brake on the Divine

Justice, and satisfy It.

God the Father could not reject the Son - His own Will; in the Son He found His perfect sanctity, unreachable and repairing beauty, highest love, immense and eternal acts, invincible power.

This was the human life of Jesus upon earth, which He continues in Heaven and in the Most Holy Sacrament of the Eucharist.

The soul who lives the Will of God can unite herself to Jesus in the prayer and in all her acts, and place at the feet of the Divine Majesty all the human acts in order to repair for the injustices of creatures, to dispel the

darkness, to impetrate for them light, grace and love. In fact, the soul does not present herself before the Father with only her acts lived in the Divine Will, but with those of Jesus, the Eternal Word, who can obtain everything.

How much good can the souls who live the Will of God do!

Volume 11 - May 3, 1916

Universal prayer. How Jesus prayed in the Divine Will.

While I was praying, my lovable Jesus placed Himself close to me, and I could hear that He too was praying. So I began to listen to Him. Jesus told me:

“My daughter, pray, but pray as I pray. Pour yourself entirely into my Will, and you will find God and all the creatures in It. You will give them to God as if they were one single creature, because the Divine Volition is the Owner of all; then you will place at the feet of the Divinity the good acts in order to give honor to It, and the bad ones in order to repair for them through the Sanctity, Power and Immensity of the Divine Will, from which nothing can escape.

This was the life of my Humanity upon earth. As Holy as It was, I still needed this Divine Volition in order to give complete satisfaction

to the Father, and to redeem the human generations. In fact, only in this Divine Volition could I find all generations, past, present and future, and all their thoughts, words, acts, etc., as though in act. In this Holy Will, I took all the thoughts into my Mind - nothing could escape Me - and for each one of them in particular I placed Myself before the Supreme Majesty and I repaired them. In this same Will, I descended into the mind of each creature, giving them the good which I had pleaded for their intelligences. In my glances I took the eyes of all creatures; their words in my voice; their movements in my

movements; their works in my hands; their steps in my feet; their affections and desires in my Heart; and making them my own, in the Divine Will my Humanity satisfied the Father, and I saved the poor creatures. And the Divine Father remained satisfied. He could not reject Me, He Himself being the Holy Will. Would He perhaps reject Himself? Certainly not. More so, since in these acts He found perfect Sanctity, unreachable and enrapturing Beauty, highest Love, immense and eternal acts, invincible Power... This was the whole Life of my Humanity upon earth, which continues in Heaven and in the Most

Blessed Sacrament.

Now, why can't you also do this? For one who loves Me, united with Me, everything is possible. In my Will, pray and bring before the Divine Majesty the thoughts of all within your thoughts; the glances of all in your eyes; in your words, movements, affections and desires, those of your brothers, in order to repair them and plead Light, Grace and Love for them. In my Will you will find yourself in Me and in all, you will live my Life, and will pray with Me. The Divine Father will be happy, and the whole of Heaven will say: 'Who is calling us from earth? Who is the one who wants

to compress this Holy Will within herself, enclosing all of us together? And how much good the earth can obtain, making Heaven descend upon earth!”

* * *

As soon as the soul opens herself to God, she is surrounded by His grace; and the soul, seeing herself so gratified, begins to love God in a way that nothing might offend Him; she strives to exercise herself in all the virtues.

All this forms a flowery field in the soul, in which God can pick the flowers and delight Himself.

God is not content only with flowers; from them He makes fruits be born, so that a soul may satiate herself from His nectar and lose the taste for all human things, thinking only and solely of God.

These souls will acquire intimacy with God, who will give a unique flavor to the fruits that these souls will produce. The fruit of courage, the fruit of tolerance, of tranquility, will grow continuously and will be good fruits.

God will pick all these fruits and will plant their seeds in more fertile grounds, in which yet more beautiful flowers and fruits will develop. These will be heroic fruits, which will attract

the Heart of God.

All this represents the state of grace of a soul; in fact, if a soul is not faithful to the grace of God, her fruits will be unripe, tasteless, bitter, covered with mud, and will move the grace of God away from her.

Volume 11 - May 25, 1916

The current war will intensify, and Italy will be invaded. How Jesus cultivates the soul, so that she may produce fruit.

Continuing in my usual state, I was all afflicted, especially because in the past days blessed Jesus had shown me

how foreign soldiers were invading Italy, the great massacre of our soldiers, and rivers of blood at sight of which Jesus Himself remained horrified. I felt my poor heart bursting with pain, and I said to Jesus: ‘Save my brothers, your images, from this lake of blood! Do not permit that any soul plunge into hell!’

In seeing that the Divine Justice will ignite Its fury even more against the poor creatures, I felt like dying. Almost to distract me from such tormenting scenes, Jesus told me: *“My daughter, my Love for the creatures is so great that as soon as the soul decides to give herself to Me, I surround her with so much Grace - I caress her, I move her,*

I pick her up, I provide her with sensible graces, fervor, inspirations, squeezes to my Heart. So, in seeing herself graceful, the soul begins to love Me, forming like a foundation of prayers and pious practices inside her heart; and she begins to exercise the virtues. All this forms a flowery field in the soul.

But my Love is not happy just with flowers - It wants fruits. So It begins to make the flowers fall - that is, It strips her of sensible love, of fervor and of everything else - in order to make the fruits be born. If the soul is loyal, she continues her pious practices, her virtues, and she has no

taste for any other human thing, not thinking about herself, but only of Me. With trust in Me, she will give flavor to the fruits; with loyalty, she will let them mature; and with courage, tolerance and tranquillity, they will grow and become rich fruits. And I, the Celestial Farmer, will pick these fruits and make of them my food. Then I will plant another field, more flowery and beautiful, in which heroic fruits will grow, such as to pull unheard-of graces from my Heart... But if she is unfaithful, mistrustful, agitated, and has a taste for human things, etc., these fruits will be unripe, insipid, bitter, covered with mud, and

will serve to embitter Me and to make Me withdraw from the soul.”

* * *

The sufferings of a soul are always in communication with the pains suffered by the Humanity of Christ, which took the first place in the divine order. Surely the creature cannot suffer all the pains suffered by Jesus, which have an infinite value; indeed, she would remain crushed and annihilated.

The sufferings of the Humanity of Christ are communicated little by little, in such a way that a continuous contact may be created with the benefits that Jesus, with His Humanity, acquired for

all generations.

One who does the Will of God must have primacy over everything; and the souls, in their adoration, will carry out a repairing work for the irreverences that many commit in the presence of the Eucharistic Sacrament. In fact, those who live the Will of God are repairing souls, who suffer with Jesus all the coldnesses of men.

The souls who live in the Divine Will raise before the Divine Majesty all that praise which befits so great a Mystery.

Volume 12 - July 4, 1917

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

Continuing in my usual state, I was feeling a little in suffering, and my adorable Jesus came and placed Himself in front of me. It seemed that between me and Jesus there were many electric wires of communication; and He told me: “My daughter, each pain which the soul suffers is one additional communication that the soul acquires. In fact, all the pains that the creature could suffer were suffered before by Me, in my Humanity, and took their place in the divine order. And since the creature

cannot suffer them all together, my Goodness communicates them little by little; and in doing so, the chains of union with Me keep growing. This, not only for the pains, but for all the good that the creature can do. In this way the links of connection between Me and her develop.”

Another day I was thinking to myself about the good that other souls receive by being in front of the Most Blessed Sacrament, while I, poor one, was deprived of It. And blessed Jesus told me: *“My daughter, one who does my Will is with Me in the Tabernacle, and shares in my pains, in the coldness, in the irreverences, and in all that the*

very souls who are in my Sacramental Presence do. One who does my Will must excel in everything; and the place of honor is always reserved for her. Therefore, who receives more good: one who is before Me, or one who is with Me? I do not tolerate even one step of distance, nor division of pains or of joys between Me and one who does my Will. I may keep her on the cross - but always with Me.

This is why I want you always in my Will: to give you the first place inside my Sacramental Heart. I want to feel your heart palpitating in Mine, with my own love and pain. I want to feel your will in Mine, which, multiplying in

everyone, may give Me the reparations of all, and the love of all in one single act. And I want to feel my Will in yours, which, making your poor humanity my own, may raise it before the Majesty of the Father as my continuous victim.”

* * *

For one who lives the Will of God there is no past and no future, but everything is enclosed in one present act. In fact, everything that Christ did and suffered was accomplished in one single eternal act; and creatures, uniting themselves to the work of Christ the Redeemer in the sufferings and in the praise, offer themselves to God in one single act, similar to that of Christ.

In fact, a soul who tries to imitate Jesus multiplies all her virtues in one single act, to render homage to God.

Volume 12 - July 7, 1917

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

I was fusing myself in my sweet Jesus, but I saw myself as so miserable that I didn't know what to tell Him. And my always lovable Jesus, to console me, told me: *“My daughter, neither past nor future exist for one who does my Will, but everything is in a present act. Everything I did and suffered is in a*

present act, in such a way that, if I want to give satisfaction to the Father, or do good to the creatures, I can do it, as if I were in the very act of suffering and operating. In the same way, all that the creature can suffer and do in my Will is already identified with my pains and works, and they become one. So, when the soul wants to give Me a proof of love with her pains, she can take the pains suffered at other times, which are in act, and give them to Me, in order to replicate her love, her satisfactions for Me. And in seeing the industriousness of the creature who places her acts as if on a counter in order to multiply them and

collect the interest, to give Me love and satisfactions, I give her my pains and my works multiplied, so as to enrich her and not to be outdone in love, to love her and to be loved.”

* * *

The soul who immerses herself in the Will of God concurs for the good of all creatures and becomes cooperator of Christ in the work of salvation. Souls are touched by the Will of God.

The most noble, the most sublime, the greatest and most heroic act is to live and operate in the Will of God; it is in this living that God lavishes His love

with generosity.

As soon as the soul decides to open herself to the Divine Will and give It all the honor that befits It, the human will encounters the Will of God, in such a way that if the soul is stained, she is purified; if the thorns of human nature enwrap the creature, the Divine Will shatters them; if some sin pierces the soul, it is pulverized, because no evil can enter the Will of God.

In fact, all the attributes of God invest the soul and change her weakness into strength, ignorance into wisdom, and her misery into richness; and so on....

In the human acts, be they even very good, there is always something that remains; but in the Divine Will the soul is stripped, rendered naked and hungry, so as to be satiated and clothed completely with God.

Volume 12 - July 25, 1917

Jesus purifies the soul to admit her to live in His Will.

Continuing in my usual state, I was lamenting to Jesus, and I also prayed Him to put an end to the many chastisements. And Jesus told me: "My daughter, why do you lament? This is nothing yet; the great chastisements will come. The creature has rendered herself

unbearable. Under the blows, she rebels even more; and she does not even want to recognize my hand that strikes her. I have no other means to use, other than to exterminate her. In this way I will be able to remove many lives which infect the earth and kill my growing generation. So, do not expect an end for now, but rather, more and worse troubles. There will not be a place on earth, which will not be soaked in blood.”

On hearing this, I felt my heart being lacerated. And Jesus, wanting to cheer me, told me: “My daughter, come into my Will to do what I do. In my Will you will be able to run for the good of all creatures; and by the power of my

Volition, you will be able to rescue them from within the blood in which they are swimming, so as to bring them back to Me, washed with their own blood, with the touch of my Will.”

And I: ‘My Life, I am so bad. How can I do this?’ And He: *“You must know that the most noble, the most sublime, the greatest and most heroic act is to do my Will, and to operate in my Volition. At this act, which no one else can equal, I display the pomp of all my Love and generosity. As soon as the soul decides to do It - in the act in which the two wills meet to be fused into each other and become one - to give her the honor of keeping her in*

my Volition, if she is stained, I purify her; if the thorns of human nature envelope her, I shatter them; and if some nail pierces her - that is, sin - I pulverize it, because nothing evil can enter my Will. Even more, all my attributes invest her, turning her weakness into fortitude, ignorance into wisdom, misery into richness, and so with all the rest. Something from herself always remains in other acts, but in these she remains completely stripped of herself, and I fill her completely with Me.”

* * *

A soul cannot restrict herself

within a consecrated host, but can very well restrict herself in the Divine Will and form a host consecrated in the eternal love of God.

Each act that a soul does in the Divine Will will form a host, which God will make His own food, just as the soul makes of the Eucharist her food.

The consecrated host forms the life of Christ; in it is the supreme act of love of Christ toward the creatures, and it encloses within itself all the life of Christ.

A soul who lives the Will of God becomes a host for love of God, and the more acts she does in the Divine Will,

the more hosts she forms, to render love for love.

Volume 12 - October 20, 1917

The soul can make of herself a host for love of Jesus.

Having received my Jesus, I was thinking about how I could give back love for love. *It was impossible for me to be able to shrink and become smaller, like Jesus does in the Host for love of me. This is not in my power, as it is in the power of Jesus. And my beloved Jesus told me: "My daughter, if you cannot shrink all of yourself within the brief circle of a*

host for love of Me, you can very well shrink all of yourself within my Will, to be able to form the host of yourself in my Will. For every act you do in my Will, you will make a host for Me; and I will feed Myself from you, as you do from Me. What forms the host? My own Life in it. And what is my Will? Isn't It the whole of my Life? Therefore, you too can become host for love of Me: the more acts you do in my Will, the more hosts you will form, to give back to Me love for love."

* * *

God is not interested in cities, grandiose monuments, artistic and great

churches, because everything can be destroyed and rebuilt. God is interested in the salvation of souls, and for their sake He sent His only Son, that they might be ransomed from the slavery of sin.

The Divine Will has the power to render souls transparent, and makes God's own thought, His own light, be reflected in them; and since God is everywhere, everywhere will the reflections of these souls reach, invading Heaven and earth. To these souls God gives light and love, and they give back to God His very light and His very love.

These souls will form the dwelling of God.

Volume 12 - November 20, 1917

The reason for chastisements. Jesus will make the Sanctity of living in the Divine Will reappear.

Continuing in my state, ever more painful, my always lovable Jesus comes and goes like a flash; and He does not give me time, even to pray to Him for the great evils that poor humanity is going through, especially my dear homeland. What a blow to my heart, the entrance of the foreigners into her! I thought that Jesus had told me this before to make me pray; but when He comes, if I beg Him, He says: "I will be inexorable." And if I

push Him by saying, 'Jesus, don't You want to have compassion? Don't you see how the cities are destroyed, how people remain naked and starving? Ah, Jesus, how hard You have become!', He answers: *"My daughter, I am not concerned about the cities, the great things of the earth - I am concerned about souls. The cities, the churches and other things, after they have been destroyed, can be rebuilt.* Didn't I destroy everything in the Deluge? And wasn't everything redone again? But if souls are lost, it is forever - there is no one who can give them back to Me. Ah! I cry for souls. They have denied Heaven for the earth, and I will destroy the earth; I will make the most beautiful things

disappear which, like rope, bind man.”

And I: ‘Jesus, what are You saying?’ And He: “Courage, don’t lose heart. I will go on. And you - come into my Will; live in It, so that the earth may no longer be your home, but I Myself may become your home. In this way you will be completely safe. *My Will has the power of rendering the soul transparent, and when the soul is transparent, whatever I do is reflected in her. If I think, my thought is reflected in her mind and becomes light, while her thought, as light, is reflected in Mine. If I look, if I speak, if I love, etc., these are reflected in her like many lights, and she in Me.*

Therefore, we are in continuous reflections, in perennial communication, in reciprocal love. And since I am everywhere, the reflections of these souls reach Me in Heaven, on earth, in the Sacramental Host, in the hearts of creatures. Everywhere and always, I give light, and light they send to Me; I give love, and love they give to Me. They are my terrestrial homes, in which I find refuge from the disgust of the other creatures.

Oh, the beautiful living in my Will! I like it so much that I will make disappear all other sanctities under any aspect of virtue in the future generations,

and I will make the sanctity of living in my Will reappear, which are and will be not human sanctities, but Divine. Their sanctity will be so high that, like suns, they will eclipse the most beautiful stars of the saints of the past generations. This is why I want to purge the earth: it is unworthy of these portents of Sanctity.

* * *

The soul who lives in the Will of God forgets everything, and finds no other necessity than to live the Divine Will.

In all sanctities there have always been Saints who have given start to each kind of sanctity. There is the Saint who

started the sanctity of the penitent; another, the sanctity of obedience, etc. Even though all these virtues were not separated, yet, in each Saint there was a marked accent on some specific virtues. In fact, the Saints are nothing other than a commentary, rendered operative in their lives, of one sentence of the Gospel in the imitation of Christ.

However, in all sanctities there is always something of oneself that remains, and many times these souls mistake their own virtues for voices of God. For example, for one who lives obedience, his life of sanctity is realized in being attentive to receiving the orders of the superiors; and many times this

soul is restless and filled with doubts. Other souls, who suffer temptations, mistake their struggles in order to conquer them for the voice of God; and the case is not rare in which the subtle 'self' creeps into them, mistaken for the voice of God, and capable of sending everything to ruin.

The sanctity of living in the Will of God is exempt from any personal interest, and there is no danger that souls might mistake their own way of living for the voice of God.

So, for one who lives in the Divine Will, he is not the one who lives, because he has given his own self freely to God; but it is God that lives in him.

This was the sanctity of Jesus; in His Humanity He did everything for everyone, without a shadow of personal interest; in Him lived the Will of the Father.

One who sanctifies himself with his own virtues, not giving himself completely to God, is appreciable in his light; he is like a star far away, which will never be able to become a sun whose rays are braided with the Divine Sun.

The world of today has need of these Divine Suns, which may warm, illuminate and fecundate the present generations.

The disinterest of these terrestrial angels, without a shadow of the self, open for the good of others, will open more channels in the hearts of men, for them to receive the grace of God.

Only in this way will the earth give true glory to the '*Fiat Voluntas Tua*' on earth as It is in Heaven, which will have Its fulfillment and full realization.

Volume 12 - November 27, 1917

The Sanctity of living in the Divine Will is exempt from personal interest and waste of time.

I continue in order to obey. It seems that my always lovable Jesus wants to speak about the living in His Most Holy Will. *It seems that when He speaks about His Most Holy Will, He forgets everything and makes one forget about everything. The soul finds nothing other than the necessity - no other good than to live in His Volition. So, after I wrote about His Will on November 20, my sweet Jesus, being disappointed with me, told me: "My daughter, you did not say everything. I want you to neglect to write nothing when I speak to you about my Will - not even the most tiny things, because all of them will serve for the good of posterity. In all sanctities there have*

always been Saints who first started each kind of sanctity. So, there was the Saint who started the sanctity of the penitent; another who started the sanctity of obedience; another of humility, and so with all the other sanctities. Now I want you to be the beginning of the Sanctity of living in my Will.

My daughter, all other sanctities are not exempt from waste of time and from personal interest - as for example, a soul who lives attentive to obedience in everything. There is much waste of time; her saying and re-saying continuously, distracts her from Me, and she mistakes the virtue

for Me. If she does not have the opportunity to take all the orders, she lives restless. Another one suffers from temptations - oh, how much waste of time! She never tires of telling of all her trials, and she mistakes the virtue for Me. And many times these sanctities end up in ruin. But the Sanctity of living in my Will is exempt from personal interest and waste of time; there is no danger that they might mistake the virtue for Me, because I Myself am the living in my Will.

This was the Sanctity of my Humanity on earth, and therefore It did everything for everyone, without a

shadow of personal interest. Self-interest takes away the mark of Divine Sanctity. Therefore, it can never be a Sun; at the most, as beautiful as it may be, it can be a star. This is why I want the Sanctity of living in my Will - in these times, so sad, this generation needs these Suns, which may warm it, illuminate it and fecundate it. The disinterest of these terrestrial angels, all for the good of others, without a shadow of their own self, will open in hearts the way to receive my grace.

And then, churches are few and many will be destroyed. Many times I do not find Priests to consecrate Me; other times they allow unworthy souls to

receive Me, and worthy souls not to receive Me; other souls are unable to receive Me, therefore my Love finds Itself hindered. This is why I want to make the Sanctity of living in my Will. In It, I will no longer need Priests to be consecrated, nor churches, tabernacles or hosts. These souls will be everything altogether: Priests, churches, tabernacles and hosts. My Love will be more free. Anytime I want to consecrate Myself, I will be able to do it - in every moment, during the day, at night, in any place where they might be. Oh, how my Love will have Its complete outpouring!

Ah! my daughter, the present generation deserved to be destroyed

completely; and if I will allow a little something to be left of it, it is to form these Suns of the Sanctity of living in my Will, who, through my example, will repay Me for all that other creatures, past, present and future, owed Me. *Then will the earth give Me true glory, and my “FIAT VOLUNTAS TUA, on earth as it is in Heaven” will have its completion and fulfillment.*”

* * *

A soul who lives the Divine Will, without realizing it, finds herself in the heights of the divine acts, in the acts of Christ, in His prayers; and it can be said that she is placed almost at the level of

Christ.

Jesus, in fact, even in His littlest acts, enclosed all creatures, past present and future, and offered them to the Father as complete acts in the name of all mankind. Jesus offered to the Father the whole of mankind and did everything for everyone; He incorporated all within Himself, to sanctify them and render them worthy of the Father.

Christ, in the immensity of His Will, of His love and of His power, did everything for everyone. Christ rendered Himself the true Servant of humanity.

Everything that man does outside

of the Will of God are miserable acts, unworthy of God; while all the acts done in the Will of God, be they even the smallest, have always an almost infinite value.

The soul places herself not in humility, which always keeps something of her own, but in her true nothingness: just as naked and ‘a nothing’ she enters the earth, so naked and ‘a nothing’ she enters into the Will of God, to give nothing and receive everything from God.

These souls are most loved by God, because they have nothing to offer to God, but offer only the richness that they receive from God, and the very love

with which God loved His Son, who poured toward the Father, as sign of praise, glory and thanksgiving, all the love that the Father gave Him.

In the Will of God one wants nothing, one wants to know nothing, one wants to do nothing; if one wants to do or know anything, it is only because God did it. Everything disappears and everything is done and given by God.

Volume 12 - December 6, 1917

The reason why Jesus can never like acts done outside of His Will.

After having received Jesus in the Sacrament, I was telling my Jesus: 'I

kiss You with the kiss of your Will. You are not content if I give You only my kiss, but You want the kiss of all creatures. So I give You the kiss in your Will, because in It I find all creatures; and on the wings of your Will, I take all their mouths and I give You the kiss of all; and as I kiss You, I kiss You with the kiss of your Love, so that I may kiss You not with my love, but with your own Love, and You may feel the contentment, the sweetness and the gentleness of your own Love on the lips of all creatures, in such a way that, as You are attracted by your own Love, I may force You to kiss all creatures...' But then, who can tell all the nonsense I was saying to my lovable Jesus?

Then my sweet Jesus told me:
“My daughter, how sweet it is for Me to see, to feel, the soul in my Will. Without realizing it, she finds herself at the heights of my acts, of my prayers, of the way I acted when I was on this earth. She places herself almost at my level. In my most tiny acts, I enclosed all creatures, past, present and future, in order to offer to the Father complete acts in the name of all creatures. Not even one breath of the creatures escaped Me, which I did not enclose in Me; otherwise the Father might have found some exceptions in recognizing the creatures, and all their acts – because

they would not have been done by Me and have come out from Me. He might have said to Me: 'You have not done everything - and for everyone; your work is not complete. I cannot recognize all of them, because You have not embodied them all within You, and I want to recognize only what You did.' Therefore, in the immensity of my Will, of my Love and Power, I did everything, and for everyone.

So, how could other things, outside of my Will, ever please Me, as beautiful as they might be? They are always low, human and finite acts. Instead, the acts in my Will are noble,

divine, interminable and infinite - as my Volition is. They are similar to mine, and I give them the same value, love, power of my own acts; I multiply them in everyone; I extend them to all generations and to all times. What do I care if they are small? They are still my acts that are being repeated, and that's enough. And then, the soul places herself in her true nothingness - not in humility, in which she always feels something of herself. And as a nothing she enters into the All, and operates with Me, in Me and like Me - completely stripped of herself, not caring about merit or self-interest, but all intent only on making Me happy,

giving Me absolute lordship over her acts, without even wanting to know what I do with them. Only one thought occupies her: to live in my Will, praying to Me that I may give her the honor. This is why I love her so much, and all my predilections and my Love are for this soul who lives in my Will. And if I love the others, it is by virtue of the love which I have for this soul, and which descends from her - just as the Father loves the creatures by virtue of the Love He has for Me.”

And I: ‘How true it is what You say - that in your Will one wants nothing and wants to know nothing. If one wants to do something, it is

because You have done it. One feels the ardent desire to repeat your things. Everything disappears; one no longer wants to do anything.’ And Jesus: “And I make her do everything, and I give everything to her.”

* * *

Each soul that enters into the Will of God, and prays, operates and suffers, acquires infinite beauties. In fact, she acquires more strength, more wisdom, more love; and leaving the human qualities, she takes the divine.

By operating in the Will of God, the human will remains as though

suspended, and the Will of God takes its place, acting and operating. It is the love of God that places itself in action in the creatures.

Volume 12 - March 26, 1918

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

Continuing in my usual state, I was trying to fuse myself in the Divine Volition, when my sweet Jesus told me: *“My daughter, each time the soul enters my Volition, and prays, works, suffers, etc., she acquires as many new*

divine beauties. Therefore, one more act or one act less, done in my Will, is one more beauty or one beauty less which the soul acquires. Not only this, but in every additional act that she does in my Will, she takes one more Divine strength, wisdom, love, sanctity... And while she takes the Divine qualities, she leaves the human ones. Even more, as she operates in my Will, what is human remains as though suspended; the Divine Life acts and takes its place, and my Love has the freedom to form its attitude within the creature.”

* * *

It is Christ, and Christ alone, who forms the Sacrifice of the Mass. The soul who lives in the Will of God also comes to participate in the sacrifice of Christ and remains sacrificed with Him, not only in one Holy Mass, but in all the Masses that are celebrated, and she remains consecrated with Christ in all the hosts.

The souls who never go out of the Will of God are in continuous communication with God, and God will be ready to give all the love that a creature can possibly receive.

In the Will of God nothing is missing, and the soul finds everything in an infinite way.

Volume 12 - March 27, 1918

By living in the Divine Will, the soul finds everything in a Divine and infinite way.

I was lamenting to Jesus for I could not even listen to Holy Mass; and Jesus told me: *“My daughter, am I not the One who forms the Sacrifice? Now, since I am present in each Sacrifice, the soul who lives with Me and in my Will remains sacrificed together with Me - not in one Mass, but in all the Masses. And since she lives in my Will, she remains consecrated with Me in all the Hosts.*

Never go out of my Will, and I will let you reach any place you want. Even more, there will be such electricity of communication between you and Me, that you will not do one act without Me, and I will not do one act without you. Therefore, when you lack something, enter into my Will, and you will find, ready, whatever you want: as many Masses as you want, as many Communions, as much love as you want. Nothing is missing in my Will. Not only this - but you will find things in a Divine and infinite way.”

* * *

The word of God is light, and, like

sun, it shines in everyone, in such a way that all can have sufficient light for their needs.

Each word of God is a sun sufficient to illuminate every mind and warm every heart. Each word of God is a sun that comes out of Him, and it serves, and will serve, all men.

No one can put a brake on the operating of God and on His word, which must be comprehended and loved.

The word of God is necessary, as the sun is necessary to the earth. One who lives the Will of God makes this Divine Sun his own and will contribute to illuminate all minds and to warm all

hearts.

Volume 12 - December 27, 1918

The word of Jesus is sun.

During these past days I had put nothing on paper of what Jesus had told me. I felt such listlessness; and Jesus, in coming, told me: “My daughter, why don’t you write? *My word is light, and just as the sun shines in every eye, in such a way that all of them have sufficient light for all their needs, each one of my words is more than a sun, which can be light sufficient to illuminate any mind and to warm each heart.* Each word of Mine is a sun that

comes out from Me; now it serves you, but as you write it, it will serve others. If you do not write, you suffocate this sun within Me, preventing the outpouring of my Love and all the good that a sun could do.”

And I: ‘Ah, my Jesus, who is going to calculate on paper the words that You tell me?’ And He: “This is not up to you to say, but to Me. And even if they are not calculated - which will not be - the many suns of my words will rise majestically, placing themselves for the good of all. On the other hand, by not writing, you would prevent the sun from rising, and you would cause great harm. If anyone could prevent the sun from

rising on the blue heavens, how much harm would he not cause to the earth? That one, to nature - and you, to souls. And then, it is the glory of the sun to shine majestically, and to carry, as though in its hands, the earth and everyone, with its light; the harm is for those who do not take advantage of it. The same will happen with the sun of my words: it will be my glory to make rise as many different enchanting and beautiful suns for as many words as I say; the harm will be for those who do not take advantage of it.”

* * *

One who enters into the Will of God becomes, by virtue of His Will,

similar to God in immensity.

One who lives the Will of God shares with Jesus the destiny of human creatures, and prays and suffers for their good. The souls who live in the Will of God swim in the immense sea of the love of God; they hide in the Will and in the love of their Creator.

The Will of God has the power to render infinite everything that enters into It. It raises and transforms all the acts of creatures into eternal acts similar to Its own. In fact, everything that enters into the Will of God acquires eternity, infinity, immensity, and loses everything that has a beginning and an end – that is,

small things: time.

The soul who cries out: “*I love You in your Will*” will hear the note of the eternal love of God; she hides the created love within the uncreated love, and God feels Himself loved by creatures with an eternal, infinite, immense love – with His own love.

The soul in the Will of God lives the love of Christ toward the Father, and makes up for the love of all men.

In the Will of God everything is wonder. In fact, everything is eternal in God and nothing has a beginning or an end. All creatures are eternal in the mind of God.

The love with which God formed the Creation was unleashed from Him and endowed all hearts with an infinite value. If creatures understood this, and leaving their own will they entered into the Will of God, uniting themselves to His love, they would certainly bind themselves to God and would acquire an eternal and infinite value.

Men know little about the Will of God, which is neither loved nor appreciated, and they content themselves with remaining on earth, espousing a beginning that has an end.

Only God, and God alone, is the Sun that illuminates and warms, and makes everything grow. Creatures are

the little lights that come out of this Divine Sun.

The souls who live in the heat and in the light of this Divine Sun, without taking anything away from this Divine Sun, or adding anything to It, live Its light and Its heat. In fact, what is eternal and immense is never subject to growing or decreasing. From creatures, if they have reached some degree perfection, It receives glory and honor.

Volume 12 - January 8, 1919

The Divine Volition has the power to render infinite all that enters into the Divine Will.

Continuing in my usual state, I was all afflicted, deprived of my sweet Jesus. But all of a sudden He came, though tired and distressed, almost searching for a refuge inside my heart, to extract Himself from the grave offenses which He received. Heaving a sigh, He told me: “My daughter, hide Me; don’t you see how they persecute Me? Alas!, they want to put Me out, or give Me the last place. Let Me pour Myself out; it has been many days since I spoke to you about the destiny of the world, and the chastisements which they pull from Me with their evils. This pain is all concentrated in my Heart. I want to tell you about it to make you take part in it; so we will share the destiny of

creatures, in order to pray, suffer and cry together for their good.

Ah! my daughter, there will be fights among them. Death will claim many lives, including Priests. Oh, how many masks dressed as Priests! I want to remove them before the rising of the persecution against my Church, and of revolutions. Who knows if they might convert at the moment of death. Otherwise, if I leave them there, during the persecution these masks will remove their mask, will unite with the sectarians, will be the fiercest enemies of the Church, and their salvation will be more difficult.”

All afflicted, I said: ‘Ah, my

Jesus, what pain it is to hear You speak about these blessed chastisements! And the peoples? How will they do without Priests? They are already few enough - and You want to take away more of them? Who will administer the Sacraments? Who will teach your laws?' And Jesus: "My daughter, do not afflict yourself too much. The scarce number is nothing. I will give to one the grace and the strength that I give to ten, to twenty; and one will be worth ten, or twenty of them. I can compensate for everything. And then, the many Priests who are not good, are the poison of the peoples; instead of good, they do evil, so I will do nothing other than remove the prime elements who poison the

peoples.”

Jesus disappeared, and I remained with a nail inside my heart because of what He had told me, and almost restless, thinking about the pains of my sweet Jesus and the destiny of the poor creatures. Then Jesus came back, and surrounding my neck with His arm, added: *“My beloved, courage. Enter into Me, come and swim in the immense sea of my Volition, of my Love. Hide yourself inside the uncreated Will and Love of your Creator. My Volition has the power to render infinite all that enters into my Will, and to raise and transform the acts of the creatures into eternal acts.*

In fact, all that enters into my Will acquires Eternity, Infinity, Immensity, losing all that has a beginning, that which is finite, little. All that my Will is, so It renders their acts. Therefore, say - shout loudly in my Will: 'I Love You'. I will hear the note of my eternal Love; I will feel the created love hidden inside the uncreated Love, and I will feel Myself being loved by the creature with an eternal, infinite, immense Love - a Love worthy of Me, which stands in for Me, and which can compensate Me for the love of all."

I remained surprised and enchanted, and I said: 'Jesus, what are

You saying?’ And He: “My dear, do not be surprised. Everything is eternal in Me - nothing has a beginning, nor will it have an end. You yourself and all creatures were eternal in my Mind. The Love with which I formed Creation, which was unleashed from Me and which endowed every heart, was eternal. What is the wonder, then, if the creature, leaving her own will, enters into Mine, and uniting herself to the Love which longed for her and loved her from Eternity, and binding herself with that eternal Love from which she came, performs her acts, loves Me, and acquires eternal, infinite, immense value and power? Oh, how little it is known about my Will! This is why It is not

loved nor appreciated; and because of this, the creature is content with remaining down below, operating as if she did not have an eternal origin, but a temporary one.”

I myself don't know whether I am speaking nonsense. My lovable Jesus casts such light into my mind about His Most Holy Will that I am not only unable to contain it, but I lack the right words to express myself. So, while my mind was wandering within this light, blessed Jesus gave me a simile, telling me: “In order to let you understand better what I told you, imagine a Sun. *This Sun spreads many little lights, diffusing them over the whole Creation, giving*

them full freedom to live, either spread through the Creation, or inside the Sun Itself, from which they came out. Isn't it right that the little lights which live in the Sun - their acts, their love - acquire the heat, the love, the power and the immensity of the Sun Itself? After all, they used to be within the Sun, they are part of the Sun, they live at the expense of the Sun, and live the same life of the Sun. By no means do they increase or reduce this Sun, because what is immense is not subject to grow or to decrease; the Sun only receives the glory, the honor that these tiny lights return to It, making a life in common with It. This

is all the accomplishment and satisfaction of the Sun. I am the Sun. The little lights which come from the Sun are the creatures. The lights which live inside the Sun are the souls who live in my Will. Have you understood now?"

'I believe so...' But who can say what I comprehended? I would have wanted to remain silent, but the FIAT of Jesus did not want it; so I kissed His FIAT, and I wrote in His Will. May He be always blessed.

* * *

One who lives the Will of God

lives His grace, penetrates into the mystery of God, embraces immensity, and multiplies himself everywhere, while still being on earth. He lays down the human ways of acting, and acquires the divine ways and divine acting. This might seem strange, and it is not yet known by all – not even by the great learned of the Church; and those who do not open themselves with docility to this new event, and do not keep their minds open to the truth, will understand nothing, and will try to place obstacles. But the Will of God will make Its way little by little, manifesting now one truth, now another, and in the end their minds will be open to the Will of God.

The first link of connection with the Divine Will was the Humanity of Christ. In fact, the Humanity of Christ, with His Divinity, swam in the Divine Volition and took all the acts of creatures, made them Its own, and gave them to the Father, bringing to all creatures the value, the love and the kiss of the Eternal Will.

Christ, in the Eternal Volition, contemplated all the acts of creatures, also those which are not good, and He redid them all in order to worthily offer them to the Father. The acts of creatures done in the Will of God are connected to those of Christ, to be offered to God the Father as sign of praise and of

thanksgiving.

In these times, God creates a link that reconnects the creatures to God, which will multiply to the infinite. These creatures are those who accept, open themselves to, and live, the Will of God.

All this was manifested, as first fruit, to the Servant of God, *Luisa Piccarreta*.

We find ourselves before the wonderful pedagogy of God, who manifests His truths gradually to creatures, otherwise they would be incapable of comprehending the living in His Divine Will. These creatures will

no longer live their own will, and, like Jesus, will have the capacity to redo all the acts of creatures, giving God true glory. This will take place on the part creatures from all classes: bishops, priests, religious, virgins, lay people, according to their office. These souls will no longer operate humanly, but penetrating into the mystery of the Will of God and living His Will, their acts will multiply for the benefit of all men in a divine way, and God will receive glory and honor from the human creatures.

Volume 12 - January 29, 1919

God will accomplish the third renewal

of humanity by manifesting what His Divinity did within His Humanity.

I was doing the adoration of the wounds of blessed Jesus, and at the end I recited the Creed, intending to enter into the immensity of the Divine Will in which there are all the acts of the creatures, past, present and future, and even those acts which the creature should do, but did not, because of negligence or wickedness. And I was saying: ‘My Jesus, my Love, I enter your Volition, and with this Creed I intend to redo and repair all the acts of faith which the creatures have not done, all the disbeliefs, and the lacks of adoration which is due to God as Creator...’

While I was saying these and other things, I felt my intelligence being dissolved in the Divine Will, and a light investing all my intellect, in which I could see my sweet Jesus. This light spoke and spoke... But who can say everything? I will say it confusedly; and then, I feel such repugnance that if obedience were not so severe, but more indulgent, it would not force me into such sacrifices. But You, my Life, give me the strength, and do not leave this poor little ignorant one on her own.

Now, it seemed that He was saying to me: "My beloved daughter, I want to let you know the order of my Providence. Every two thousand years I

have renewed the world. In the first two thousand years I renewed it with the Deluge; in the second two thousand I renewed it with my coming upon earth when I manifested my Humanity, from which, as if from many fissures, my Divinity shone forth. The good ones and the very Saints of the following two thousand years have lived from the fruits of my Humanity and, in drops, they have enjoyed my Divinity. Now we are around the third two thousand years, and there will be a third renewal. This is the reason for the general confusion: it is nothing other than the preparation of the third renewal. If in the second renewal I manifested what my Humanity did and suffered, and very little of what my

Divinity was operating, now, in this third renewal, after the earth will be purged and a great part of the current generation destroyed, I will be even more generous with creatures, and I will accomplish the renewal by manifesting what my Divinity did within my Humanity; how my Divine Will acted with my human will; how everything remained linked within Me; how I did and redid everything, and how even each thought of each creature was redone by Me, and sealed with my Divine Volition.

My Love wants to pour Itself out; It wants to make known the excesses which my Divinity operated in my Humanity for the creatures - excesses

which greatly surpass the excesses that my Humanity operated externally. This is also why I often speak to you about living in my Will, which I have not manifested to anyone until now. At the most, they have known the shadow of my Will, the grace and the sweetness of doing It. But to penetrate inside of It, to embrace immensity, to be multiplied with Me and - even while being on earth - penetrate everywhere, both into Heaven and into the hearts, laying down the human ways and acting in Divine ways - this is not yet known; so much so that not to a few will this appear strange, and those who do not keep their minds opened to the light of the Truth will not understand a thing. But little by little I

will make my way, manifesting now one truth, now another, about this living in my Will, so that they will end up understanding.

Now, the first link which connected the true living in my Will was my Humanity. My Humanity, identified with my Divinity, swam in the Eternal Volition, and kept tracing all the acts of creatures in order to make them Its own, to give to the Father a divine glory on the part of creatures, and to bring the value, the love, the kiss of the Eternal Volition to all the acts of creatures. In this sphere of the Eternal Volition, I could see all the acts of creatures - those which could be done and were not done,

and also the good acts done badly - and I did those which had not been done, and redid those done badly. Now, these acts which were not done, except by Me alone, are all suspended in my Will, and I await the creatures to come to live in my Volition, and repeat in my Will that which I did.

This is why I chose you as the second link of connection with my Humanity, a link which becomes one with mine, as you live in my Volition and repeat my own acts. Otherwise, on this side my Love would remain without Its outpouring, without glory from the creatures for all that my Divinity operated within my

Humanity, and without the perfect purpose of Creation, which must be enclosed and perfected in my Will. It would be as if I had shed all my Blood and suffered so much, and nobody had known it. Who would have loved Me? Which heart would have been shaken? No one; and therefore in no one would I have had my fruits - the glory of Redemption.”

Interrupting Jesus' saying, I said: 'My Love, if there is so much good in this living in the Divine Will, why didn't You manifest it before?' And He: "My daughter, first I had to make known what my Humanity did and suffered externally, to be able to dispose souls to

knowing what my Divinity did inside. The creature is incapable of understanding my work all together; therefore I keep manifesting Myself little by little.

Then, from your link of connection with Me, the links of other souls will be connected, and I will have a cohort of souls who, living in my Volition, will redo all the acts of the creatures. I will receive the glory of the many suspended acts done only by Me, also from the creatures - and these, from all classes: virgins, priests, lay people, according to their office. They will no longer operate humanly; but rather, as they penetrate into my

Will, their acts will multiply for all in a way which is fully Divine. I will receive from the creatures the divine glory of many Sacraments administered and received in a human way, of others which have been profaned, of others sullied with interest, and of many good works in which I remain more dishonored than honored. I yearn very much for this time... And you, pray and yearn for it together with Me, and do not move your link of connection with Mine, but start - as the first one.”

* * *

Each creative act of God encloses

within itself a relation of grace and of love between the Creator and the creature; and in view of the creation of man, His most beloved image, who would have the capacity to love and to praise his Creator, His word created the harmonies of the universe, created the sun, the light in which creatures would be able to reflect themselves and contemplate the greatness, the power, the love of the Creator, even though no creature would be able to touch his Creator, just as one cannot touch the sun.

In spite of this, God poured out the infinite treasures of His love and His power upon creatures. Everything is given to man, and all things actualize a

relation with God; even the little flower of the field actualizes a relation between the Creator and the creature. This is why the Lord loves to be loved by the one whom He so much loves – man, His intelligent free creature, similar to Him.

The ingratitude of man was remedied by the Humanity of Christ, who lived in time in continuous praise to the Father. This immense treasure which the Humanity of Christ lived, became not only His property, but He communicated it to other creatures, so that, by living the Divine Will as He did, they too might know and love the power of the Creator, and receive all possible goods that a human nature could possess. These

creatures who live the Will of God actualize a relation with the Eternal One, giving Him homage.

Volume 12 - February 20, 1919

In each created thing God placed a relation, a channel of Graces, a special Love between the Supreme Majesty and the creature. Luisa is called to give God homage for each thing in the name of all.

Continuing in my usual state, I spent it with my sweet Jesus. He made Himself seen, now as Baby, now Crucified; and transforming me in Him, He told me: “My daughter, enter into Me

- into my Divinity, and run in my Eternal Will. *In It you will find the Creative Power as though in the act of delivering the machine of the entire Universe. In each thing I created I placed a relation, a channel of graces, a special love between the Supreme Majesty and the creature. But the creature would not consider these relations, these graces, this love. Therefore, God should have suspended the Creation, which was not recognized nor appreciated. But in seeing my Humanity, which would appreciate it so well, and which, for each created thing, would have Its relations with the Eternal One - recognizing Him, loving Him, not only*

for Itself, but for the whole human family - He did not look at the wrong of His other children, and with highest contentment, extended the heavens, dotting them with stars, knowing that those stars would be many and varied relations, innumerable graces, rivers of love, which would flow between my Humanity and the Supreme Being.

The Eternal One looked at the heavens and remained content in seeing the immense harmonies, the communications of love which He had opened between Heaven and earth. Therefore, He moved forward, and with one single creative word He

created the Sun, as the continuous relater of His Supreme Being, providing it with light and heat, placing it suspended between Heaven and earth, in the act of holding everything, of fecundating, warming and illuminating everything. With Its searching look of light, It seems to say to everyone: 'I am the most perfect preacher of the Divine Being. Reflect yourselves in me, and you will recognize Him. He is immense Light, He is endless Love, He gives life to everything, He needs nothing; nobody can touch Him. Look well at me, and you will recognize Him. I am His shadow, the reflection of His majesty,

His continuous relater...'

Oh, what oceans of love and relations opened between my Humanity and the Supreme Majesty! So, everything you see, even the most tiny little flower in the field, was one more relation between creature and Creator. Therefore, it was right that He demanded recognition - one more love from the creatures. I undertook everything; I recognized Him, and I adored the Creative Power for all. But my love toward so much Goodness is not content. I would like other creatures to recognize, love and adore this Creative Power and - as much as it is possible for creature - take part in

these relations which the Eternal One has spread through the whole world, rendering homage to this act of Creation of the Eternal One in the name of all.

But do you know who can render this homage? The souls who live in my Will. As soon as they enter It, they find all the acts of the Supreme Majesty as though in act; and since this Will is in everything and in everyone, they remain multiplied in everything, and are able to render honor, glory, adoration and love for all. Therefore, come into my Will, come with Me before the Divine Height, to be the first one to give homage to the Creator

of all.”

I am unable to say how, I entered this Divine Volition, but always together with my sweet Jesus, and I saw this Supreme Majesty in the act of delivering the entire Creation. Oh God, what love! Each created thing received the mark of love, the key of communication, the mute language to eloquently speak of God. But to who? To the ungrateful creature.

I don't know how to continue to explain. My little intelligence was lost in seeing the many openings of communication, the immense love which came from them - and the creature, who rendered all these goods as though

extraneous... Then, together with Jesus, multiplying ourselves in everyone, we adored, thanked and recognized the Creative Power in the name of all; and the Eternal One received the glory of Creation. Jesus disappeared, and I returned into myself.

* * *

In the immense creative work of God, man is His masterpiece. The Creation, the immensity of the heavens, of the stars, of the galaxies, are often spoken about. Deep studies and discoveries from scientists are in act, but few speak about the masterpiece of the creation of man, in which God, like an overflowing river, pours out His

love, His beauty and His power; even more, in an excess of love, He placed His very Self in the center of man.

God desired a worthy dwelling for Himself, and in His Supreme Uncreated Majesty, He creates a creature in His image and likeness. From the depth of His love He emits a sigh which, with His omnipotent breath, infuses life; in this way, this creature, called man, is endowed with all the divine qualities, proportioned to a created being, making him become a little god.

Everything that can be contemplated in Creation, immense beauty and immense majesty and

greatness, is nothing compared to man, who is made in God's image. All the stars, all the suns, stupendous and marvelous, cannot be compared to man, who encloses within himself all the beauties, the harmonies and the variety of Creation.

God contemplated this creature, molded by Him, and found him so beautiful as to become enamored with an eternal love. God was pleased with the portent of this creation, and He Himself wanted to be the custodian and possessor of man: "I created everything for you, sweet creature; I give you dominion over Creation. Everything will be always yours, and you will be

always Mine.”

No one will ever be able to comprehend the mystery of this love of God toward man, His inmost and direct relations with man, the likeness that runs between the Creator and the creature.

If man knew intimately the beauty of his soul and how many divine beauties it contains, and how it surpasses all Creation in beauty, power and light – how much more would he esteem himself, and would not stain his soul with sin, even the slightest; he would be careful not to dirty a beauty so rare, a portent of Creation so unique.

But the creature has become

almost blind; she does not want to know even herself, nor does she want to recognize her Creator, dirtying herself continuously, to the point of disfiguring the work of God, so much so, that it can barely be recognized.

God is grieved, and, using the words of Scriptures, we can say: “He regrets having created man.”

Now it is up to those souls who live the Divine Will, who, uniting themselves to the redemptive work of Christ, may present man before God, as prodigy of love of His Creative Omnipotence.

Volume 12 - February 24, 1919

Man, the masterpiece of the Creative Power. Luisa must give God homage for every act of man.

As I was in my usual state, blessed Jesus came and told me: “My daughter, you have said nothing about the creation of man - the masterpiece of the Creative Power, in whom, not in sprays, but in waves - in rivers did the Eternal One pour His Love, His beauty, His mastery; and taken by excess of love, He placed Himself as the center of man. But He wanted a residence worthy of Him. So, what does this Uncreated Majesty do? He creates man in His image and likeness. He draws a breath from the

depth of His Love, and infuses life in him with His omnipotent breath, endowing man with all His qualities, proportioned to a creature, making of him a little God. Therefore, everything you see in the Creation was absolutely nothing compared to the creation of man. Oh, how many more beautiful heavens, stars and suns did He extend in the created soul; how much variety of beauty, how many harmonies! It is enough to say that He looked at the created man, and He found him so beautiful as to be enamored with him. Jealous of this portent of His, He Himself became the custodian and possessor of man, and said: 'I have

created everything for you. I give you dominion over everything. All is yours, and you will be all mine.”

You will not be able to comprehend everything - the seas of love, the intimate and direct relations, the likeness that runs between Creator and creature. Ah! daughter of my Heart, if the creature knew how beautiful her soul is, how many divine qualities it contains, how it surpasses all created things in beauty, in power, in light - to the extent that one can say that it is a little god, and contains a little world within itself - oh, how much more would she esteem herself, and would not smear with the slightest

sin such a rare beauty, such a portentous prodigy of the Creative Power, But the creature, almost blind in knowing herself, and much more blind in knowing her Creator, keeps dirtying herself among a thousand filthy things, to the point of disfiguring the work of the Creator; so much so, that she can barely be recognized. You yourself, think of what Our sorrow is. Therefore, come into my Will, and come with Me to substitute for our brothers before the Throne of the Eternal One - for all the acts which they should do for having been created as a prodigy of love of His Omnipotence; and yet, they are so

ungrateful.”

In one instant we found ourselves before this Supreme Majesty, and in the name of all, we expressed our love, thanksgiving, adoration, for having created us with such an excess of love, and endowed us with so many beautiful qualities.

* * *

When men are far away from God, they become putrid and emit an odor that is so repugnant as to force God to move away from them. On the other hand, one who lives the Will of God forms a divine air, so very pleasing, and God

enjoys breathing this air.

The purified air of these souls will invade every corner of the earth, and wherever man is, God will breathe this divine air.

Great is the darkness that invades the human creatures; they seem to be covered with a black mantle, such as to render them blind.

The souls who accept to live the Will of God are light that illuminates all; they will be God's reflectors, the reflection of His love, the reflection of His light. These souls will form the true tabernacles of love and of reparation, of thoughts, of desires and of words; they

will be as many hosts which will become food for men, because they are consecrated to the Will of God.

In the Will of God the soul is free; God leaves her free to love Him as she wants, for her to lay down the human guises and take up the divine. This soul loves God immensely, she takes all possible love, His power, His beauty, and God is happy because He finds the soul disposed to welcome His gifts.

In the Will of God there is no offense, and creatures give Him love, reparation and complete correspondence; and by the merits of Christ, they substitute the evils of the human frailty with good.

Volume 12 - February 27, 1919

In the Divine Will there is no hindrance to the love of God.

Continuing in my usual state, as blessed Jesus comes, He almost always calls me into His Will to repair or to substitute for the acts of the creatures in a divine manner. Now, in coming, He told me: *“My daughter, what a stench emanates from the earth! I can find no place for Myself; and because of the stench, I am forced to run away from the earth. However, you can make for Me some sweet-smelling air, suitable for Me. Do you know how? By*

doing what you do in my Will. As you do your acts, you will form for Me a divine air; and I will come to breathe it, finding a place for Me on earth. And since my Will circulates everywhere, everywhere will I feel the air which you will form for Me, and it will blow away the bad air which the earth sends Me.”

After a little while, He came back and added: *“My daughter, how much darkness! It is such that the earth seems to be covered with a black mantle, to the extent that the creatures can no longer see. Either they have remained blind, or they have no light to be able to see; and I want not only*

divine air for Me, but also light. Therefore, let your acts be continuous in my Will, so that you may not only form air for your Jesus, but also light. You will be my reflector, the reflection of my Love and of my very Light. Even more, I tell you that as you do your acts in my Volition, you will you raise Tabernacles. Not only this, but as you keep forming your thoughts, desires, words, reparations and acts of love, many Hosts will be unleashed from you, because they are consecrated by my Will.

Oh, what a free outpouring my Love will have! I will have free field in everything - no more obstruction. I

will have as many Tabernacles as I want. The Hosts will be innumerable; we will communicate each other in every instant, and I too will cry out: 'Freedom! Freedom! Come all into my Will, and you will enjoy true freedom!' Outside of my Will, how many obstructions does the soul not find! But in my Will she is free. I leave her free to love Me as she wants; even more, I tell her: 'Lay down your human remains - take what is Divine. I am not mean and jealous with my goods; I want you to take everything. Love Me immensely - take, take all my Love; make my Power your own; make my Beauty your own. The more you

take, the happier your Jesus will be.' The earth forms few Tabernacles for Me; the Hosts are almost numbered. And then, the sacrileges, the irreverences that they do to Me - oh, how offended and hindered my Love is! But in my Will - no hindrance; not a shadow of offense. The creature gives Me love, divine reparations and complete correspondence; she substitutes together with Me for all the evils of the human family. Be attentive, and do not move from the point at which I call you and want you."

* * *

All that is impossible to man is possible to God.

For God nothing is difficult; He can do anything, there are no obstacles to His operating; and with an act of His Will He could sanctify everything and everyone.

However, God desires the ‘yes’ of the creature, the ‘yes’ of His free image, so as to make of her His masterpiece.

Before calling a soul to live in His Will, God calls her to Himself, He strips her of everything, and makes her undergo a sort of judgment in order to purify her. In fact, in His Will there are no judgments, and things remain all

confirmed; judgment is for those outside of His Will.

No being, whether visible or invisible, would dare to subject to judgment one who lives in his will. Indeed, God cannot judge Himself; therefore He makes a soul die to the world more than once, so as to readmit her to life, and to be all of God.

The heart of this soul who lives His Will is in Heaven, and her living in time is a martyrdom. Before making the soul enter into His Divine Will, He Himself molds her, mortifies her like iron in the fire, in such a way that all impurities may be abandoned, and everything may be predisposed for

ascending to and living in the immense sea of the Will of God.

Volume 12 - March 6, 1919

Different steps that Jesus takes in the soul to make her live in the Divine Will.

I was all concerned about what my sweet Jesus keeps telling me on the Divine Volition, and I said to myself: 'How is it possible that the soul can reach such a point - to live more in Heaven than on earth?' And Jesus, on coming, told me: *“My daughter, that which is impossible to the creature is possible to Me. It is true that this is*

the greatest prodigy of my Omnipotence and of my Love, but when I want, I can do anything, and what appears to be difficult is very easy for Me. However, I want the “yes” of the creature, and for her to be available, like soft wax, for whatever I want to make of her. Even more, you must know that before calling her definitively to live in my Volition, I call her every now and then, I strip her of everything, I make her undergo a sort of judgment, because in my Will there are no judgments - things remain fully confirmed with Me. Judgment is outside of my Will. But whatever enters into my Will - who

can ever dare to place it under judgment? I never judge Myself... Not only this, but many times I make her die corporally also, and then I give her life again; and the soul lives as if she were not living. Her heart is in Heaven; and living is her greatest martyrdom. How many times have I not done this with you? These are all preparations in order to dispose the soul to live in my Will. And then, the chains of my graces, of my repeated visits - how many have I not given you? Everything was to dispose you to the height of living in the immense sea of my Will. Therefore, do not want to investigate, but continue your flight.”

All the works of God are complete; the glory that creatures owe Him will be complete on the last day, and all Creation, in Its entirety, will give Him the honor and the glory wanted and desired by God Himself.

That which those who move far away from God do not give Him, He takes from the souls who live His Will, and in them He doubles His grace which others reject, receiving double honor and double glory. That which others reject these souls multiply.

These souls, according to their dispositions, give God honor and glory,

ten or a hundred times greater, repairing for injustices. In this way, the glory of God on the part of Creation is completed; and when a creature, in spite of her good will, cannot arrive at repairing for everything, He immerses her in His Will, so that she may give Him all the glory, the love and the honor that are due to Him.

God is preparing the new era, the era of His Divine Will, in which good souls, by the merits of Christ, will complete the love, the glory and the honor of the whole Creation, causing surprising and unheard-of graces to be poured over all humanity.

God calls one creature to be the

first in this event, the first fruit of a new era – His little daughter in the Divine Will, the newborn of the Divine Will: *Luisa Piccarreta*, called by all, with prophetic voice, “Luisa the Saint”.

It was she who, called to live the Divine Will, laid at God’s feet, as the first one, the adoration and the subjection of the whole human family, placing in the Heart of God the kiss of all generations. She clasped in her arms the beloved Redeemer, to clasp Him with the arms of all, to bring Him the glory of all and the works of all creatures....

What the creature does on earth is

the capital that she accumulates for Heaven; so, if she does little, she will have little; if she does much, much will she have.

The glory of God will have its fulfillment from those souls who will live His Divine Will.

Volume 12 - May 22, 1919

In the Era of the living in the Divine Will, the souls will complete the Glory of God on the part of Creation.

Continuing in my usual state, my little mind was wandering in the Holy Will of God and, I don't know how, I understood how the creature does not

give to God the glory which she is obliged to give; and I felt embittered. And my sweet Jesus, wanting to instruct me and console me, through an intellectual light told me: *“My daughter, all of my works are complete; therefore, the glory that the creature must give to Me will be complete. The last day will not come until the whole Creation has given Me the honor and the glory which I Myself wanted and established, and what some do not give Me, I take from others; in these I redouble the graces which others reject from Me, and from these I receive double love and glory. To others, according to their dispositions, I reach the point of*

giving the graces which I would give to ten; to others, those which I would give to a hundred; to others, those which I would give to a thousand. Sometimes, I give the graces which I would give to cities, to provinces, and even to entire kingdoms. And these love Me and give Me glory for ten, for a hundred, for a thousand, etc. In this way my Glory on the part of Creation is completed. And when I see that the creature cannot make it, in spite of her good will, I draw her into my Will, in which she finds the virtue of multiplying one single act as many times as she wants, giving Me the glory, honor and love which others do

not give to Me.

This is why I am preparing the Era of the living in my Will; and for all that creatures have not done in the past generations, and will not do, in this Era of my Will they will complete the love, the glory, the honor of the whole Creation, and I will give them astonishing and unheard-of graces. This is why I am calling you to live in my Will, and I whisper into your ear: ‘Jesus, I lay at your feet the adoration, the subjection of the whole human family; I place in your Heart the “I love You” of all; on your lips I impress my kiss in order to seal the kiss of all generations; I clasp You

with my arms in order to clasp You with the arms of all, to bring You the glory of all the works of all creatures...’ And I feel in you the adoration, the ‘I love You’, the kiss, etc. of the whole human family. How could I not give to you the love, the kisses, the graces which I should give to the others?

Now, know my daughter, that what the creature does on earth is the capital that she forms for Heaven. Therefore, if she does little, she will have little; if much, she will have much. If one loved Me and glorified Me for ten, she will receive ten more contentments, corresponding to as

much glory, and will be loved by Me ten times as much. If another loved Me and glorified Me for a hundred and for a thousand, she will receive contentments, love and glory for a hundred and for a thousand. In this way I will give to the Creation all that I have decided to give, and the Creation will give Me all that I must receive from them – and my Glory will be completed in everything.”

* * *

The prayers of the souls who live the Divine Will render the Mercy of God more visible, and the Divine Justice loses Its bitterness – not only in the

present time, but also in the future. In fact, these prayers will remain in the Will of God as though impressed in It, and His Mercy will flow abundantly, while His Justice will be less rigorous.

The Heart of God will feel a most sweet note, a love for souls who are about to be lost. His Heart will be moved and will save them, because He will find in those who live the Divine Will that which these souls had lost.

God has so loved man, that He not only sent His only Son in order to save him, but He did not create any other creature that is free. In fact, the stars, the sun, cannot add to or subtract anything from their own nature; while

man, created as free, can increase or decrease, and the more beautiful he renders himself, the greater honor he gives to his Creator.

God runs with him, and for him He renews the creative power and gives him the power to do all the good he wants.

The Lord says: “I love you. I did not make you a slave, but I let you live in freedom. Do not abuse, then, O man, the power I gave you. Have the courage to open yourself to Me and to enjoy my love, and do not convert all the good of my Creation into ruin and offense.”

Volume 12 - December 6, 1919

In the Divine Will, the soul gives God the love that lost souls do not give Him. In creating man, God left him free, and gave him the power to do the good he wanted.

I feel no strength to write of my painful fortunes. I will just say a few words which my sweet Jesus told me, and which I wasn't even thinking of putting on paper. But Jesus, reproaching me for this, made me make up my mind to write them down.

Now, I remember that one night I was doing the adoration of my Crucified Jesus, telling Him: 'My Love, in your Will I find all generations; and in the

name of the whole human family, I adore You, I kiss You, I repair You for all. I give your wounds and your Blood to all, so that all may find their salvation. And if the lost souls can no longer benefit from your Most Holy Blood, nor love You, I take It in their place, in order to do what they should have done. I do not want your Love to remain defrauded in anything on the part of creatures. I want to compensate, repair You, love You for all, from the first to the last man...’

While I was saying this and other things, my sweet Jesus stretched His arms around my neck, and squeezing all of me, told me: “My daughter, echo of my Life, while you were praying, my

Mercy was softening, and my Justice was losing sharpness - and not only in the present time, but also in the future, because your prayer will remain in act in my Will. By virtue of it, my softened Mercy will flow more abundantly, and my Justice will be less rigorous. Not only this, but I will feel the note of the love of the lost souls, and my Heart will feel for you a love of special tenderness, finding in you the love which these souls owed Me; and I will pour into you the graces which I had prepared for them.”

Another time He told me: *“My daughter, I love the creature so much that if in creating the heavens, the stars, the sun and all nature I left no*

freedom to them - so that the heavens cannot add one star or remove one, nor can the sun dissolve or add one more drop of light - in creating man, I left him free. Even more, I wanted him together with me, creating the stars, the sun, in order to embellish the heaven of his soul. As he would do good and exercise himself in the virtues, I would give him the power to form his own stars and the brightest suns. The more good he would do, the more stars he would form; the greater the intensity of his love and sacrifice, the more splendor and light he would add to his suns. And I, spreading Myself in the heaven of his soul,

would tell him: “My son, the more beautiful you want to become, the more you please Me. Even more, I love your beauty so much that I push you, I instruct you; and as soon as you make up your mind, I run and, together with you, I renew the Creative Power, giving you the power to do all the good that you want. I love you so much that I did not make you slave, but free. But, alas, how much abuse of this power that I have given you! You have the courage to convert it into your ruin and into offense to your Creator.”

* * *

The Sacraments are called so

because they are sacred; they have the value and the power to confer grace and sanctity, and they act according to the dispositions of the creatures; and many times they remain fruitless and cannot confer the goods which they contain.

The Will of God is sacred and holy; It contains all the virtues of the Sacraments and does not need the disposition of souls in order to produce Its fruits, because the soul, already disposed to face all possible sacrifices, is open to receive the Divine Will as her own life, and is ready to form heroes and martyrs of Divine Will.

The Sacraments, when received well, unite the soul to God; the living in

the Divine Will unites the human will to its Creator. To dissolve oneself in the Eternal Volition, to ascend toward the All, is the noblest, most divine, purest, most beautiful and most heroic act that the creature can do.

The Will of God is the Sacrament that surpasses all Sacraments. The Will of God is life; the soul who is disposed to receive life is holy, is strong, and receives the strength of God, and everything else.

The Sacraments that Christ gave to His Church many times are mistreated, despised, trampled upon; and some even use them in order to receive praise, and

they turn them against God to offend Him.

Only the creatures who live the Will of God live the true Sacrament, because in entering into the Will of God, they lay down their will and their passions, and only then does God bend down toward them, and transforms them into His power.

Only one who lives the Will of God makes God Himself festive, and creatures become most dear to Him. On the other hand, in the Sacraments, the Heart of God swims in sorrow, because many times man changes them into founts of bitternesses, while God gave them as founts of Grace.

This document is the fruit of reflections and of study for the benefit of those who want to begin a spiritual journey on the Will of God, as indicated in the prayer of the 'Our Father'.

Fr. Bernardino Giuseppe Bucci

Collaboration and printing

Francesco di Natale

Volume 12 - December 26, 1919

***To live in the Divine Will is
Sacrament, and surpasses all the***

Sacraments together.

I was thinking to myself: ‘How can it be that doing the Will of God surpasses even the Sacraments?’ And Jesus, moving in my interior, told me: *“My daughter, why are Sacraments called Sacraments? Because they are sacred - they have the value and the power to confer Grace and Sanctity. However, these Sacraments operate according to the dispositions of the creatures; so much so, that sometimes they remain even fruitless, unable to confer the good which they contain. Now, my Will is Sacred and Holy, and It contains altogether the virtue of all the Sacraments. Not only this; It does*

not have to work to dispose the soul to receive the goods which my Will contains. In fact, as soon as the soul has disposed herself to do my Will, she has already disposed herself by herself, and my Will, finding everything prepared and disposed, even at the cost of any sacrifice, communicates Itself to the soul without delay, pouring the goods It contains, and forming the heroes - the martyrs of the Divine Volition, the most unheard-of portents... And then, what do the Sacraments do if not unite the soul with God? And what is to do my Will? Isn't it perhaps to unite the will of the creature with her Creator?

It is to dissolve oneself in the Eternal Volition - the nothingness ascending to the All, and the All descending into the nothingness. It is the most noble, the purest, the most beautiful, the most heroic act that a creature can do.

Ah, yes, I confirm it to you, I repeat it: my Will is Sacrament, and It surpasses all the Sacraments together - but in a more admirable way; without mediation from anyone; with nothing material. The Sacrament of my Will is formed between my Will and the will of the soul; the two wills are tied together and form the Sacrament. My Will is Life, and the soul is already disposed to receive

Life; It is Holy, and she receives sanctity; It is Strong, and she receives fortitude; and so with all the rest.

On the other hand, how much my other Sacraments have to work to dispose the souls - if they manage at all! And how many times these channels which I left to my Church remain beaten up, despised, oppressed! Some even use them to praise themselves, turning them against Me to offend Me. Ah, if you knew the enormous sacrileges committed in the Sacrament of Confession, and the horrendous abuses of the Sacrament of the Eucharist, you would cry with Me for

the great pain! Ah! yes, only the Sacrament of my Will can sing glory and victory. It is full in Its effects, and untouchable by creature's offense. In fact, in order to enter my Will, the creature must lay down her will, her passions; only then does my Will lower to her, investing her, identifying her with Itself, making portents out of her.

Therefore, when I speak about my Will I become festive - I never stop; my joy is full, and no bitterness enters between Me and the soul. But for the other Sacraments, my Heart swims in the pain. Man has turned them into founts of bitterness, while I

gave them as founts of graces.”

APPENDIX

The Servant of God Luisa Piccarreta was born in Corato in the Province of Bari, Italy on April 23, 1865 and died there in the odor of sanctity on March 4, 1947.

Luisa from her very birth was given a Mystical life, for example, at the age of 17 she received the Mystical Union that Saint John of the Cross, Saint Teresa of Avila and Saint Catherine of Siena received right before they died. After this Mystical Union Jesus asked Luisa if she would stay in bed and because of

her “Fiat!,” He taught Luisa about the Life of the Divine Will forming It first in her.

For the next 64 years until her death Luisa stayed in bed basically not eating, drinking or sleeping. Luisa was nourished by receiving the Most Holy Eucharist during the Holy Sacrifice of the Mass daily said in her room. This special blessing was given by Pope Saint Pious X and Pope Leo XIII his predecessor. Luisa also lived on the food of the Divine Will, which Jesus said in the Gospels, “a food that you do not know of....”

During that time through great sufferings and a sublime call to holiness Jesus taught Luisa about the fulfillment of the Our Father, the prayer that Jesus taught His Apostles.

Jesus taught Luisa that now is the time for the Kingdom of God to reign on earth as in

Heaven. Jesus dictated 36 Volumes of the doctrine of the Divine Will, which He gave the title "The Kingdom of the Fiat in the Midst of Creatures. Book of Heaven -- The Recall of the Creature into the Order, to Its Place and into the Purpose for Which He was Created by God, to teach Luisa how to "Live" in the Divine Will, this is different than the devotional life of the Saints which is "doing" the Will of God.

These Volumes were basically dictated in three sections: In the first section, Volumes 1-10, Jesus shows Luisa how to become a Divine Mirror of Jesus Himself. In the second section, Volumes 11-19, Jesus shows Luisa how to "Live" in the Divine Will through the Power of the Holy Spirit. In the third section, Volumes 20-36, Jesus shows Luisa how to receive the Divine Inheritance of the Father.

In humble obedience Luisa under the constant

direction of the Church faithfully wrote all that Jesus Himself wanted her to put down on paper. This would be not only for herself but for those who would read it, so that they too could “Live” in the Divine Will as Luisa learned how to “Live” in the Divine Will by putting into practice these “Truths” taught by Jesus and Mary.

In addition to the 36 Volumes Jesus dictated the book, “The Hours of the Passion” and Our Lady dictated the book, “Virgin Mary in the Kingdom of the Divine Will” to Luisa. Jesus told her Confessor, Saint Annibale Maria Di Francia, through Luisa that these 36 Volumes are to be called: “The Book of Heaven.”

Pope John Paul II canonized Saint Annibale and declared him to be the Saint for our time to pray to for Vocations. Yet, Saint Annibale himself stated in Messina on February 14,

1927:

...Know, that I no longer occupy myself with almost anything of the other things of my Institutes, since I dedicated myself completely to the great Work of the Divine Will. I talk about it with people of (docile) spirit; I engage in conversation about this topic with whomever I best can; I promote it as much as I can, even in my Institutes.

On June 4, 2005 a letter was sent from the Archdiocese of Trani-Barletta-Bisceglie–Nazareth by His Grace, Mons. Savino Giannotti stating that:

“The “Divine Will” has guided the Archdiocese, in this last decade, for the completion of the works regarding the process of the Cause of Beatification of the Servant of God Luisa Piccarreta. The Diocesan Postulation announces having completed this journey” (and

will be handed over to the Vatican.)

Fiat!

Current events

2005 - Archbishop Giovanni Battista Picchierri, current Archbishop of Trani. It is he who requested that the Cause of Beatification of the Servant of God Luisa Piccarreta be continued.

More info on Luisa's spirituality, cause and writings can be found at the following sites:

www.DivineWill.org

www.BookofHeaven.org

www.piousuniversalunion.com

ARCHDIOCESE

Trani - Barletta - Bisceglie – Nazareth

**70059 TRANI - VIA BELTRANI, 9 -
TEL.0883-583498**

Trani, June 4, 2005

COMUNIQUE

The “Divine Will” has guided the Archdiocese, in this last decade, for the completion of the works regarding the process

of the Cause of Beatification of the Servant of God Luisa Piccarreta. The Diocesan Postulation announces having completed this journey. It communicates that on the days of the 27th, 28th, and 29th of October 2005 it will celebrate the 2nd International Congress with the conclusion of the diocesan process.

The Pious Association Luisa Piccarreta Little Children of the Divine Will*, in Corato, has been charged with performing the job of Secretary for the celebration and welcome of guests. Later the program of the celebration will be published in a definitive way.

May Jesus Christ present in the Eucharist guide us as He has guided His Servant Luisa.

The Vicar General

(His Grace Mons. Savino Giannotti)

* Pious Association Luisa Piccarreta Little
Children of the Divine Will

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***Come Holy Spirit, Come Supreme
Will,***

*down to reign in Your Kingdom on
earth*

and in our hearts!

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