

Marriage in the Divine Will



*From the Writings of
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The Little Daughter of the Divine Will*

Day Seventeen - The Queen of Heaven in the Kingdom of the Divine Will; Mary leaves the Temple. Marriage with Saint Joseph. Divine Mirror to which She calls, to reflect themselves, all those who are called by God to the Marital State.

The soul to Her Celestial Mama:

Holy Mama, today more than ever I feel the need to be held tightly in the arms of my Mama, so that the Divine Will which reigns in You may form a sweet enchantment to my will, that it may be kept subdued and dare to do nothing which is not Will of God. Your lesson of yesterday made me comprehend the life imprisonment into which the human will throws the poor creature, and I so much fear that my will may make little escapes from me, and take its place in me again. So I entrust myself to You, my Mama, that You may watch over me so much, that I may be sure to live always of Divine Will.

Lesson of the Queen of Heaven:

Cheer up, my child – have courage and trust in your Mama, and an iron resolution never to give life to your will. Oh, how I would love to hear from your lips: "My Mama, my will is finished, and the Divine Fiat has total empire within me." These are the weapons which make it die continuously, and which conquer the Heart of your Mama to use all the loving arts of Mother, so that Her child may live in the Kingdom of Her Mama. For you it will be a sweet death which will give you true life, and for Me it will be the most beautiful victory I will achieve in the Kingdom of the Divine Will. Therefore, have courage and trust in Me. Distrust is of the cowardly, and of those who

are not really committed to obtaining victory, and therefore they are always without weapons. But without weapons one cannot win, and is always inconstant and vacillating in doing good.

Now, my child, listen to Me: I continued my life in the temple and my little escapes up there to my Celestial Fatherland. I had my rights as daughter to make my little visits to my Divine Family which, more than Father, belonged to Me. But what was not my surprise when in one of these visits the Divine Persons made known to Me that it was Their Will for Me to leave the temple; first, to unite myself in bond of marriage, according to the manner of those times, to a holy man called Joseph; and then, to withdraw together with him to live in the house of Nazareth.

My child, in this step of my life it apparently seemed that God wanted to put Me to the test. I had never loved anyone in the world, and since the Divine Will extended through my whole being, my human will never had one act of life; therefore, the seed of human love was missing in Me. How could I love a man in the human order, though he might be a great saint? It is true that I loved everyone, and that my love for all was so great that my love of Mother kept them inscribed in my maternal Heart, one by one, with indelible characters of fire; but this was all in the divine order. Human love, compared to the divine, can be called shadows, shadings - atoms of love. Yet, my child, what apparently seemed to be a trial and as though foreign to the sanctity of my life, was admirably used by God to fulfill His designs, and to grant Me the grace for which I so much longed - that is, the descent of the Word upon earth. God gave Me the safeguard, the defense, the help, such that no one could talk about Me - about my honesty. Saint Joseph was to be the cooperator - the tutor, who was to take care of that bit of the human which We needed - as well as the shadow of the celestial Paternity, in which our little celestial family on earth was to be formed.

So, in spite of my surprise, immediately I said: "Fiat", knowing that the Divine Will would not harm me, or prejudice my sanctity. Oh, had I wanted to put in one act of my human will, even in the aspect of not wanting to know man, I would have sent to ruin the plans of the coming of the Word upon earth! Therefore, it is not the diversity of states that prejudices sanctity, but the lack of Divine Will, and of the fulfillment of one's own duties to which God calls the creature. All states are holy, marriage too, provided that the Divine Will is present, as well as the exact sacrifice of one's own duties. But the great part are indolent and lazy, and not only do they not become saints, but of their own state, some make a purgatory, and some a hell.

So, as I learned I was to leave the temple, I did not say a word to anyone, waiting for God Himself to move the external circumstances to make Me fulfill His adorable Will, as in fact happened. The superiors of the temple called Me and let Me know that it was their will, and also the custom of those times, that I prepare myself for marriage. I accepted. Miraculously, among many, the choice fell upon Saint Joseph; so the marriage was made and I left the temple.

Therefore, I beg you, child of my Heart, that in all circumstances you take to heart the Divine Will alone, if you want the divine designs to be accomplished over you.

The Queen of Heaven in the Kingdom of the Divine Will upon Earth. Queen of Families, Queen of Miracles. Bond of Marriage between the Fiat and the Creature. The Wedding of Cana.

The soul to her Celestial Mother:

Holy Mama, here I am together with You and with sweet Jesus, to be present at a new wedding, to see its prodigies, to comprehend its great mystery, and the extent of your maternal love for me and for all. My Mother, take my hand in yours, place me on your knees, invest me with your love, purify my intelligence, and tell me why you wanted to be present at this wedding.

Lesson of the Queen of Heaven:

My dearest child, my Heart is swollen with love, and I felt the need to tell you the reason why, together with my Son, I wanted to be present at this wedding of Cana. Do you think it was because of a simple ceremony? No, child; there are profound mysteries. Pay attention to Me, and I will tell you new things: how my love of mother was displayed in an incredible manner, and how the love of my Son gave true signs of paternity and royalty for the creatures.

Now listen to Me. My Son had come back from the desert, and was preparing Himself for His public life; but first He wanted to be present at this wedding, and therefore He allowed Himself to be invited. We went there, not to celebrate, but to work great things for the human generations. My Son took the place of Father and King in the families, and I took the place of Mother and Queen. With Our presence We renewed the sanctity, the beauty, the order of the marriage formed by God in the Garden of Eden - that of Adam and Eve - married by the Supreme Being in order to populate the earth, and to multiply and increase the future generations. Marriage is the substance

from which arises the life of the generations; it can be called the trunk from which the earth is populated. The priests, the religious, are the branches; but if it were not for the trunk, not even the branches would have life. Therefore, through sin, by withdrawing from the Divine Will, Adam and Eve caused the family to lose its sanctity, beauty and order. And I, your Mama, the new innocent Eve, together with my Son, went to reorder that which God did in Eden; I constituted Myself Queen of families, and impetrated the grace that the Divine Fiat might reign in them, that I might have families which would belong to Me, holding the place of Queen in their midst.

But this is not all, my child. Our love was burning, and We wanted to make known to them how much We loved them, and to give them the most sublime of lessons. And here is how: at the height of the lunch, wine lacked, and my Heart of mother felt consumed with love, wanting to give help. Knowing that my Son can do anything, with supplicating accents, but certain that He would listen to me, I say to Him: "My Son, the spouses have no more wine." And He answers Me: "My hour to do miracles has not yet come." And knowing that He certainly would not deny what His Mama asked of Him, I say to those who are serving the table: "Do what my Son tells you, and you will have what you want; even more, you will receive in addition, and in superabundance."

My child, in these few words I gave a lesson, the most useful, necessary and sublime for the creature. I spoke with the heart of a mother and I said: "My children, do you want to be holy? Do the Will of my Son. Do not move from what He tells you, and you will have His likeness, His sanctity in your power. Do you want all evils to cease? Do whatever my Son tells you. Do you want any grace, even difficult? Do whatever He tells you and wants. Do you also want the necessary things of natural life? Do whatever my Son tells you. Because in His words, in everything He tells you and wants, He encloses such power that, as He speaks, His word contains what you ask for, and makes the graces you desire arise within your souls. How many see themselves as full of passions, weak, afflicted, unfortunate and miserable; yet, they pray and pray, but because they do not do what my Son asks, they obtain nothing; Heaven seems to be closed for them. This is a sorrow for your Mama, because I see that while they pray, they move away from the source in which all goods reside – the Will of my Son.

Now, those who were serving did precisely what my Son said to them – that is: "Fill the jars with water and bring them to the table." My dear Jesus blessed that water and it turned into delicious wine. Oh, a thousand times blessed, the one who does what He says and wants! With this, my Son gave Me the greatest honor, He constituted Me Queen of miracles; this is why He wanted my union and my prayer in doing His first miracle. He loved Me too much - so much that He wanted to give Me first place as Queen in miracles also. And with facts, not with words, He said: "If you want graces and miracles, come to my Mother; I will never deny anything She wants."

In addition to this, my child, with my presence at this wedding, I looked at the future centuries. I saw the Kingdom of the Divine Will upon earth; I looked at families, and I pleaded for them to symbolize the love of the Sacrosanct Trinity, so that Its Kingdom might be in full force. And with my rights of Mother and Queen, I took to heart Its regime, and possessing the source of it, I placed at the creatures' disposal all of the graces, the helps and the sanctity needed to live in a Kingdom so holy. So I keep repeating: "Do whatever my Son tells you."

My child, listen to Me: look for nothing else, if you want to have everything in your power, and give Me the contentment of being able to make of you my true child, and child of the Divine Will. Then will I take on the commitment of forming the marriage between you and the Fiat; and acting as your true Mother, I will bind the marriage by giving you the very life of my Son as dowry, and my maternity and all my virtues as gift.

The soul:

Celestial Mama, how much I must thank You for the great love You have for me, for always having a thought for me in everything You do, and for preparing for me and giving me such graces, that Heaven and earth are moved and enraptured together with me; and we all say: "Thank you! Thank you!" Holy Mama, engrave your holy words within my heart: "Do whatever my Son tells you", that He may generate in me the life of the Divine Will, which I so much long for and desire. And You, seal my will, that it may always be submitted to the Divine.

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... the Lord said to me: "Go to the confessor and ask him for the obedience. If he wants, you will tell him everything I told you, and you will follow whatever he says. See, it will not be only for the good of creatures that I want these continuous sufferings, but also for your good. In this state of sufferings I will purify your soul thoroughly, in such a way as to dispose you to form a mystical marriage with Me; and after this, I will make the last transformation, in such a way that both of us will become like two candles placed on the fire – one is transformed into the other, and they become one. In this way I will transform Myself in you, and you will remain crucified with

Me. Ah! would you not be happy if you could say: ‘The Bridegroom is crucified, but the bride also is crucified?’ ‘Ah! yes, there is nothing that renders me dissimilar from Him.’

...I remember that from the very beginning of my being continuously bedridden, my Lover Jesus would make Himself seen very often, which He had not done in the past. From the beginning He told me that He wanted me to take on a new way of life in order to dispose myself to that mystical marriage which He had promised me. He would say to me: “Beloved of my Heart, I have put you in this state so that I might come more freely to converse with you. See, I have freed you of all external occupations, so that, not only your soul, but also your body might be at my disposal, and so that you might remain in continuous holocaust before Me. See, had I not drawn you into this bed, since you would have to carry out your family duties and submit yourself to other sacrifices, I could not come so often and let you share in the offenses, just as I receive them; at most, I would have to wait for when you have fulfilled your duties. But now – no, we are free, there is no one left who may bother us and interrupt our conversation. From now on, my afflictions will be yours, and yours will be mine; my sufferings yours, and yours mine; my consolations yours, and yours mine. We will unite all things together, and you will take interest in my things as if they were your own; and so I will do with yours. Between the two of us there will no longer be ‘this is mine, and this is yours’, but everything will be in common, on both sides.

Do you know how I acted with you? Like a king when he wants to speak with his queen spouse, and she is with other ladies on other affairs. What does the king do? He takes her and brings her inside his room; they close the door, so that no one may go and interrupt their conversation and hear their secrets; and so, once they are alone, they communicate their consolations and their afflictions to each other. Now, if someone, imprudent, went to knock, shouting from behind the door, and did not leave them alone to enjoy their conversation – would the king not take offense? So have I done for you, and in the same way I would be displeased if someone wanted to remove you from that state.”

He continued to tell me: “From you I want perfect conformity to my Will, in such a way that your will may be undone within Mine; and absolute detachment from everything - so much so, that I want all that is earth to be considered by you as dung and rot, which one is horrified by just looking at. And this because, even though one were not attached to earthly things, just by having them around and looking at them they cast shadow on the celestial things and prevent the fulfillment of that mystical marriage which I promised you. Even more, I want that, just as I was poor, you also imitate Me in poverty. You must consider yourself in this bed as a little poor one; the poor are content with anything they have, and they first thank Me, and then their benefactors. The same for you: go along with everything that is given to you without asking for this or that, which might be a hindrance in your mind; but with holy indifference, without thinking of whether it may do good or bad, comply with the will of others.”

...My sweet Jesus would do nothing but dispose me to that mystical marriage which He had promised me. When I was in that state, He would make Himself seen sometimes three times a day, sometimes four, as He pleased; and sometimes it was a continuous coming and going. He seemed to be a sweetheart who cannot be without his spouse. This is how Jesus was with me, and sometimes he reached the point of telling me: “You see, I love you so much that I cannot be without coming. I feel almost restless, thinking that you are there suffering for Me, and you are alone; this is why I have come – to see if you need something.” And while saying this, He Himself would lift my head, He would place His arm around my neck and hug me; and while holding me like that, He would kiss me, and if it was summertime and it was hot, He would send a refreshing breath from His mouth, or He would take something in His hand and fan me. And then He would ask me: “How are you feeling? Don’t you feel better?” I would say to Him: ‘Being with You, in whatever way, one always feels well.’

...Now, during these exits that the Lord would make me do, sometimes He would renew the promise of the marriage, which I already mentioned. Who can tell the ardent yearnings that the Lord infused in me for this mystical marriage to take place? Many times I would solicit Him, telling Him: ‘Most sweet Spouse, hurry, no longer delay my intimate union with You. O please! let us bind each other with stronger bonds of love, so that no one may ever again be able to separate us, even for simple instants.’ And Jesus would correct me now about one thing, now about another. I remember that one day He said to me: “Everything that is of the earth, everything – everything you must remove, not only from your heart, but also from your body. You cannot understand how harmful are the slightest earthly shadows, and how much they hinder love.” Immediately I said to Him: ‘If I have something else that must be removed, tell me, for I am ready to do it.’ But as I was saying this, I myself realized that I had a gold ring on my finger, portraying the image of the Crucifix; and immediately I said to Him: ‘Holy Spouse, do you want me to take it off?’ And He told me: “Since I Myself will give you a more precious, more beautiful ring, which will have my

living image impressed on it, and every time you will look at it your heart will receive new arrows of love - this one is not necessary.” And I promptly removed it.

Vol. 1 – The Mystical Marriage

The longed for day finally arrived, after not a little suffering. I remember that it was almost one year that I had been continuously in bed - it was the day of the purity of Mary Most Holy. On the night before that day, my lover Jesus made Himself seen all festive. He drew near me, took my heart in His hands, and He looked at it over and over again; He dusted it, and then He gave it back to me. Then He took a garment of immense beauty, whose background seemed to be a surface of gold streaked with various colors, and He clothed me with that garment. Then He took two gems, as if they were earrings, and He bejewelled my ears. Then He adorned my neck and my arms, and surrounded my forehead with a crown of immense value, all enriched with precious stones and gems, all refulgent with light; and it seemed to me that those lights were as many voices which resounded among themselves, speaking in clear notes of the beauty, the power, the fortitude, and of all the other virtues of my spouse Jesus. Who can tell what I comprehended, and in what sea of consolation my soul was swimming? It is impossible to say it.

Now, while He was crowning my forehead, Jesus told me: “Most sweet spouse, I place this crown upon you so that nothing may be missing in order to make you worthy of being my spouse; but then, after our wedding is finished, I will take it with Me to Heaven, to keep it for you at the moment of your death.” Finally, He took a veil and covered me completely with it, from head to foot; and He left me in that way. Ah! it seemed to me that there was a great meaning in that veil, because the demons, in seeing me all covered with that veil, were so frightened and had such fear of me, that they fled, terrified. The very Angels were around me with such veneration, that I myself was confused and all full of blushing.

On the morning of the aforementioned day, Jesus made Himself seen again all affable, sweet and majestic, together with His Most Holy Mother and Saint Catherine. First, the Angels sang a hymn, while Saint Catherine assisted me, Mama took my hand, and Jesus put the ring on my finger. Then, we embraced and He kissed me, and so did Mama also. Then we had a conversation, all of love – Jesus told me of the great love He had for me, and I also told Him of the love I had for Him. The Most Holy Virgin made me comprehend the great grace I had received, and the correspondence with which I was to correspond to the love of Jesus.

My Spouse Jesus gave me new rules in order to live more perfectly, but since it has been a long time, I don't remember them so well; therefore I will skip them. And so it ended, for that day.

Vol. 1 – The Mystical Marriage Renewed in Heaven

I had spent about three years in this state already described, continuing to remain in bed, when one morning Jesus made me understand that He wanted to renew the marriage – not on earth, as the first time, but in Heaven, in the presence of the whole Celestial Court, and that I should remain prepared for a grace so great. I did as much as I could in order to dispose myself, but since I am so miserable and insufficient in doing any shadow of good, the hand of the Divine Maker was needed in order to dispose me, because, by myself, I would never have managed to purify my soul.

One morning – it was the eve of the nativity of Mary Most Holy – my always benign Jesus Himself came to dispose me. He did nothing but come and go continuously. He would speak to me now about Faith, and then He would leave me, and I would feel a life of faith being infused in my soul. As rough as I felt it before, at the speaking of Jesus, I would feel my soul become very light, in such a way as to penetrate into God; and I would contemplate now His Power, now His Sanctity, now His Goodness, and so on. My soul would remain stupefied, and in a sea of stupefaction, I would say: ‘Powerful God, what power is not undone before You? Immense Sanctity of God, what other sanctity, as sublime as it might be, would dare to appear before You?’ Then I would feel myself descend into myself, and I could see my nothingness, the nonentity of earthly things, how everything is nothing before God. I would see myself as a little worm, all full of dust, climbing up in order to take a few steps; it would take nothing to destroy me but someone who would trample me under foot, and I would be undone. So, seeing myself so ugly, I almost would not dare to go to God, but His Goodness would make itself present before my mind, and I would feel drawn as though by a magnet, to go to Him. And I would say to myself: ‘If He is holy, He is also merciful; if He is powerful, He also contains full and highest Goodness within Himself.’ It seemed to me that Goodness surrounded Him on the outside and inundated Him from within. So I would contemplate the Goodness of God. It seemed to me that it would surpass all the other attributes, but then, looking at the others, I would see them all equal among

themselves – immense, immeasurable and incomprehensible to the human nature. While my soul would be in this state, Jesus would come back and speak about Hope.

...on that morning, in order to dispose my heart more, Jesus spoke about the annihilation of myself. He also spoke of the immense desire which I was to excite within me in order to dispose myself to receive that grace. He told me that desire makes up for the lacks and imperfections that may be in the soul; it is like a mantle that covers everything. But this was not a simple speaking – it was an infusion in me of that which He was saying.

While my soul was exciting itself with ardent yearnings for receiving the grace that Jesus Himself wanted to give me, Jesus came back and transported me outside of myself, up to Paradise. And there, in the presence of the Most Holy Trinity and of all the Celestial Court, He renewed the marriage. Jesus put out the ring adorned with three precious stones, white, red and green, and He gave it to the Father, who blessed it and gave it back to the Son again. The Holy Spirit took my right hand and Jesus placed the ring on my ring finger. Then I was admitted to the kiss of all the Three Divine Persons, and each of Them blessed me.

Who can tell my confusion when I found myself before the Most Holy Trinity? I will just say that as soon as I found myself in Their presence, I fell flat to the ground, and I would have remained there if it wasn't for Jesus, who encouraged me to go into Their presence, so much was the light, the sanctity of God. I am only saying this; the other things I will leave out, because I remember them confusedly.

After this, I remember that a few days passed and I received Communion. I lost consciousness, and I saw, present before me, the Most Holy Trinity whom I had seen in Heaven. I immediately prostrated myself at Their presence, I adored Them, I confessed my nothingness. I remember that I felt so plunged within myself that I did not dare to utter a single word, when a voice came from Their midst and said: “Do not fear, pluck up courage, We have come to confirm you as Our own, and to take possession of your heart.” While this voice was saying this, I saw that the Most Holy Trinity descended into my heart and took possession of it – and there They formed Their dwelling. Who can tell the change that occurred in me? I felt divinized; it was no longer I who lived, but They were living in me. It seemed to me that my body was like a residence, and that the living God was residing in it, because I could feel, sensibly, Their real presence in my interior. I could hear Their voice clearly, coming from within my interior and resounding at the ears of my body. It happened precisely as when there are people speaking inside a room, and their voices can be heard, clearly and distinctly, also outside.

From that moment on, I no longer had the need to go in search of Him somewhere else in order to find Him, but I could find Him there - inside my heart. And when sometimes He would hide and I would go in search of Jesus, wandering around heaven and earth, searching for my highest and only Good, while I would be in the heat of my tears, in the intensity of my yearnings, amid unutterable pains for having lost Him, Jesus would come out from within my interior and say to me: “I am here with you, do not look for me elsewhere.” Between the surprise and the contentment at having found Him, I would say to Him: ‘My Jesus, how is it, for the entire morning You made me go around and around in order to find You, and You are here? You could at least tell me, so I would not have become so worked up. My sweet good, my dear life, take a look at how tired I am, I feel I have no more strengths, I feel faint – O please! sustain me in your arms for I feel I am dying.’ And so Jesus would take me in His arms and would make me rest; and while resting, I would feel my strengths being restored.

Other times, in this hiding of Jesus and my going around in search for Him, when He would make Himself felt inside of me and then come out from within me, I would find not Jesus alone, but all Three Divine Persons - now in the form of three children, gracious and immensely beautiful, now with one single body and three distinct heads, but resembling each other, all three of them attractive.

Who can tell my contentment? Especially when I would see the three children, whom I would hold, all three of them, in my arms. I would kiss now one, now another, and receive their kisses; now one would lean on my shoulder, another on the other shoulder, and another would remain in front of me. And while delighting in them, I would go about looking at them and, to my amazement, from three I would find one.

Another amazement for me when I would be with these three children, was that each one would weigh as much as the three of them together. I would feel as much love for one of these children, as for all three of them together; each one of them attracted me in the same way.

In order to speak about these marriages, I had to skip over a few things, for I was following the thread; and now I will tell them.

Going back to the beginning, when Jesus would deign to come, He would speak to me very often about His Passion, and would take care in disposing my soul to the imitation of His Life and of His pains, telling that, in addition to the marriage which is mentioned above, we had one more left to do – and this was the marriage of the cross.

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

And while He would say this, I would feel such infusion of yearnings for being crucified with Jesus Christ, that I would often repeat: ‘My Jesus, my Love, hurry – crucify me with You.’ And when He would come back, the first things I would ask of Him, which seemed to be the most important to me, were these: sorrow for my sins, and the grace to be crucified with Him. It seemed to me that if I obtained this, I would obtain everything.

Then, one morning, my most beloved Jesus made Himself present before me in the form of a Crucifix, and told me that He wanted to crucify me with Him. As He was saying this, I saw that rays of light were coming out from His most holy wounds, and within those rays, nails, which were coming toward me. At that moment, I don’t know why, though I desired so much to be crucified by Him as to feel consumed, I was caught by a great fear that made me tremble from head to foot. I felt such annihilation of myself, I saw myself so unworthy to receive that grace, that I did not dare to say: ‘Lord, crucify me with You.’ Jesus seemed to be suspended, waiting for my will. Who can tell how ardently I desired Him within the intimate part of my soul, though, at the same time, I saw myself unworthy? My nature was frightened, and trembled.

But while I was in this state, my beloved Jesus, through the intellect, solicited me to accept. Then, with all my heart I said to Him: ‘Holy Spouse, crucified for me, I pray You to concede me the grace to be crucified and, at the same time, not to allow any external sign to appear on the outside. Yes, give me suffering, give me wounds, but let everything be hidden between me and You.’

And so those rays of light, together with the nails, pierced my hands and feet through, and my heart was pierced by a ray of light together with a lance. Who can tell the pain and the contentment? As much as my soul had been caught by fear before, so much did my soul swim in the sea of peace, of contentment and of pain afterwards. The pain I felt in my hands, in my feet and in my heart was so great, that I felt I was dying; I felt the bones of my hands and feet being shattered into most tiny pieces. I felt as if there were nails inside, but at the same time, they caused me such contentment that I cannot express it, and gave me such strength, that while I would feel I was dying because of the pain, those very pains would sustain me so that I would not die. However, nothing appeared on the external parts of the body, though I felt corporal pains. This is so true, that when the confessor would come to call me to the obedience and would loosen my hands, which were contracted, every time he would touch me at that point of my hands which had been pierced through by that ray of light together with the nail, I would feel mortal pains. However, when the confessor would command, by obedience, that those pains cease, they would mitigate very much. In fact, those pains were so strong that they made me lose consciousness, and if they had not mitigated at the call of obedience, I would hardly have been able to obey. Oh! prodigy of holy obedience – you have been everything for me. How many times I found myself clashing with death, so great was the intensity of the pains - and obedience has almost restored my life. May the Lord be always blessed; may everything be for His glory.

Now, while being inside myself, I could not see anything; but when I would lose consciousness, I could see the points marked by the wounds of Jesus. It seemed to me that the very wounds of Jesus had been transmuted in my hands, and in the rest; and this was the first time that Jesus crucified me. Indeed, there have been so many of these crucifixions that it is impossible to count them all. I will just say the main things about this.

Now, as Jesus would come back, I would say to Him: ‘Dear, my beloved, give me sorrow for my sins, so that, consumed by sorrow and by regret for having offended You, my sins may be erased from my soul, and also from your memory. Yes, give me as much sorrow, for as much as I have dared to offend You. Even more, let sorrow surpass this, so that I may draw more intimately close to You.’

I remember that once, while I was saying this, my always benign Jesus told me: “Since you are so sorry for having offended Me, I Myself want to dispose you to feel sorrow for your sins, so that you may see how awful sin is, and what bitter pain my Heart suffered. Therefore, say together with Me: ‘If I cross the sea, You are in the sea, though I do not see You; I tread the earth, and You are under my feet. I sinned’.” And then, in a low voice, almost crying, Jesus added: “Yet I loved you, and at that very moment, I preserved you.” While Jesus was saying this, and I together with Him, I was caught by such sorrow for the offenses given, that I fell flat to the ground; and Jesus disappeared.

Few are those words, but I understood so many things, that it is impossible to say all that I comprehended. In the first words I comprehended the immensity, the greatness, the presence of God in each existing thing, such that not even a shadow of our thought can escape Him. I also understood my nothingness compared to a Majesty so great and holy. In the word “I sinned”, I understood the ugliness of sin, the malice, the daring I had had in offending Him. Now, while my soul was considering this, in hearing Jesus Christ say “Yet I loved you, and at that very moment, I preserved you”, my heart was taken by such sorrow, that I felt I was dying, because I could understand the immense love that the Lord had for me in the very act in which I tried to offend Him, and even to kill Him. Ah Lord, how good You have been with me, and I – always ungrateful, and still so bad!

I remember that it was an alternation; every time He would deign to come, I would ask Him now for sorrow of my sins, and now for the crucifixion - and also for other things. As for example, one morning, while I was in my usual sufferings, my dear Jesus transported me outside of myself and showed me a man who had been killed by shots from a revolver, and who was then breathing his last and going to hell. Oh! how much pain it was for Jesus the loss of this soul. If the whole world knew how much Jesus suffers for the loss of souls, they would use all possible means so as not to become lost eternally – I am not saying for themselves, but at least to spare our Lord that pain. Now, while I was in the midst of the bullets together with Jesus, Jesus drew His lips close to my ears, and told me: “My daughter, do you want to offer yourself as victim for the salvation of this soul, and take upon yourself the pains which he deserves because of his very grave sins?” And I answered: ‘Lord, I am ready, as long as You save him and restore his life.’ Who can tell the sufferings that came to me? They were such and so many, that I myself I don’t know how life did not leave me.

Now, while I was in that state of sufferings, my confessor had come more than one hour earlier to call me to obedience; and because I was in great suffering, I could hardly obey. So he asked me the reason for such a state, and I told him the fact, as I have described it above, telling him the place in town where it seemed to me that it had happened. The confessor told me that it was true, but that they thought he was dead. However, then it became known that he was very ill, but little by little he recovered, and he is still alive. May the Lord be always blessed.

I remember that, as I continued to ask for the crucifixion and Jesus would transport me outside of myself, He would take me to the holy sites of Jerusalem where our Lord suffered His sorrowful Passion, and there we encountered many crosses. My beloved Jesus would say to me: “If you knew what good the cross contains within itself, how precious it renders the soul, and what a gem of inestimable value one acquires, who has the good of possessing sufferings... It is enough to tell you only that, in coming upon earth, I did not choose riches or pleasures, but I cherished as dear and intimate sisters, the cross, poverty, sufferings and ignominies” While saying this, He would show such taste, such joy for suffering, that those words pierced my heart through like many burning arrows, to the point that I would feel my life leaving me if the Lord would not concede me suffering. And with as much voice and strength as I had, I would do nothing but say: ‘Holy Spouse, give me suffering, give me crosses. From this alone will I know whether You love me – if You content me with crosses and with sufferings.’ And so I would take one of the largest crosses I saw, I would lay myself upon it, and I would pray Jesus to come and crucify me. And He would be so good as to take my hand and begin to pierce it with the nail. From time to time, blessed Jesus would ask me: “Does it hurt very much? Do you want me to stop?” And I: ‘No, no, my beloved, continue. It hurts, yes, but I am happy.’ And I had such fear that He might not complete the crucifixion, that I would do nothing but tell Him: ‘Hurry, oh Jesus! Hurry, don’t make it so long.’ However, when the time would come to nail the other hand, the arms of the cross would be too short, while before they seemed to be long enough to make it. Who can tell how mortified I would remain?

This happened many times, and sometimes if the arms were fine, the length of the cross was not enough to be able to extend my feet. In a word, something had to be missing so that the crucifixion would not be accomplished. Who can tell the bitterness of my soul and the laments I made to our Lord, who was not conceding me true suffering? I would say to Him: ‘My Beloved, everything ends in a joke. You used to tell me that You were going to take me to Heaven, and then You would make me come back to earth. Now You tell me that You

must crucify me, and we never get to the complete crucifixion.’ And Jesus, again, would promise me He would crucify me.

Vol. 1 – Sept. 14, 1899

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

Jesus continued: “Do you want to be filled with immense riches - not for a short time, but for all eternity? Well then, the cross will administer to you all kinds of riches - from the tiniest cents, which are the little crosses, up to the greatest amounts, which are the heavier crosses. Yet, men are so greedy to earn a temporal penny, which they soon will have to leave, but do not give a thought to earning one eternal cent. And when I, having compassion for them, in seeing their carelessness for all that regards eternity, kindly offer them the opportunity - instead of cherishing it, they get angry and offend Me. What human madness – it seems that they understand it upside down. My beloved, in the cross are all the triumphs, all the victories, and the greatest gains. You must have no aim other than the cross, and it will be enough for you, in everything. Today I want to make you content; that cross which until now has not been enough to lay you on and crucify you completely, is the cross that you have carried up to now. But since I have to crucify you completely, you need new crosses which I will let descend upon you. So, the cross you have had until now, I will bring to Heaven, to show it to the whole celestial court as pledge of your love, and I will make another one descend from Heaven – a larger one, to be able to satisfy the ardent desires I have upon you.”

While Jesus was saying this, that cross which I had seen the other times made itself present before me. I took it and I laid myself on it. As I was in this way, the Heavens opened and Saint John the Evangelist came down, carrying the cross that Jesus had indicated to me. The Queen Mother and many Angels, when they arrived near me, lifted me from that cross and placed me over the one which they had brought me, which was much larger. Then, an Angel took the cross I had before and took it to Heaven with him. After this, with His own hand, Jesus began to nail me to that cross; Queen Mama assisted me, while the Angels and Saint John were handing the nails. My sweet Jesus showed such contentment, such joy in crucifying me, that just to be able to give that contentment to Jesus, I would have suffered not only the cross, but yet more pains. Ah! it seemed to me that Heaven was making new feast for me, in seeing the contentment of Jesus. Many souls were freed from Purgatory and took flight toward Heaven, and quite a few sinners were converted, because my Divine Spouse let everyone participate in the good of my sufferings. Who can tell, then, the intense pains I felt while being stretched so well over the cross, and pierced through by the nails in my hands and feet? But especially the feet – the atrocity of the pains was such that they cannot be described. When they finished crucifying me and I felt I was swimming in the sea of pains and sufferings, Queen Mama said to Jesus: “My Son, today is a day of grace - I want You to let her share in all of your pains. There is nothing left but to pierce her heart through with the lance, and to renew for her the crown of thorns.” So, Jesus Himself took the lance and pierced my heart through; the Angels took a crown of thorns, well thickened, and handed it to the Most Holy Virgin – and She Herself drove it into my head.

What a memorable day that was for me – of sufferings, yes, but of contentments; of unspeakable pains, but also of joy. It is enough to say that the intensity of the pains was such, that for that entire day Jesus did not move from my side, but remained close to me in order to sustain my nature, which was failing at the liveliness of the pains. Those souls from Purgatory who had flown up to Heaven, descended together with the Angels and surrounded my bed, cheering me with their canticles, and thanking me affectionately because through my sufferings I had freed them from those pains.

It happened, then, that after five or six days of those intense pains, to my great regret, they began to diminish, and so I would solicit my beloved Jesus to renew the crucifixion. And He, sometimes quickly, and sometimes with some delay, would be pleased to transport me to the holy sites and to let me share in the pains of His Sorrowful Passion... now the crown of thorns, now the scourging, now the carrying of the cross to Calvary, now the crucifixion – sometimes one mystery per day, and sometimes everything in one day, as He pleased. This would be of highest pain and contentment for my soul. But it would become very bitter for me when the scene would change, and instead of I being the one who suffered, I would be the spectator, watching most loving Jesus suffer the pains of His Sorrowful Passion. Ah! how many times I found myself in the midst of the Jews together with Queen Mama, seeing

my beloved Jesus suffer. Ah! yes, it is indeed true that it is easier for one to suffer himself, than to see the beloved suffer.

Other times, I remember that, in renewing these crucifixions, my sweet Jesus would say to me: “My beloved, the cross allows one to distinguish the reprobates from the predestined. Just as on the Day of Judgment, the good will rejoice upon seeing the cross, so even now it can be seen whether one will be saved or lost. If, as the cross presents itself to the soul, she embraces it, carries it with resignation and patience, kissing and thanking that hand which is sending it – here is the sign that she is saved. If, on the contrary, as the cross is presented to her, she gets irritated, despises it, and even reaches the point of offending Me – you can say that that’s a sign that the soul is heading on the way to hell. So will the reprobates do on the Day of Judgment: upon seeing the cross, they will grieve and curse. The cross tells everything; the cross is a book that, without deception and in clear notes, tells you and allows you to distinguish the saint from the sinner, the perfect from the imperfect, the fervent from the lukewarm. The cross communicates such light to the soul that, even now, it allows one to distinguish not only the good from the evil, but also those who are to be more or less glorious in Heaven – those who are to occupy a higher or a lower place. All other virtues remain humble and reverent before the virtue of the cross, and grafting themselves to it, they receive greater glory and splendor.”

Who can tell what flames of ardent desires this speaking of Jesus would cast into my heart? I felt devoured by hunger for suffering, and in order to satisfy my yearnings - or rather, to say it better, in order to satisfy that which He Himself infused in me - He would renew the crucifixion.

I remember that sometimes, after renewing these crucifixions, He would say to me: “Beloved of my Heart, I ardently desire not only to crucify your soul and to communicate the pains of the cross to your body, but also to mark your body with the mark of my wounds; and I want to teach you the prayer in order to obtain this grace. This is the prayer: ‘I present myself before the supreme throne of God, bathed in the Blood of Jesus Christ, praying Him, by the merit of His most luminous virtues and of His Divinity, to concede to me the grace of being crucified’.”

Vol. 2 - February 28, 1899

...I also understood that the words that the Lord says to His beloved souls – “I will espouse you in the Faith” – mean nothing less but that the Lord, in this mystical marriage, comes to endow the souls with His own virtues. It seems to me that it happens as to two spouses: as they join their properties together, the belongings of one can no longer be distinguished from those of the other, but both of them become their owners. However, in our case, the soul is poor – all the good comes from the Lord, who lets her share in His possessions.

Vol. 7 - July 27, 1906

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

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

Vol. 8 - August 10, 1908

The work of Love.

Continuing in my usual state, but full of bitternesses and of privations, after I received Communion I was lamenting to blessed Jesus about the way He had left me, and about the uselessness of my state. And He, having compassion on my laments, told me: “My daughter, nothing has diminished the goods that exist between Me and you, because the whole of good is in the origin of its foundation. When two persons unite themselves with the bond of friendship or with the bond of marriage, and they have exchanged gifts besides, and have loved each other so much as to become inseparable, to the extent that one has taken and copied the other so much as to feel the being of the beloved within herself – if out of bare necessity they are forced to be far away from each other, are those gifts

perhaps diminished, or does their love decrease? Not at all. On the contrary, being far away makes them grow more in love, and makes them keep the gifts received with greater care, waiting for some greater unexpected gift at the return of the other. But there is more; since one has copied her beloved within herself, it seems that there is no distance for her, because she feels the voice of the beloved flow within her voice, having imitated him. She feels him flow in her mind, in her works, in her steps... So, he is far and near, she looks at him and he escapes her, she touches him but cannot clasp him; therefore, the soul is in a continuous martyrdom of love. Now, if Justice forces Me to deprive you of Me and to be far away for some time, can you say that I have taken the gifts away from you, and that there is diminution of love?"

And I: 'My state is too hard, my dear Life – and what am I here for if You do not let Me suffer to spare my neighbor the chastisements? You have said many times that You would not allow rain – and it is not raining; so, I cannot beat You in anything. Whatever You say, You do; while if I had You near Me like before, I would tell You so much that You would let me win. How can You say that distance is nothing?'

And He: "It is precisely because of this that I am forced to be far away – so as not to let you win, but give course to Justice. However, by keeping you here there is also some good, because the lack of water will call for famine; during this time the peoples will be humiliated, and after slaughters and wars have taken place, grace will find them more disposed to be saved. Is this not also a good, that while wars were about to overtake the famine, by keeping you here they will be postponed for a little longer, and so more souls will be saved?"

Then He added: "Love never says 'enough'. Even if Love scourged the soul and tore her to pieces, those pieces would cry out Love. Love never says 'enough'; It is not yet content – It pulverizes those pieces, It reduces them to nothing, and into that nothing It blows Its fire, and gives it Its own shape. It mixes nothing human, but only the divine; and it is then that Love sings Its glories, Its braveries, Its prodigies, saying: 'I am content – my love has won; it has destroyed the human and built the divine.' It happens to Love as to a talented artisan who, having many objects which are not to his liking, breaks them to pieces, puts them on the fire, and keeps them there until they melt, making them lose all of their shape; and then he forms from them many other objects, most beautiful and pleasant, worthy of his talent. It is yet true that for that which is human this action of Love is so very hard, but when the soul sees her gain, she will see how beauty has taken the place of ugliness, richness of poverty, nobility of roughness; and she too will sing the glories of Love."

Vol. 13 - December 5, 1921

One who does not accept the gifts of God is ungrateful. The gift of the Divine Will was given to Luisa from the time of the renewal of the mystical marriage before the Holy Trinity, thirty-two years before. Doubts and difficulties. Jesus answers them in advance.

After I wrote that which is said above, I felt all concerned and, more than ever, annihilated. And as I began to pray, my always lovable Jesus came, and clasping me tightly to His Heart, told me: "Daughter of my Will, why do you not want to recognize the gifts that your Jesus wants to give you? This is highest ingratitude. Imagine a king, surrounded by his faithful ministers, and a poor boy, barefooted and ragged, who, taken by love of seeing the king, goes up to the royal palace, and making himself smaller than he is, looks at the king from behind the ministers, and then lowers himself for fear of being discovered. The king notices this, and while the boy is huddled behind the ministers, he calls him and takes him aside. The little one trembles, he blushes, he fears to be punished, but the king presses him to his heart and says to him: 'Do not fear, I took you aside to tell you that I want to raise you above all. I want you to surpass all the gifts that I have given to my ministers, nor do I want you to leave my royal palace ever again.' If the boy is good, he will accept the proposal of the king with love; he will tell everyone of how good the king is. He will say it to the ministers, calling everyone to thank the king. If, though, he is ungrateful, he will refuse to accept, saying: 'What do you want from me? I am a little one - poor, ragged and barefooted. These gifts are not for me.' And he will keep in his heart the secret of his ingratitude. Is this not a horrendous ingratitude? And what will happen to that boy? So you are: because you see yourself unworthy, you would rather get rid of my gifts."

And I: 'My Love, you are right, but what concerns me the most is that You always want to speak about me.' And He: "It is right, it is necessary that I speak about you. Would it be nice if a bridegroom who is about to marry his bride, were forced to deal with others but not with her; while it is necessary that they confide their secrets to each other, that one know what the other has, that their parents provide this couple with a dowry, and that they become used to each other's ways in advance?"

And I added: ‘Tell me, my Life, and who is my family? What is my dowry and Yours?’ And smiling, He continued: “Your family is the Trinity. Don’t you remember that in the first years of bed I took you to Heaven and we celebrated our union before the Most Holy Trinity? And the Trinity endowed you with such gifts that you yourself have not yet known them; and as I speak to you about my Will, about Its effects and value, I make you discover the gifts with which, from that time, you were endowed. I do not speak to you about my dowry, because what is mine is yours. And then, after a few days, We, the Three Divine Persons, descended from Heaven, took possession of your heart, and formed Our perpetual dwelling in it. We took the reins of your intelligence, of your heart, and of all of you; and everything you did was an outpouring of Our Creative Will over you, and the confirmation that your will was animated by an Eternal Will.

The work is already done. There is nothing left but to make it known, so that, not only you, but also others may take part in these great goods. And this I am doing by calling now one minister, now another, and even ministers from places afar, to make known to them these great truths. Therefore, this thing is mine - not yours; so, let Me do. Even more, you must know that every time you manifest one additional value of my Will, I feel so much contentment that I love you with multiplied love.”

And I, blushing about my difficulties, said: ‘My highest and only Good, see how I have become more bad. Before I used to have no doubts about what You told me; now – no; how many doubts, how many difficulties. I myself don’t know where I go fishing for them.’ And Jesus: “Do not worry about this either. Many times I Myself cause these difficulties in order to answer not only you, confirming to you the truths that I tell you, but to answer all those who, in reading these truths, may find doubts and difficulties. I answer them in advance, so that they may find light, and all of their difficulties may be dissolved. Criticism will not be lacking; therefore, everything is necessary.”

Vol. 18 - November 5, 1925

The moans of the Holy Spirit in the Sacraments. The requital of love of the soul.

I was fusing myself in the Holy Divine Volition according to my usual way; and while I was trying, as much as I could, to requite my Jesus with my little love for all that He has done in Redemption, my lovable and sweet Love, Jesus, moving in my interior, told me: “My daughter, with your flight in my Will, reach all the Sacraments instituted by Me; descend into the depths of them, to give Me your little requital of love. Oh! how many of my secret tears you will find, how many bitter sighs, how many suffocated moans of the Holy Spirit. His moaning is continuous, before the many disillusionings of Our love. The Sacraments were instituted in order to continue my Life on earth in the midst of my children. But, alas!, how many sorrows. This is why I feel the necessity of your little love. It may be small, but my Will will make it great. My love does not tolerate for one who must live in my Will not to associate herself with my sorrows, and not to give Me her little requital of love for all that I have done and that I suffer. Therefore, my daughter, see how my love moans in the Sacraments.

If I see a newborn being baptized, I cry with sorrow, because, while through Baptism I restore his innocence, I find my child again, I give back to him the rights over Creation which he had lost, I smile at him with love and satisfaction, I make the enemy flee from him, that he may no longer have any right over him, I entrust him to the Angels, and all of Heaven makes feast for him – soon my smile turns into sorrow, the feast into mourning. I see that the one who is baptized will be an enemy of mine, a new Adam, and maybe even a lost soul. Oh! how my love moans in each Baptism; especially, then, if one adds that the minister who is baptizing does not do it with that respect, dignity and decorum which befit a Sacrament that contains the new regeneration. Ah! many times they pay more attention to a bagatelle, to whatever show, than to administering a Sacrament. So, my love feels itself being pricked by the baptizer and by the one who is baptized, and it moans with unutterable moans. Would you not want, then, to give Me a requital of love, a loving moan, for each Baptism, so as to keep company with my sorrowful moans?

Move on to the Sacrament of Confirmation. Ah! how many bitter sighs. While, through Confirmation, I restore his courage, I give back to him the lost strengths, rendering him invincible to all enemies and to his passions, and he is admitted to the ranks of the militia of his Creator, that he may fight for the acquisition of the Celestial Fatherland, and the Holy Spirit gives him His loving kiss again, lavishes a thousand caresses on him, and offers Himself as the companion of his career – yet, many times He feels Himself being requited with the kiss of a traitor, His caresses being despised, His company shunned. How many moans, how many sighs for his return, how many secret voices to the heart, for the one who shuns Him - to the point of tiring Himself from speaking. But – no, it is

in vain. Therefore, do you not want to give your requital of love, your loving kiss, your company to the Holy Spirit, who moans because of so much neglect?

But, do not stop, keep flying, and you will hear the anguishing moans of the Holy Spirit in the Sacrament of Penance. How much ingratitude, how many abuses and profanations, on the part of those who administer it and on the part of those who receive it. In this Sacrament, my Blood places Itself in act over the contrite sinner, in order to descend upon his soul, to wash him, embellish him, heal him and strengthen him, to give back to him the lost grace, to place in his hands the keys of Heaven, which sin had snatched away from him; to impress on his forehead the peacemaking kiss of forgiveness. But, ah! how many harrowing moans, in seeing souls approaching this Sacrament of Penance without sorrow, out of habit, almost as a vent of the human heart. Others – horrible to be said – instead of going to find the life of their souls, of grace, go to find death, to pour out their passions. So, the Sacrament is reduced to a mockery, to a nice chat; and my Blood, instead of descending as a bath, descends as fire, which withers them even more. And so, in each Confession, Our love cries inconsolably and, sobbing, repeats: ‘Human ingratitude, how great you are. Everywhere you try to offend Me; and while I offer you life, you turn the very life I offer you into death.’ See, then, how Our moans await your requital of love in the Sacrament of Penance.

Do not let your love stop; go through all the Tabernacles, through each Sacramental Host, and in each Host you will hear the Holy Spirit moan with unutterable sorrow. The Sacrament of the Eucharist is not only their own life that souls receive, but is my very Life that gives Itself to them. So, the fruit of this Sacrament is to form my Life in them, and each Communion serves to make my Life grow, to develop It, in such a way that one may be able to say: ‘I am another Christ’. But, alas!, how few take advantage of it. Even more, how many times I descend into hearts and they make Me find the weapons to wound Me, and repeat for Me the tragedy of my Passion. And as the sacramental species are consumed, instead of pressing Me to stay with them, I am forced to leave bathed with tears, crying over my sacramental lot; and I find no one who calms my crying and my sorrowful moans. If you could break those veils of the Host, which cover Me, you would find Me bathed with crying, knowing the lot that awaits Me in descending into hearts. Therefore, let your requital of love for each Host be continuous, in order to calm my crying, and to render less sorrowful the moans of the Holy Spirit.

Do not stop, otherwise We will not find you always together with Us in Our moans and in Our secret tears; We will feel the void of your requital of love. Descend into the Sacrament of Ordination. Here, yes, you will find Our most intimate hidden sorrows, the most bitter tears, the most harrowing moans. The Ordination constitutes man to a supreme height, to a divine character – the repeater of my Life, the administer of the Sacraments, the revealer of my secrets, of my Gospel, of the most sacred science; the peacemaker between Heaven and earth, the bearer of Jesus to souls. But, alas!, how many times We see, in the ordained one, how he will be a Judas for Us, a usurper of the character which is being impressed in him. Oh! how the Holy Spirit moans in seeing, in the ordained one, the most sacred things, the greatest character which exists between Heaven and earth, being snatched away from Him. How many profanations! Each act of this ordained one, not done according to the character impressed, will be a cry of sorrow, a bitter crying, a harrowing moan. The Ordination is the Sacrament which encloses all other Sacraments together. Therefore, if the ordained one is able to preserve whole within himself the character he has received, he will almost place all other Sacraments in safety, he will be the defender and the savior of Jesus Himself. But, not seeing this in the ordained one, Our sorrows are sharpened more, Our moans become more continuous and sorrowful. Therefore, let your requital of love flow in each priestly act, to keep company with the moaning love of the Holy Spirit.

Lend Us the ear of your heart and listen to Our profound moans in the Sacrament of Marriage. How many disorders in it! Marriage was elevated by Me to a Sacrament, in order to place in it a sacred bond, the symbol of the Sacrosanct Trinity, the divine love which It encloses. So, the love which was to reign in the father, mother and children, the concord, the peace, was to symbolize the Celestial Family. I was to have on earth as many other families similar to the Family of the Creator, destined to populate the earth like as many terrestrial angels, to then bring them back to populate the celestial regions. But, ah! how many moans in seeing families of sin being formed in the Marriage, which symbolize hell, with discord, with lack of love, with hatred, and which populate the earth like many rebellious angels, who will serve to populate hell. The Holy Spirit moans with harrowing moans in each Marriage, in seeing so many infernal dens being formed on earth. Therefore, place your requital of love in each Marriage, in each creature which comes to the light; in this way, your loving moan will render less sorrowful Our continuous moans.

Our moans are not yet finished; therefore, let your requital of love reach the bed of the dying one when the Sacrament of the Extreme Unction is administered. But, ah! how many moans, how many of Our secret tears! This Sacrament has the virtue of placing the dying sinner in safety at any cost; it is the confirmation of sanctity for the good and the holy; it is the last bond which it establishes, through its Unction, between the creature and God; it is the seal of Heaven which it impresses in the redeemed soul; it is the infusion of the merits of the Redeemer, in order to enrich her, purify her and embellish her; it is the final brush stroke which the Holy Spirit gives her in order to dispose her to depart from the earth, so as to make her appear before her Creator. In sum, the Extreme Unction is the final display of Our love, and the final clothing of the soul; it is the rearranging of all the good works; therefore, it acts in a surprising way in those who are alive to grace. With the Extreme Unction, the soul is as though covered by a celestial dew, which extinguishes, as though in one breath, her passions, her attachment to the earth and to all that does not belong to Heaven. But, alas!, how many moans, how many bitter tears, how many indispositions, how many negligences. How many losses of souls; how few the sanctities it finds to be confirmed; how scarce the good works to be reordered and rearranged. Oh! if all could hear Our moans, Our crying, over the bed of the dying one, in the act of administering the Sacrament of the Extreme Unction - all would cry with sorrow. Do you not want, then, to give Us your requital of love for each time this Sacrament is administered, which is the final display of Our love toward the creature? Our Will awaits you everywhere, to have your requital of love and your company with Our moans and sighs.”

Vol. 24 - June 12, 1928

How God feels the joys of the first times of Creation being renewed. The enchantment that the Divine Will will produce for the human will; example of the Sun. When and where the marriage with humanity was done, and when it will be renewed again.

I continue my round in the acts which the Divine Fiat did in Creation, and which It preserves in Its hand up to now, with such power and wisdom as if in each act It repeated the act already done, while it is nothing other than the continuation of one single act. Now, while my mind was carrying itself into Eden, my sweet Jesus told me: “My daughter, when you do your round in my Will in order to trace all of Its acts, to court them, love them and make them one with yours, and you arrive at Eden, I feel the joys, the feasts, the happiness that Our Divinity felt in Creation being repeated. Oh, how seeing you flow in the Sun, in the wind, in the sea, in the heavens, reminds Us vividly of the rapid flights of the first creature that came out of Our creative hands! In fact, since he was in the unity of Our Will, of all Our acts done in Creation for love of him he would make one single act, and in his single act he would bring Us all of Our acts as though in triumph. So, Adam would bring to Us all the joys of all the things which We had as though scattered, ordered and harmonized in the whole universe. Oh, how happy We would feel in seeing him so rich, strong, powerful, of enchanting beauty, coming before Us, endowed with all of Our works, and bringing them to Us to make Us happy and to glorify Us, and to be happy together with Us! So, in seeing you continue his flights and go around everywhere, We see how beautiful is the life of the creature in Our Will. It seems she wants to enter all of Our acts; she wants to take everything – but to do what? To give Us everything and to make Us happy, and We give her everything in return, saying to her: ‘These are your things – for you We have created them and released them from Ourselves.’ In seeing this, We feel the desire to restore the creation of man and to give the Kingdom of Our Will.”

Then, with a more tender emphasis, He added: “My daughter, Power I do not lack – neither do I lack Will; therefore it is I who must lift again decayed man and restore him, because the human will rendered the work of Our creative hands a wreck.”

Then, moved to tears and sorrowful for poor man, He kept silent; and I thought to myself: ‘How can we return to the original state of Creation since the human will has made man fall into an abyss of miseries, almost deforming him from the way in which he was created?’ And my sweet Jesus added: “My daughter, my Will can do anything. Just as It made man from nothing, so It can draw the new man from his miseries – and without changing method from the way in which we created him. Leaving him his free will, We will use another loving device: the light of Our Will will unleash Its most refulgent rays more powerfully; It will draw near him, in such a way as to look at his human will face to face, which will receive the enchantment of a penetrating light that, while dazzling it, draws it sweetly to Itself. And the human will, attracted by a light so radiant and of rare beauty, will have the desire to see what is so beautiful in this light. In looking, it will undergo the enchantment, it will feel happy and will love - not being forced, but spontaneously - to live in Our Will. Does the Sun not have this virtue – that if one wants to stare at it, the pupil of the human eye remains dazzled within its light; and if it tries to look, it will see

nothing but light, as the power of the light prevents the pupil from looking at the things around? And if man is forced to lower his eyes to be freed of the light, it is because the excessive light bothers him and he does not feel happy; but if he felt happy, he would not easily withdraw his pupils from within the light of the Sun. On the other hand, the light of my Will will not bother the pupils of the soul; on the contrary, she will have the good of seeing the very human acts converted into light, and will yearn for this light to unleash its rays more powerfully so as to see her acts with the enchantment and the beauty of this divine light. My Will has the power to solve the problem of man, but It must use a more excessive act of greater magnanimity of Our Supreme Fiat; therefore, you, pray and plead for a cause so holy on behalf of poor creatures.”

After this, since it was the Feast of Corpus Domini, I was thinking to myself that this day was the feast of the marriage which blessed Jesus did with souls in the Most Holy Sacrament of love. And my beloved Jesus, moving in my interior, told me: “My daughter, the true marriage with humanity was done in Creation. Nothing was lacking either to the soul or to the body; everything was done with royal sumptuousness. An immense palace was prepared for the human nature, such that no king or emperor can have one similar to it, which is the whole Universe: a starry heaven and its vault, a Sun which would never extinguish its light; flourishing gardens in which the happy couple, God and man, was to stroll, amuse itself and maintain the continuous, uninterrupted feast of our marriage; and garments, woven not with matter, but formed of purest light by Our power, as befitted royal persons... Everything was beauty in man, soul and body, because the One who prepared the marriage and formed it was of unreachable beauty. So, from the external sumptuousness of the so many enchanting beauties present in the whole of Creation, you can imagine the interior seas of sanctity, of beauty, of light, of science, etc., which the interior of man possessed. All the acts of man, interior and external, were as many musical keys which formed the most beautiful melodies, sweet, melodious, harmonious, that maintained the joy of the marriage. And each additional act that he would dispose himself to do, was a new little sonata that he would prepare, to call his spouse to delight with him.

My Divine Will which dominated humanity, brought him the new continuous act and the likeness to the One who had created him and married him. But in such a great feast man broke the strongest bond, in which lay the whole validity of our marriage and through which it had been in force: he withdrew from Our Will. Because of this, the marriage was broken, and since all the rights were lost, only the memory of it was left, but the substance, the life, the effects no longer existed. Now, the Sacrament of the Eucharist in which my Love overabounded in all possible imaginable ways, cannot be called either the first or the true marriage of Creation, for I do nothing but continue what I did when I was on earth. According to the needs of souls, with some I make Myself a compassionate doctor in order to heal them, with some a teacher to instruct them, with some a father to forgive them, with some light to give them sight. I give strength to the weak, courage to the timid, peace to the restless – in sum, I continue my redemptive life and virtue; however, all these miseries exclude the true marriage. No young man marries a young woman who is ill - at most, he waits for her to recover; or a young woman who is weak and who offends him very often. And if the groom is a king and loves her, at most he waits for the bride to get well, to love him, and for her condition to become somehow satisfactory, and not so inferior to his. Now, the condition in which poor humanity finds itself is still that of a poor ill one, and I am waiting for my Will to be known and to reign in the midst of creatures, for It will give them true health, royal garments, and a beauty worthy of Me. Then will I form again the true and original marriage.”

Vol. 24 - June 16, 1928

Example of a spouse who separates in court, as God did from the beginning of the fall of man. The new engagement for the marriage was done on the Cross. The fulfillment of the Divine Will.

I was thinking about what is written above, and blessed Jesus continued telling me: “My daughter, it is really true that the Supreme Being established Its marriage with humanity at the beginning of Creation; and it happened as when a groom is induced to separate in court by his wicked bride. But in spite of this, the groom keeps an affection in his heart, and he thinks and yearns that, if his chosen one should change, who knows... he may once again be able to unite and bind himself with her with the bond of marriage. So, he often lets news reach her ear through messengers – that he loves her.

So God did: even though the marriage with humanity was unbound in the divine court, He kept an affection for her and, though far away, he longed for the new bond of marriage with humanity; so much so, that He did not destroy the palace which He had formed with so much sumptuousness and magnificence, nor did He take away from her the good of the Sun that formed the day, but He left everything, so that the one who had offended Him

might make use of it. Even more, He maintained the correspondence by choosing, from the beginning of the world, now one of the good, now another, who were like messengers. And like many postmen, some brought little letters, some telegrams, some phone calls from Heaven in which it was announced that the far away spouse had not forgotten her, that he loved her and that he wanted the return of the ungrateful spouse.

So, in the Old Testament, the more I multiplied the good, the patriarchs and the prophets, the more pressing were the invitations and the mail that ran between Heaven and earth, with the news sent by God - that He desired the new union. This is so true that, unable to contain the ardor of His love any longer, and since decayed humanity was not yet disposed, He made an exception, espousing the Virgin Queen and the humanity of the Word with bond of true marriage, so that, by virtue of them, decayed humanity might be lifted up again and He might form His marriage with the entire humanity. Then, my Humanity formed the new engagement with her on the Cross, and everything I did and suffered, up to dying on the Cross, were all preparations to carry out the desired marriage in the Kingdom of my Divine Will. Now, after the engagement, there are pledges and gifts left to be exchanged, and these are the knowledges about my Divine Fiat. Through them, humanity is given back the great gift which man rejected in Eden – the eternal, infinite and interminable gift of my Will. This gift will attract so much decayed humanity, that she will give Us the return of the gift of her poor will, which will be the confirmation and the seal of the union of the spouses, after such a long chain of correspondence, of faithfulness on the part of God, and of inconstancy, ingratitude and coldness on the part of creatures.

My daughter, man degraded himself and lost all goods because he went out of my Divine Will. In order to ennoble himself, to reacquire everything and receive the rehabilitation of the marriage with his Creator, he must enter once again the Divine Fiat from which he came. There are no ways in the middle; not even my Redemption is enough to make man return to the beginning of the happy era of his creation. Redemption is means, way, light, help - but not the end. The end is my Will, because my Will was the beginning, and by justice, one who is the beginning must also be the end. Therefore, humanity must be enclosed in my Divine Will to be given back her noble origin, her happiness, and to put the marriage with her Creator in force once again. This is why the great good that my Redemption did to man is not enough for Our Love, but It yearns for more. True Love is never content; only then is It content, when It can say: ‘I have nothing else to give him.’ And knowing that man can return to be happy, victorious and glorious in the noble state in which he was created by God – and this, by means of my Will reigning in their midst – this is why all the divine yearnings, the sighs, the manifestations are directed toward making Our Will known to make It reign, so as to be able to say to Our Love: ‘Calm Yourself, for Our beloved child has reached his destiny. He is now in possession of Our inheritance that was given to him in Creation, which is Our Fiat! And while he possesses what is Ours, We possess him. Therefore, the marriage is established once again, the spouses have returned to their place of honor; there is nothing left but to celebrate and enjoy a good so great, after such a long sorrow’.”

Vol. 30 - June 17, 1932

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

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

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

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

continuous triumph, our glory, our victory over the human will. They are our divine properties that we form in her and she forms in us. The human volition and the Divine Volition kiss continually, they fuse together, and God develops his life in the creature and she develops her life in God.

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

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

Whence I more than ever felt all abandoned in the immensity of the light of the Divine Volition, and I saw and I felt within, my sweet Jesus all attentive over the littleness of my poor soul. He took care of everything, he wanted to give me everything, to do everything in a way that one saw that with the touch of his fingers he formed in me the heartbeat, animated the breath, the motion, held in order the thoughts, the words and everything, but with so much love and tenderness that it enraptured. And blessed Jesus in seeing me amazed said to me:

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

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

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

in earth, she puts her bonds everywhere; with her acts she binds heaven and earth and calls everyone to live of Divine Will."

Vol. 36 - May 17, 1938

How the soul is voice, singing, hands to play, while the body is the organ. How the Divine Will wants the smallest acts to let Its Sun rise. The sowing of the Sun on the earth. Sowing of the Divine Will. The marriage that God is preparing with His truths.

Continuing my flight in the Divine Volition, I feel It invading me inside and outside, to take Its Royal place in my smallest acts as well as in the natural ones, and maybe even in my little trifles. If It didn't do so It could not reign in fullness within the creature. Now, my dear Jesus, repeating His short little visit, all goodness said: "My daughter, everything came out of Ourselves and was shaped by our creative hands: both the soul and the body. Both of them must be ours. In fact, we made the body as the organ, and each act done in the Divine Will was to form one key. It had to contain many notes and concerts of music, all different from one another. The soul, in union with the body, was supposed to be voice and song. By playing those keys, it was to create the most beautiful melodies. Now, an organ without a player is like a dead body; it's not fun, neither does it attract anyone. On the other hand, one who is good at music cannot exercise his art as a musician, if he doesn't have an instrument to play. Therefore, a living someone who speaks and moves is needed to create beautiful music; but the instrument is necessary too, with its keys, notes and so on. Both of them are necessary.

Such is the soul and the body. There's such harmony, order and union, that one cannot do without the other. So, be attentive. I watch your steps, your words, the movements of your pupils, your tiniest acts, in order for my Will to have its life - its place. We don't care whether the act is natural or spiritual, big or small; but we watch attentively to see whether all is ours; whether our Will made arise its Sun of Light, sanctity and love. We use even the most insignificant act to make the most prodigious wonders, forming the most beautiful scenes to keep us all amused. Didn't we form the marvelous enchantment of the whole creation from nothing? Wasn't it from nothing that we created so many harmonies up to our very image, in the Creation of man? My daughter, if creation had to give us only what is spiritual, that would have been very little. Instead, by giving us also its natural acts, it can always give. We can be in continuous relation and our bond never breaks; more so, since the small things (breathing, moving, helping oneself in little personal things), are always available and within reach; available for the little and the great, for the ignorant and the learned and they never end. If these little things are done to love us they form in themselves the life of the Divine Will; our victory and triumph: the ultimate purpose of their creation. See, then, how easy it is to live in our Will? The creature doesn't have to do new things, but just what she always does; that is to say, to live her life as we gave it, but in our Will."

Fiat!!!

After this, my Jesus continued: "My daughter, every day the sun gives light, heat, sweetness, fragrances, color, fecundity and different flavors, and with this, it embellishes the earth. By just touching with its light and molding with its heat, it fecundates the plants and the whole of nature. It sweetens the fruits and gives a variety of colors and fragrances to flowers, forming a sweet enchantment for human generations. The same thing happens with my Will which, immensely exceeding the sowing of the Sun, sows light, love, varieties of beauty and sanctity in the one who lives in It. It gives to each seed, a divine fecundity. Oh, how beautiful it is to see this embellished creature, fecundated by our divine sowing. How special she is, forming the enchantment of our divine pupils. Now, my daughter, in order to receive the sowing of the Sun, the earth, the flowers and the plants must let themselves be touched by its light and heat, otherwise the Sun would remain at the height of its sphere, not being able to sow in the earth. The earth would remain sterile, without fecundity and beauty, since union and agreement from both sides are needed to give and receive any good. Without these, one cannot give and the other cannot receive. In the same way, in order for the soul to receive the sowing of my Will, she has to live in It, being always united with perfect agreement. She must let herself be molded in order to receive a new fecund life. Otherwise, as with the Sun, my Will doesn't sow and the creature remains sterile - without beauty - in the darkness of her human will. This is why I want the creature to live in my Will. Furthermore, I Myself become the farmer in charge of the sowing. I make sure it doesn't get wasted, in order to produce the most various beauties."

Then He added with more loving tenderness: "My good daughter, my love wants to be tied more and more to the creature, and the more truths it manifests regarding my Will, the more bonds I put between God and herself.

In manifesting the truth, my love is preparing the marriage between God and the soul. The more it manifests the more pomp and magnificence this marriage will have. Would you like to know what happens then? My truths will be like the dowry needed in order to marry God; to get to know the One who lowers Himself and even ties Himself - only for love - in the bond of marriage. My truths touch the creature over and over; they mold her to new life; they return her to the beauty of our image and resemblance from the time she was created, and impress on her their kiss of inseparable union.

Just one of our truths can make a sea of prodigies and divine creations in the soul who has the goodness to listen to It. One truth can turn a perverted world into a good and holy one, because It is one of our lives, exposed for the good of all. It is a new Sun that we raise in created intellects; a Sun that will let Itself be known through its light and heat, turning into light and heat whoever wants to listen. Therefore, hiding a truth that we give from our Paternal womb, with so much love, is the greatest crime. It deprives human generations of the greatest good.

Further, one who lives in our Will, by marrying us, makes a feast for all Saints. All of them participate in this divine wedding and, because of it, they have their own party in Heaven and another one on earth. Each act the creature does in our Will is a feast; a table sumptuously decked for the Heavenly Regions. In return, the Saints give new gifts. They beseech the Lord to manifest more truths to the soul, to broaden more and more the boundaries of the dowry which God gave to her."

Fiat!!!



www.Divinewill.org

www.luisapiccarreta.me

<https://www.youtube.com/playlist?list=PLE9MVQgdDD0PTiZ3Jg8Ie2yC-3IbKnICc>