

God Gives And The Souls Receive

*From The Writings Of Luisa Piccarreta
"The Little Daughter Of The Divine Will"*

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A sign that a soul lives in the Divine Will is that she feels, just like Jesus, that she needs nothing but to give to all.

While I was praying (... although I don't really know how to explain myself well - this might even be a subtle pride of mine: I never think about myself and my great miseries, but always about repairing in order to console Jesus for sinners - for everyone. However, it's not that I think about it before, no, it's enough just to start praying, and I find myself at that point). Now, I was concerned about this, and my always adorable Jesus came and told me: "My daughter, what? do you worry about this? You must know that when I place the soul in my Will, and she takes stable residence in my Volition, the soul feels that she has everything in abundance, since my Will contains all possible imaginable goods; so she puts herself in my same conditions, feeling the need to give rather than to receive. She feels that she does not need anything; and if she wants something, she can take anything she wants, without even asking for it. Since my Will contains an irresistible force to give, she is happy only when she gives; and as she gives, she remains even more thirsty for giving. In what constraints she finds herself when she wants to give and cannot find anyone to whom to give!

My daughter, I put the soul who does my Will in my same conditions, keeping her aware of my great joys and bitternesses, and everything she does is sealed with disinterest for herself. Ah, yes, the soul who does my Will is the true Sun, which gives heat and light to all, and which feels the necessity of giving that light and that heat. While It gives to all, the Sun takes nothing from anyone, because It is superior to everything, and there is nobody on earth who can equal Its light and the great fire which It contains. Ah, if creatures could see a soul who does my Will, they would see her as a more than majestic Sun in the act of doing good to all; even more, they would recognize Myself in this Sun. Therefore, the sign that the soul has arrived at doing my Will is that she feels in the condition of giving. Have you understood?"

VOL. 12 – February 13, 1919

And I: 'My Jesus, your words confuse me. I know that You alone are enough for everything; and besides, everything is Yours.' And Jesus: "Surely I am enough for all; but am I not free to elect one creature, give her this office together with Me, and make her be enough for all? And then, what do you care if this is all Mine? Can I perhaps not give you what is Mine? **This is all my contentment - to give you everything.** If you do not correspond to Me and do not accept it, you make Me discontent, defrauding Me of that whole chain of graces which I gave you to bring you to this point of calling you to this office."

VOL. 12 – September 2, 1920

Love close to another love is happy - be it even the most tiny love - because it finds one to whom to give itself, one to whom to make itself known, one to whom to give life through its own love. But if it is close to someone who does not love it, who despises it, who does not care about it, love is very unhappy, because it does not find the way to communicate itself and to give him life. Beauty close to ugliness feels dishonored, and it seems that they shun each other, because beauty hates ugliness, while ugliness close to beauty feels more ugly. What is beautiful is happy to be close to something beautiful, and they communicate beauty to each other. The same for all other things.

What is the use for a teacher of being learned and having studied so much, if he cannot find a pupil to whom to teach? Oh! how unhappy he is, not finding anyone to whom to teach so much doctrine. What is the use for a doctor of having understood the art of medicine, if no sick person calls him to make display of his ability? What is the use for a rich person of being rich, if nobody approaches him, and remaining alone in spite of his riches, not finding the way to make them known and to communicate them to

someone, he may die of starvation? Only company is that which makes everyone happy, allowing good to be carried out, and making it grow. Isolation makes one unhappy, and renders everything sterile. Ah! my daughter - oh! how my Love suffers this isolation; and those few who keep Me company form my refreshment and my happiness."

VOL. 13 - September 21, 1921

Jesus wants to give His goods to His children. Jesus before Caiphas. The working of the Divine Will is daylight.

As I was in my usual state, my always lovable Jesus, on coming, told me: "My daughter, in what painful conditions creatures put Me! I am like a most rich father who loves His children immensely. But the children, immensely ungrateful, while the father wants to clothe them, refuse his clothes and want to remain naked. The father gives them food, but they want to starve; and if they eat at all, they feed themselves with filthy and vile foods. The father offers them riches, he wants to keep them around himself, he gives them his own residence, but the children do not want to accept anything, contenting themselves with going wandering, homeless and poor. Poor father, how many sorrows - how many tears does he not shed? He would be less unhappy if he had nothing to give; but possessing goods and not being able to use them, while seeing his children dying, is a sorrow that surpasses every sorrow.

So I am. I want to give, and there is no one who takes; therefore creatures are the cause of my shedding bitter tears, and of continuous sorrow. But do you know who dries my tears and turns my sorrow into joy? One who wants to be always together with Me; one who takes my riches with love and with filial trust; who eats at my own table and clothes himself with my own garments. To these I give without measure. They are my confidants and I make them rest upon my lap."

VOL. 14 - February 4, 1922

Love, wandering and rejected, bursts into sobs.

As I was in my usual state, my always lovable Jesus made Himself seen all panting - His breath was fire; and clasping me to Himself, He told me: "My daughter, I want refreshment for my flames; I want to pour my Love out, but my Love is rejected by creatures. You must know that in creating man I released a quantity of Love from within my Divinity which was to serve as primary life of the creatures, so that they might be enriched, sustained, strengthened, and helped in all of their needs. But man rejected this Love, and my Love has been wandering from the time man was created, and It keeps going round without ever stopping. Rejected by someone, It runs to someone else in order to give Itself; and as It is rejected, It bursts into sobs. So, lack of correspondence causes the sobbing of Love.

Now, while my Love goes wandering and runs to give Itself, if It sees someone who is weak or poor, It bursts into sobs and says to him: 'Ah, if you did not make Me go wandering; if you had given Me a place in your heart, you would have been strong, and you would lack nothing!' If It sees someone else who has fallen into sin, It bursts into sobs: 'Ah, if you had let Me enter into your heart, you would not have fallen!' For another one whom It sees dragged by passions, muddied with earth, Love cries and, sobbing, It repeats to him: 'Ah, if you had taken my Love, passions would not have life over you, the earth would not touch you, my Love would be enough for you in everything...' So, in each evil of man, small or big, Love bursts into sobs and continues to go wandering in order to give Itself to man. And when in the Garden of Gethsemani all sins presented themselves before my Humanity, each sin carried the sob of my Love. All the pains of my Passion, each blow of the lash, each thorn, each wound, were accompanied by the sob of my Love, because if man had loved, no evil could have come. Lack of love made all evils and even my very pains germinate.

In creating man, I acted like a king who, wanting to make his kingdom happy, takes a million and makes it circulate, so that whoever wants it may take from it. However, as much as it circulates, only a few take a few cents. Now, the king is anxious to know whether the peoples are taking the good he wants to do for them, and he asks whether his million is finished so as to put out more millions. But he is answered: 'Majesty, just a few cents.'

The king feels sorrow in hearing that his people is not receiving his goods, nor does it appreciate them. So, going out into the midst of his subjects, he begins to see some covered with rags, some sick, some starving, some shivering with cold, some homeless. In his sorrow, the king bursts into sobs, and says: 'Ah, had they taken my money I would see none of them dishonoring me, covered with rags, but rather, well dressed; nor would I see them sick, but healthy. I would see no one on an empty stomach and almost dead from starvation, but full. Had they taken my money, no one would be homeless; they could have very well built themselves a room in which to take shelter...' In sum, for each misfortune he sees in his kingdom, he has a sorrow, a tear; and he cries over his million which the ingratitude of his people rejects. However, the goodness of this king is so great that, in spite of all this ingratitude, he does not withdraw this million; he lets it continue to circulate, hoping that other generations may take the good which others have rejected, so that he may receive the glory of the good which he has done for his kingdom.

So I do: I will not withdraw my Love which has been released - It will continue to go wandering. Its sobbing will last still, until It finds souls who would take this Love of Mine up to the last cent, so that my crying may cease, and I may receive the glory of the dowry of Love which I released for the good of creatures.

But do you know who are the fortunate ones who will make the sobbing of my Love cease? The souls who will live in my Will. They will take all the Love rejected by the other generations; by the power of my Creative Will, they will multiply It as much as they want, and for as many creatures as have rejected It. Then will my sobbing cease, and the sob of joy will take its place; and Love, satisfied, will give to these fortunate ones all the goods and the happiness which the others did not want."

VOL. 14 - June 19, 1922

Every time the soul operates in the Eternal Will, she gives God the field to release new beatitudes and new contentments.

Continuing in my usual state, I felt submerged in the Supreme Will of my sweet Jesus. It seemed to me that every little act of mine done in the Divine Will made new contentments come out from the Divine Majesty; and my lovable Jesus told me: "My daughter, I possess such contentments, happiness and beatitudes that I could give ever new joys and beatitudes in every instant. So, every time the soul operates in my Will, she gives Me the field to release new beatitudes and new contentments which I possess. And since my Will is immense and invades everyone and everything, as they come out, they flow over the soul who is operating in my Will, as the primary cause for which my beatitudes are being released, and then they circulate in everyone, both in Heaven and on earth. Therefore, as many times as you operate in my Will, so many more beatitudes and joys do you make Me release, and I feel the contentment of sharing the joys I possess.

My Will wants to release what It possesses, but It keeps looking for one who would give It the occasion, one who is disposed to receive, one who prepares a little place in her soul in which to place these new contentments of Mine. Now, by wanting to do my Will, the soul opens the doors of my Volition, and emptying herself of her own volition, she prepares a little place for Me in which to place my goods. And as she enters into my Will to operate, she gives Me the occasion to release new beatitudes from Myself. **Therefore, I anxiously await that the soul come to operate in my Eternal Volition, in order to unleash a new joy from Myself, and make Myself known as the God Who is never exhausted, and Who always has something to give to one who does my Will."**

VOL. 14 - October 19, 1922

Now, since I want you together with Me also in the interior acts which my Humanity did in this Supreme Volition, it is right that I make you know the qualities, the value, the effects, the power and the ways of this Will of Mine; and as I keep manifesting them to you, I open between us the participation in that which I make you know. Otherwise, why would I say it to you? Perhaps to give you simple news? **No, no; when I make something known it is because I want to give.** Therefore, as many values and effects as you know, so many have I given to you. See, then, the great good I want to do - not only for you, but

also for others. In fact, as the knowledge of living in the Divine Will makes its way, It will be loved more, and love will absorb into them all the good which the knowledge, as prolific mother, will have delivered for them.

VOL. 16 - July 23, 1923

The Divine Will is in continuous act of giving Itself to the creature, and wants her continuous encounter in order to give her the life of Heaven in advance.

I was abandoning all of myself in the Holy Divine Will according to my usual way, and my sweet Jesus made Himself seen coming toward me in order to receive me in His Most Holy Will; and He told me: "My daughter, my Will is in continuous encounter with the will of the creature; and as the human will encounters Mine, it receives the Light, the Sanctity, the Strength, which my Will contains. My Will is in continuous act of giving Itself to the creature in order to give her the life of Heaven in advance. If she receives Me, she remains with this Celestial Life; but if in every act she does, she does not receive this Supreme Volition, which is all intent, for her good, on making her happy, strong, holy, divine, and as though transformed into a dawn of celestial light, she remains with her human will alone, which renders her weak, miserable, muddy, and surrounds her with passions so vile as to move to pity.

Don't you see how many souls drag themselves because of their weakness in being unable to conquer themselves to do good? Others, which are unable to dominate themselves; others, inconstant like reeds in the wind; others, unable to pray without a thousand distractions; others, always discontent; and others, who seem to be born to do evil. These are all souls who do not encounter my Will in all their things. Yet, my Will is for all; but since they run away from It, they do not receive the good which my Will contains. This is a just pain for those who want to live involving themselves in all miseries.

However, this Will of Mine, which they did not want to encounter during their life, to receive as many goods for as many times as they would meet It, they will encounter It at their death, receiving as many pains for as many times as they escaped It, because by escaping It, they have become guilty, stained and covered with mud. So it is right that they receive a pain; and as many painful encounters form for them, for as many times as they did not encounter my Will upon earth. But these painful encounters will be without merits, without new gains, as it would have happened, had they encountered It during their life... Oh, how many moans of sorrows come from the prisons of Purgatory, how many shouts of desperation can be heard from hell, because my Will was not encountered upon earth!

Therefore, my daughter, may your first act be to encounter my Will; may your first thought and heartbeat be to encounter the Eternal heartbeat of my Will, that you may receive all my Love.

Try to make continuous encounters in everything, that you may be transformed in my Will and I in yours, in order to dispose you to make the last encounter with my Will at your last hour. In this way, you will have no painful encounters after your death."

VOL. 16 - August 16, 1923

Jesus wants us to do His Will in order to give us of His own. If we do so, He receives His own Glory from the creature.

I was thinking to myself: 'Why does blessed Jesus have so much interest, and He wants and loves so much that His Will be done? What Glory can He receive from a poor and vile creature who surrenders her will into His most high, most holy and most adorable Will?'

Now, while I was thinking about this, my adorable Jesus, with unspeakable tenderness and sweetness, told me: "My daughter, do you want to know why? Because my Love, my supreme goodness, is so great that every time the creature does my Will and operates because I want it, I give her of my own, and in order to always give her of my own, I want her to do my Will. Therefore, all the reason and the interest for which I want her to do my Will, is to find occasions and means to be able to always give. It is my Love that does not want to be still; It wants to always run, flying toward the creature – but to do what? To give. And by doing my Will, she comes closer to Me and I to her; and I give and she takes. On the other hand, if she does not operate to do my Will, she keeps her distance from Me, becoming as though foreign to Me, and therefore she cannot take what I wanted to give her. And if I wanted to give her of my

own, it would be noxious and indigestible for her, because her palate, rough and contaminated by the human will, would not allow her to taste or appreciate the Divine gifts. **Therefore, all the interest is because I want to always give of my own.**

My Glory, then, is my own Glory which I receive through the work of the creature who does my Will. It is a Glory which descends from Heaven and rises again straight at the foot of my Throne, multiplied by the Divine Will which has been exercised by the creature. On the other hand, the glory that those who do not do my Will can give Me, if there were any at all, would be a glory foreign to Me, which many times reaches the point of nauseating Me. More so, since when the creature operates to do my Will, by giving her of my own, I unite to that work my Sanctity, my Power and Wisdom, the beauty of my works, an incalculable and infinite value... I could say that these are fruits of my lands, works of my Celestial Kingdom, Glory of my family and of my legitimate children; so, how could they not be pleasing to Me? How could I not feel the enrapturing power of my Supreme Volition in those works of the creature, who works only to do my Will? Oh, if all knew the good of It, they would not let themselves be deceived by their own will!"

VOL. 16 – November 24, 1923

Ah, he was the one who caused the first sorrow to my Will; he tried to embitter the One Who loved him so much and Who had made him happy. My Will cried more than a tender mother who weeps over her son, crippled and blind, and only because he withdrew from the will of his mother. My Will wanted to be the first agent in man, if, for no other reason, to give him new surprises of love, of joys, of happiness, of light, of riches. **It wanted to give – always; this is why It wanted to act.** But man wanted to do his will and broke it from the Divine... If only he had never done that! My Will withdrew, and he fell into the abyss of all evils.

VOL. 16 – November 24, 1923

For Us, to give is to make Ourselves happy, and to make happy the one who receives from Us; it is to enrich without being impoverished; it is to give what We are by nature, forming it within the creature by grace; it is to go out of Ourselves to give what We possess... In giving, Our Love pours Itself out, and Our Will makes feast. If We were not to give, why would We form the Creation? Therefore, just being unable to give to Our children, to Our dear images, was like a mourning for Our Supreme Will. Just in seeing man work, speak, walk, without the connection of Our Will, because it had been broken by him, and that currents of graces, of Sanctity, of science, etc. would have run to him, had he been with Us, but could not – Our Will took the attitude of sorrow. Every act of creature was a sorrow for Us, because We saw that act empty of divine value, deprived of beauty and of sanctity – completely dissimilar from Our acts.

VOL. 16 – February 22, 1924

First, I enjoyed the pure joys of Creation when, after I had created everything, I created man - until he sinned. There was highest accord, common joys, innocent amusements, between him and Us. Our arms were always opened to embrace him, to give him new joys and new graces; **and in giving, We amused Ourselves so much as to make a continuous feast for Us and for him.**

For Us, to give is to rejoice – it is happiness, it is amusement. As soon as he sinned and broke his will from Ours, everything ended, because the fullness of Our Will was no longer in him, and therefore the current which enables giving and continuing the life of mutual happiness, was missing. More so, since Our Will was missing in him, and therefore he lacked the capacity and the safeguard to keep Our gifts.

VOL. 17 – July 16, 1924

How the Creator goes in search of the creature in order to place His goods in her.

Continuing in my usual state, my adorable Jesus transported me outside of myself, and told me: "My daughter, the Creator goes in search of the creature in order to place on her lap the goods which He

delivered in Creation. And therefore, in all centuries, He always disposes that there be souls who go in search of Him alone, so that He may place His goods in those who search for Him and want to receive His gifts. So, the Creator moves from Heaven and the creature moves from the earth in order to meet each other: One, to give; the other, to receive. I feel all the necessity to give: to prepare goods in order to give them and to have no one to whom to give them, keeping them inactive because of lack of correspondence on the part of those who do not care about receiving them - is always a great pain.

But do you know where I can place the goods which came from Me in Creation? In one who makes my Will her own, because It alone gives the capacity, the appreciation and the true dispositions in order to receive the goods of her Creator, and administers to her the return, the gratitude, the thanksgiving and the love which the soul is obliged to give for the gifts which, with so much goodness, she has received. Therefore, come with Me, and let us go around together, throughout the earth and the heavens, that I may place in you the love which I delivered from Me for love of the creatures in all created things, and so that you may give Me the return. And together with Me – love everyone with my Love, and we will give Love to all. We will be two in loving everyone; I will no longer be alone."

VOL. 17 – December 1, 1924

So, my sweet Jesus held me in His arms for almost the whole night, to give me strength and to assist me in my agony. I thought that He would finally have compassion for me and would bring me with Him – but in vain! After He cheered me up quite a bit, He left me, saying: "My daughter, my Will is receiving continuous deaths on the part of creatures. It is Life, and as Life, It wants to give the life of light; but the creature rejects this light, and since she does not receive It, this Light dies to the creature, and my Will feels the pain of the death that the creature has given to this Light. My Will wants to make known the qualities and the virtues It contains, but the creature rejects this knowledge; and so for the creature my Will dies to this knowledge and to the qualities and the virtues that my Will contains, and my Will feels the pain of the death that the creature has given to the virtues and the qualities of my Will. In the same way, if It wants to give love and it is not received, It feels the death given to love; if It wants to give sanctity, grace, It feels like receiving from the creature death to the sanctity and the grace It wants to give. So, it is a continuous death that It feels as being given to the good It wants to give. And then, don't you feel, within yourself, the continuous death that my Will suffers? By living in It, you are forced, as though naturally, to take part in these deaths which my Will suffers, and to live in a state of continuous agony."

VOL. 17 – June 25, 1925

Afterwards, He made me share in His pains, and I let Him do everything. Even though I felt as though being crushed by those pains, yet, I felt happy and I experienced the joys which the Divine Will contains, when the soul abandons herself in It, even while suffering. Then, after He made me suffer, He said to me: "**My daughter, my Will wants to give Itself to you more and more; and in order to give Itself more, It wants to make Itself understood more.** And to render what it manifests to you, more stable safer, and more estimable, It gives you new pains, to dispose you more, and to prepare in you the void in which to place Its truths. It wants the noble courtship of pain in order to be sure about the soul, and to be able to trust her. It is always pain – it is crosses that open the doors to new manifestations, to more secret lessons, to the greatest gifts which I want to place in you. In fact, if the soul bears my Will, when It is suffering and sorrowful, with firmness, she will become capable of receiving my Will, when It brings happiness, and will acquire the intellect and the hearing in order to understand the new lessons of my Will. Pain will make her acquire the celestial language, in such a way that she will be able to repeat the lessons she has learned."

VOL. 18 – November 19, 1925

To live in my Will is precisely this: to keep company with all the acts which my Will does. My Will does not want to live isolated in the midst of Creation, but wants the company of the creature,

because of whom – because It loves her so much – It maintains the order of the whole Creation and makes Itself life of each thing. And when It finds the soul who keeps It company in this life which It maintains in the whole universe, my Will rejoices, makes feast and feels happy. It finds the one whom It loves, and by whom It is loved in return; It finds one to whom It can make Itself known, and what It possesses; and in Its happiness, It narrates to the soul the secrets of Its Volition, Its value and Its surprising effects. But this is nothing. As It narrates Its knowledges, what It does and what It is, so It makes to her the donation of what It manifests to her. More than a valid script, it is knowledge itself that has impressed in the soul, with characters of light, the possession of the goods which the knowledge of It contains. Oh! how beautiful it is to see the sanctity, the power, the immensity of my Will, dwell with the littleness of the human will, in the act in which it keeps It company. **It wants to give always, It never stops; It wants to see the littleness beautiful, rich, powerful; It wants to keep it always close to Itself, to be able to give to it always. There is nothing more beautiful, more gracious, more surprising to be seen, than a soul who tries to follow the acts of the Will of her Creator. There is a continuous contest between them, a reciprocal love, a continuous giving and receiving. Oh! if you knew how rich you are. As many things as you know about my Will, so many goods do you possess; and if you enumerate them, you will get lost and will remain drowned within them. Therefore, be attentive in following the acts of my Will, if you want to keep It continuous company.”**

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Here is, therefore, the necessity of the dispositions, of the knowledge of the gift, of the esteem and appreciation, and of love for the gift itself. Therefore, knowledge of It is like the herald of the gift of my Will which I want to give to the creature. Knowledge prepares the way; knowledge is like the contract I want to make of the gift I want to give; and the more knowledge I send to the soul, the more she is spurred on to desire the gift and to solicit the Divine Writer to place the final signature – that the gift is hers and she possesses it. So, the sign that in these times I want to give this gift of my Will is the knowledge of It. Therefore, be attentive not to let anything escape you of what I manifest to you about my Will, if you want Me to place the final signature on the gift which I yearn to give to creatures.”

VOL. 19 – May 15, 1926

You must know that as much as We can give to the creature, she only takes the little drops of her Creator, so great is the distance between Creator and creatures; and We have always new and different things to give.

VOL. 19 – May 18, 1926

We do not know how to give Our Life without Our works and Our goods - when We give, We give everything. And just as by giving the Word to the Celestial Queen, We centralized all His works and His goods in Her, in the same way, by giving you Our Supreme Will, reigning and dominating in you, We give you all the works that belong to It. This is why We are giving you so many graces, knowledges and capacities – so that from the very beginning the Supreme Fiat might suffer no failure. And you, placing It in safety, must give It the requital of love and glory of all Creation, Redemption and Sanctification. Your task is great – it is universal, and must embrace everyone and everything, in such a way that if Our Will, communicated to the other creatures, should suffer some failure, in you We must find the compensation for the void of others. And as you place It in safety within yourself, and you give Us the love, the glory and all the acts that the other creatures should do for Us, Our glory will always be complete and Our love will collect Its just interest. So, you too will be Our trustworthy one, the one responsible for the Divine Will entrusted to you, and Its guarantor.”

VOL. 19 – August 18, 1926

Ah! my daughter, being able to give and wanting to give, but finding no one to whom to give is always a pain and a weight with no hope of relief. If you knew with how much jealousy of love I stay around the soul when I see her disposed to do her acts in my Will! Before she begins her act I make the light and the

virtue of my Will flow in it, so that her act may take its origin on the virtue that my Will contains. As she keeps forming it, the divine light and virtue invest it and carry it out. As she completes it, the light is sealed over it and gives it the form of a divine act, and – oh! how my Supreme Goodness delights in seeing that the creature possesses this divine act. To these acts my eternal love never says enough; it gives, and gives always, because with these divine acts formed by the creature in my Will, my love cannot limit itself – since they are divine, it must repay them with infinite love and without limits. Don't you yourself see and feel with how much love I guide you, I accompany you, and many times I reach the point of doing what you do together with you? And this, in order to give to your acts the value of a divine value. How happy I am in seeing that by virtue of my Will, your acts are divine, similar to mine. There is no more distance between your little love and mine, between your adoration and mine, between your prayers and mine. Invested by the light of the Eternal Volition, they lose their finiteness, their human appearances, and acquire the infinite and the divine substance; and transforming, all together, the working of God and of the soul, my Will makes them one. Therefore, be attentive, and let your flight in my Will be continuous.”

VOL. 20 – October 2, 1926

The same happened with my coming upon earth in order to form Redemption. It was not those who were present that prayed, sighed and cried to obtain Its goods - but those who lived before my coming. Those present enjoyed them and possessed them; and according to their dispositions and to the prayers and dispositions of those in the past, I expanded the boundaries of the goods of Redemption. In fact, only then do I give a good, when it can be useful for the creatures; but if it brings them no utility, why give it? And this utility is received by them, the more disposed they are. But do you know when I expand its boundaries? When I manifest to you a new knowledge regarding the Kingdom of my Will. This is why, before manifesting it to you, I glance at everyone to see their dispositions – whether it will be useful for them, or whether it will be for them as something that was not said. And since I want to expand my boundaries more, in order to give them more goods, more joys, more happiness to be possessed, but they are not disposed, I feel afflicted and I wait for your prayers, for your rounds in my Will, for your pains, in order to dispose those present, as well as posterity. And then, I return to the new surprises of my manifestations about my Will.

This is why I am afflicted when I do not speak to you – my word is the greatest gift, it is a new Creation; and being unable to release it from Me, because the creatures are not disposed to receive it, I feel within Me the weight of the gift I want to give. Unable to give it, I remain afflicted and taciturn; and my affliction grows even more in seeing you afflicted because of Me. If you knew how I feel your sadness - how all of it pours into my Heart! My Will brings it deep into the intimate place of my Heart, because I do not have two Wills, but one; and since It reigns in you, as a consequence, It brings your afflictions deep inside of Me. Therefore, pray and let your flight be continuous in the Supreme Fiat, that you may beseech that the creatures be disposed, and I may return to speak once again.”

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Now, my daughter, of all that my Will has established to give to the creatures, of all of Its acts, they have taken little - they have known little until now, because Its kingdom has not only not been known, but not even possessed. Therefore, in Heaven It cannot give all Its complete glory, or all the joys and happiness It possesses, because It finds Itself in the midst of children who are incapable and of little stature. This is why It awaits the time of Its Kingdom with great love and yearning – to have Its total dominion, and to give from Its Fiat everything It had established to give to the creatures, therefore forming children who are capable of receiving all of Its goods. Only because of these children – the children of the Kingdom of my Will – will the glory of all the Blessed be completed in the Celestial Fatherland, because these have enclosed what my Will wanted, giving It free field of action and of dominion. Therefore, they will have the essential glory, because they will have the capacity and the space in order to contain it. Through them, the others will have the accidental glory, and all together, they will

enjoy the complete glory and the full happiness of my Will. So, the Kingdom of the Supreme Fiat will be the full triumph of Heaven and earth.”

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Then, while I was doing these and other things – I would be too long if I wanted to say everything – my sweet Jesus, squeezing me to Himself, told me: “Little daughter of my Will, you must know that my Will left Itself reigning in all Creation, to give field to the creatures to make as many visits for as many things as It created. It wanted the company of the creature in the mute language of the whole universe. How hard is the isolation of this Will so holy, which wants to sanctify, and finds no one with whom to share Its Sanctity; **It is so rich and yearning to give, but It finds no one to whom to give; so beautiful, but It finds no one to embellish; so happy, but It finds no one to make happy. Being able to give - wanting to give, and having no one to whom to give is always a sorrow and an unspeakable pain; and it is even more painful to be left alone.** Therefore, in seeing a creature enter the field of Creation to keep It company, It feels delighted, and It feels that the purpose for which It left Itself reigning in each created thing is being fulfilled. But that which makes It more happy and glorified, is that, as you reach each created thing, you ask that Its Fiat be known and reign over all, and you move my very Will in the sun, in the heavens, in the sea – in everything, to pray that the Kingdom of my Will may come. In fact, since my Fiat is in you, one can say that it is my Will Itself that prays and moves all of my works, and even my tears and sighs, so that the Kingdom of my Will may come.

You cannot understand what contentment You give Me – how my Heart and my own Will are touched, in hearing all of Our works praying because they want Our Fiat. You see, then, my contentment, because I see that you ask nothing for yourself - neither glory, nor love, nor graces. And in seeing that your littleness cannot obtain a kingdom so great, you go through all of my works, wherever an act of my Will is present, doing its office, and you make my own Fiat say: ‘Let your Kingdom come. O please, let It be known, loved and possessed by the human generations.’ A Divine Will that prays together with Our works, and together with Its little daughter, is the greatest portent. It is a power equal to Ours that prays, and it is impossible for Us not to grant what it asks. How holy, how pure, noble and fully Divine is the Kingdom of Our Will - without a shadow of what is human. Our own Fiat will be Its basis, Its foundation and Its depth, which extending below, in the midst and above these children of the celestial family, will render their step firm, and the Kingdom of my Will unshakeable for them.”

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. Therefore, the soul who lives in It is the feast of my Will. **On the contrary, those who live outside of It are Its sorrow, because they place It into the inability to give, to exercise Its office and to fulfill Its task.** More so, since each act of the human will is a veil that the soul puts before her eyes, which prevents her from seeing my Will and the goods contained in It with clarity. And since most of the creatures live continuously of their own will, they form so many veils as to become almost blind to know and see my Will – their choicest inheritance, which was to make them happy in time and Eternity. Oh! if the creatures could understand the great evil of the human will and the great good of Mine - they would abhor their will so much as to place their life in order to do Mine.

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So, the place of my happiness in the world is you, and this happiness of Mine is formed by my speaking. When I can speak with a creature, make Myself understood, it is happiness for Me – and full and superabundant happiness for the one who listens to Me; more so, since in speaking with you, because my Will is in you, I speak to you in my Will, not outside of It, and I am sure of being understood; and even more so, since in speaking to you about my Will, I feel in you the happiness of my Kingdom, the echo of the happiness of the Celestial Fatherland.

Do you know, my daughter, what would happen? Since I keep you in the Supreme Fiat, I look at you as someone from my Celestial Fatherland. **What would you say if someone who already lives in Heaven did not want to receive my new joys, which are released naturally from my womb to make**

all the Blessed happy? In fact, it is in my nature to give ever new beatitudes. This someone would be a hindrance to my happiness - she would close in my womb the joys which I want to release. So it would happen with you - you would be a hindrance to my happiness, to the ever new joys which my Will possesses; more so, since I feel happier when I make the little daughter of my Will happier, who finds herself in the low exile only because of Us - for nothing else, to give Us field in order to form Our Kingdom in the midst of creatures and to restore for Us the rights and the glory of the work of the whole Creation. Do you think that my Heart can tolerate not making my little daughter happy? No, no - it would be the greatest pain for Me. Is my word perhaps not the greatest happiness for you?"

VOL. 20 – February 3, 1927

Now my Will finds Itself in the conditions of the sun when the clouds prevent the fullness of its light from investing the earth with all its vividness. So, because of the clouds, the sun cannot display all of the light it contains, as if the clouds would hinder the glory of the sun from giving course to its light – always the same, always fixed, as it indeed gives it. In the same way, the clouds of the human will hinder the whole course which the Sun of my Will would want to take toward them; and since It cannot communicate all the goods It contains, either through Creation or directly, Its glory is intercepted by the clouds of the human will. But when they will know the Supreme Fiat and will give themselves as Its children, these clouds will be removed, and my Will will be able to give the goods It contains. Then will Our glory be complete in the midst of creatures."

VOL. 20 - February 21, 1927

The reason for the great interest of Jesus in wanting to make the Divine Will known.

My poor mind was wandering in the midst of the many knowledges about the Supreme Volition, and I thought to myself: 'Why does Jesus have so much interest that this Divine Will become known and that It reign in the midst of creatures?' Now, while I was thinking of this, my always lovable Jesus came out from within my interior and told me: "My daughter, do you want to know why I have so much interest in making my Will known, and that It reign in the midst of creatures? Because It alone is the means to be able to redo the creature, and It places Me in the condition of being able to give, and her in the condition of being able to receive. Until my Will returns triumphant and dominating into the midst of creatures, I will not be able to give what I want, and they will lack the capacity, the space to be able to receive that which I can and want to give. In fact, my Will alone has this virtue, this Power – establishing order and balance between Creator and creature, It opens all the ways of communication between them. God has His royal path through which to send His gifts with no danger, descend whenever He wants, and bring, personally, His greatest goods to her; and the creature, possessing the same path, can receive Him, or ascend in order to go, herself, to take that which her Lord wants to give her.

As rich and powerful as a king may be, if he finds no one to whom to give, he will never have the contentment, the satisfaction of being able to give; his riches will remain idle, isolated, abandoned. Perhaps he will live drowned within his own riches, but he will not have the contentment, the happiness to give, and to let others enjoy his goods, because he finds no one to whom to give them. This king will be a king isolated, abandoned, without cortege; he will have no one who smiles at him, who says a 'thank you'; it will never be feast for him, because a feast is formed by giving and by receiving. So, with all his riches, this king will have a nail in his heart, abandonment, monotony; he will be rich, but without glory, without heroism, without name. What sorrow for this king, with all his riches?

Now, my daughter, the reason for which We delivered Creation and created man was to give Our riches, so that the external glory of Our works may add to the internal glory and the immense happiness which We possess. So, since the creature is not in Our Will, We feel her far away from Us; there is no one who surrounds Us with his 'thank you', nor anyone who smiles at Us with delight for Our works. Everything is isolation - We are surrounded by immense riches, but because Our creatures are far away from Us, We have no one to whom to give them; We have no one who admires Our works in order to enjoy them. We are happy - but because of Ourselves, nor is there anyone who can slightly disturb Our

happiness; however, We are forced to see the unhappiness of the creatures, because being disunited from Us, they cannot take, and We cannot give. The human will has formed the fences, and has locked the doors of communication. To give is generosity, heroism, love - to receive is grace; and the creature, by doing her own will, hinders Our generosity, Our heroism, Our Love. And if something is given, it is always restricted, and given by dint of strains, of intrigues, because since the order between them and Us does not exist, things do not flow freely. We are not capable of sorrow – Our Being is intangible to all evils; but if We were capable of sorrow, the creature would poison Our existence. This is, then, the reason for all Our interest: We want to give; We want to see them happy of Our own happiness, and Our Will alone can do this – realizing the purpose of Creation and allowing Us to place Our goods in common.”

Oh Will of God, how admirable, powerful and desirable You are. O please! With your empire, conquer all, make Yourself known, and make us all surrender to You.

VOL. 21 – May 26, 1927

And my adored Jesus, coming out of my interior, told me: “My daughter, look at the whole Creation—the heavens, the innumerable stars, the sun, the wind, the sea, the flowery fields, the mountains and the valleys. These are all rooms that I formed; and in each room I formed My royal palace to make of it My dwelling. And this, in order to make it easier for man, so that wherever he wanted to come to find his God, I would give him the chance to find Him immediately and everywhere.

“And He placed Himself in each room in the act of waiting for him, leaving all the rooms open, so as not to give him the bother of having to knock, but so that he might enter freely—as many times as he wanted, He would be ready to receive him. The Creator of Heaven and earth did not place Himself at one point only—but everywhere, so that man might find Him always; and He placed these rooms so close to each other so as to form many shortcuts, because between Creator and creature there is to be no distance, but closeness and communion. So, all these rooms were, and are, relations, bonds and ways between God and man.

“But who was to maintain these relations in force, strengthen these bonds, order the ways, open the doors? Our Will reigning in man would take on this commitment so important, of maintaining the order of all Creation, just as We issued It. As he withdrew from the Divine Fiat, the relations were no longer in force, the bonds were loosened, the ways barred, the doors closed. He lost his dear inheritance, he remained stripped of all goods; each step was a lace at his feet, to make him fall. By not doing Our Will, one loses everything and there is no good left to him; while by doing It, one acquires everything and there is no good that is not given back to him.

“What did the paternal Goodness of the Creator not do in Creation for love of man? He not only formed many rooms, but each different from the other, so as to let Himself be found in many different ways by him whom He loved. In the sun He would let Himself be found invested with light, all majesty, burning with love, waiting for him in order to give him His Light so as to let Himself be comprehended; to give him His Love, so that by entering into this room to find his God, man might become light and love. In the sea He would let Himself be found as the strong God, to give him strength; in the wind He would let Himself be found ruling and dominating, to give him rule and dominion. In sum, in each created thing He waited for man, to give him the participation in His Qualities.”

VOL. 22 – August 9, 1927

I was following the Divine Will in Its acts, and my beloved Jesus followed me with His gaze to see whether I would visit all of His works; and He told me: “My daughter, I am watching to see whether you visit all my territories. You must know that Creation is a territory of mine; Redemption is added territories; even more, my childhood, my tears and baby wailings, my prayers, my works, my steps, my hidden and public life, are as many apartments of mine which I formed within my territories. There is not one thing I did and pain I suffered, which I did not use to expand the boundaries of the divine territories in order to give them to creatures. Now, every day I look at whether at least the little daughter of my Will visits all my territories and enters each of my apartments; and when I see you begin your round to visit the

sun, the stars, the heavens, the sea and all created things, I feel that my territories, which with so much love I formed and gave to creatures, are not abandoned - there is at least one who visits them; and if she visits them, it means that she loves them and has accepted the gift. And I anxiously wait for you to continue your visits in Bethlehem, the place in which I was born, and visit my tears, my pains, my steps, my works, the miracles I performed, the Sacraments I instituted, my Passion, my Cross – in sum, everything. And I make you aware if anything escapes you, that you make your little visit, be it even in passing; and – oh! how content I am that my apartments are all being visited. **My daughter, what a sorrow it is to give and not to be recognized, to give and have no one who takes the good one wants to give. And do you know what I do? When I see you, all by yourself, going around throughout all my territories and visiting my apartments, I give you all the goods which are in them, in such a way that, what I should give to others, I centralize in you. So, I give you everything and you give Me everything. In fact, in order to be able to give everything to the soul, I must find everything in her, and in order for her to be able to give Me everything, she must possess everything. One who has everything, has the capacity of being able to give Me everything and to receive everything.”**

VOL. 23 – November 13, 1927

Then, I continued my round in the Divine Fiat, and while accompanying with my ‘I love You’ all the prodigies It had done in the Saints, Patriarchs and Prophets of the Old Testament, as well as those after His coming upon earth, to ask for His Divine Kingdom in the midst of creatures by virtue of all these, Its acts, I thought to myself: ‘If this Holy Volition has done so many prodigies in all these Saints, is this not, then, Its reigning, at least in these Saints so prodigious?’ But while I was thinking of this, my beloved Jesus, moving in my interior, told me: “My daughter, there is no good which has not come out of my Divine Will, but there is a great difference between Its reigning in the creatures and the releasing of an act from within Itself, communicating it to creatures. As for example, with Abraham, It released an act of heroism, and I had the man heroic in the sacrifice; with Moses an act of power, and he was the prodigious man; with Samson an act of strength, and he was the strong man; to the Prophets It revealed what regarded the future Redeemer, and they were men prophets; and so with all the others who distinguished themselves as prodigious and of uncommon virtue. According to the act that my Divine Will released, and if they gave their adhesion and correspondence, so did they receive the good of Its act. However, this is not reigning, my daughter; nor does this form the Kingdom of my Will. In order to form It, it takes not just one act, but the continuous act which It possesses. This is what It wants to give to creatures in order to form Its Kingdom: Its continuous act of power, of happiness, of light, of sanctity, of unreachable beauty. What my Fiat is by nature, It wants to render creatures by virtue of Its continuous act, which contains all possible imaginable goods. Would you say that a king reigns only because he has made a law, or has given a good to his people? Certainly not. True reigning is to form the life of the peoples with all the laws, giving a decorous regime, befitting, upright and just for their lives, giving them all the necessary means so that nothing may be lacking for their good. In order to reign, the king should have his life in the midst of the peoples, and make his will and his goods one with them, in such a way that the king should form the life of the people, and the people the life of the king; otherwise, it is not true reigning. **This is the reigning of my Will – to render Itself inseparable from the children of Its Kingdom, to give them everything It possesses to the point of overflowing, so as to have children happy and holy of Its very happiness and holiness.**

Now, from this it can be seen how in spite of the so many prodigies which Saints, Prophets and Patriarchs have done, they have not formed my Kingdom in the midst of creatures, nor have they made known Its value, or the great good which my Will possesses, or what It can do and wants to give, and the purpose of Its Kingdom – because Its continuous act, Its permanent life, was missing in them. And therefore, not knowing It in depth, they occupied themselves with other things concerning my glory and their good, and they put my Will aside, waiting for a more favorable time, when the paternal goodness would please to first make known, **and then to give, a good so great and a Kingdom so holy, which they would not even dream of. Therefore, be attentive, and continue your flight in the Divine Fiat.”**

VOL. 23 – January 6, 1928

After this, I was continuing my round in the Divine Fiat; and as I arrived at the point in which God created man, I thought to myself: ‘Why did He rejoice so much in creating him, which He did not do with all the other things He created?’ And my beloved Jesus, moving in my interior, told me: “My daughter, in creating the whole Creation with such order and harmony, We gave of Our own and were to receive nothing from It. **But, in creating man, while giving of Our own, We gave him the capacity to give Us Our very gifts as goods belonging to himself, in such a way that We were to give always; so much so, that a contest was to arise between him and Us – We, in giving, and he, in receiving; he, in giving to Us, and We, in lavishing Our gifts yet more abundantly upon him. This giving and receiving, receiving and giving, opened the feasts, the games, the joys, the conversation between Creator and creature.** So, in seeing the littleness of the creature celebrate with Our supreme height, amusing itself, rejoicing, conversing with Us, We felt such joy, such emphasis of love in creating man, that all other created things seemed nothing to Us compared to the creation of man. And if all of them seemed beautiful to Us and worthy of Our works, and Our love ran in all created things, it was because they were to serve Us to abound in gifts toward man, and from him We awaited the requital of love of all created things.

Therefore, all Our joy and glory was centralized in man, and, in creating him, We placed between him and Us harmony of intelligence, harmony of light, harmony of words, harmony of works and of steps, and, in the heart, harmony of love. So, something like many electric wires of harmony passed from Us into him, through which We descended into him, and he ascended to Us. This is why We rejoiced so much in creating man, and the sorrow he gave Us in withdrawing from Our Will was so great - because he broke all these harmonies, changed Our feast into sorrow for Us and for himself, destroyed Our highest designs, deformed Our image which We had created in him. In fact, Our Divine Will alone had the virtue of maintaining Our work beautiful, with all the harmonies wanted by Us; once Our Will is removed, man is the most vile and disagreeable being of all Creation. Therefore, my daughter, if you want all your senses to harmonize with Us, never go out of my Will; if you want to receive always from your Creator and open the feasts with Us, let It alone be your life, your all.”

VOL. 24 – March 25, 1928

Now, you must know that, after many centuries of hidden sighs, Our Supreme Being gushed out more intensely with love – more than in the very Creation and Redemption. Since Our Love, in gushing out, overflowed from Us, We felt the need of love to take the first steps toward the creature. So, as I began to manifest to you the first truths about my Divine Will, I pushed It strongly to take the first steps into the midst of creatures; and I centralized these steps in you by means of Its knowledges. And as I saw that you would place your steps in those of the Divine Fiat, I rejoiced, I made feast, and manifesting to you more truths about It, I would push It to take yet more steps. Therefore, as many truths as I told you about my Will, so many are the steps which I made my Fiat take in order to make It return as operating life into the midst of creatures. This is why I have told you so many of them, that one can say that Heaven and earth are filled with the steps of the knowledges about my Will; and uniting together, they form the sea of light in your soul, which wants to overflow from within you to make Its way in the midst of creatures. These steps will be multiplied according to how much the truths about my Will will be recognized, because I never manifest a truth if not when I want to give it as gift, giving the life and the good it contains. Therefore, until my Divine Will is known with all of Its knowledges, Its steps will be hampered, and the good It wants to do to creatures suspended.

If you knew how painful it is being able to do good, placing oneself in the act of doing it, and having to keep it suspended because it is not known, waiting and waiting and longing for one who would make it known to be able to release the weight of the good which one wants to give – oh, how you would hasten to make known all the steps of my Fiat! More so, since they are steps which will bring, not remedies, helps or medicines – but fullness of life, of light, of sanctity and totality of goods; and my Love, gushing

out and flooding the whole world, will restore the order of Creation and the dominion of my Will in the midst of the human family.”

VOL. 24 – April 4, 1928

These are the ways of Our Wisdom: in order to give, We make use of the word; and in order to receive, man must have the knowledge of what We have said and done with Our word. In fact, if a people does not know all the varieties of plants which are spread throughout the whole earth, it cannot enjoy, nor can it be the owner of the fruits of those plants, because in Our word there is not only the creative power, but united with it there is also the communicative power – the power of communicating to the creatures what We have said and done. But if they do not know it, nothing is given to them. What did man add in order to enjoy the light of the sun and receive its effects? Nothing; nor did he add anything to the water he drinks, to the fire that warms him and to many other things created by Me. However, he needed to know them, otherwise it would have been for him as if they did not exist.

Knowledge is the bearer of the life of Our act and of the possession of Our goods for creatures. Therefore, the knowledges about my Will have the virtue of forming Its Kingdom in their midst, because this has been Our purpose in manifesting them. And if in Redemption I wanted to descend from Heaven to take on human flesh, it was because I wanted to descend into all human acts to reorder them. More so, since Adam had withdrawn from Our Divine Will to content his humanity, and by doing this he disordered himself completely, he lost his state of origin; and I had to follow the same way: to descend into a Humanity so as to reorder him again; and everything I did in It was to serve as remedy, medicine, example, mirror, light, to be able to put decayed humanity in order. Now, having done all that was necessary, and still more, so much so that I had nothing else to do - I did everything, and I did it as God, with surprising ways and with invincible love in order to reorder this decayed humanity; and man cannot say: ‘Jesus has not done this to cure us, reorder us and place us in safety’ - everything I did in my Humanity was nothing but the preparation and the cures I prescribed so that the human family might recover, to return once again into the order of my Divine Will.

So, after about two thousand years of cure, it is just and decorous for Us and for man that he no longer be sick, but that he be healthy again so as to enter into the Kingdom of Our Will. This is why the knowledges about It were needed – so that Our creative power which speaks and creates, speaks and communicates, speaks and transforms, speaks and wins, might speak and make new horizons, new suns rise for as many knowledges as It manifests, in such a way as to form so many sweet enchantments that, amazed, the creature will be conquered and invested by the light of my eternal Will. In fact, nothing else is needed for Its Kingdom to come but the two wills kissing each other, one dissolving within the other – **my Will, giving, and the human will, receiving.**

Therefore, just as my word was enough to create the universe, it will be enough to form the Kingdom of my Fiat. But it is necessary that the words I have spoken and the knowledges I have manifested be known, to be able to communicate the good that my creative word contains. This is why I insist so much that the knowledges about my Will and the purpose for which I manifested them be known – to be able to realize the Kingdom which I so yearn to give to creatures. And I will overwhelm Heaven and earth to obtain the intent.”

VOL. 24 – April 22, 1928

You must know that when Our Fiat wants to manifest a truth, It places all of Our Being in activity, and overflowing with love, with light, with power, with wisdom, with beauty and goodness, It forms the birth of the truth It wants to deliver. And since all of Our qualities place themselves in the act of rising, We cannot contain it, and so We release this birth from Us to give it to the creature as gift. And if she does not take it into consideration, she causes Our love and Our light to be aborted; she causes Our power, wisdom, beauty and goodness to be aborted, making them die at birth. She loses this dear birth from Us, and does not receive Our life, which We wanted to give her by means of that truth; and We are left with the sorrow of having aborted, and feel the good which We wanted to give to the creatures enter into Us again. In fact, if the creature aborts, she loses that birth, while We do not lose It; rather, it reenters Us – it

is for the creature that it is aborted. Therefore, be attentive when you feel that the sea of light of my Fiat forms its waves to overflow outside and deliver the birth of its truths.”

VOL. 24 – May 26, 1928

Do you think that my Will, which has made Itself known with so much love and has manifested so much interest in wanting to come and reign upon earth, pouring Its sorrow out with you, has done this without anyone praying to It? Ah, no! no! The knocks of my Church have been continuous, and I Myself was knocking in those knocks, but I used them to knock at the door of the Divine Fiat which, tired of hearing them knock at Its divine doors, has used you to be knocked more strongly; and opening the door to you, It made you share in Its knowledges. For as many truths as It made known to you, so many means has It given you to form the loving chains with which to be bound to come to reign upon earth. And all the times It calls you to live in Its Divine Will, making you know Its qualities, Its power, Its joys, Its immense riches, are as many pledges It gives you, with which It assures you of Its coming upon earth. In fact, there is this prerogative in Us: if We make a good of Ours, a truth, a knowledge that belongs to Us known, it is because We want to give it to the creature as gift. See then, how many gifts my Will has given you; how many knowledges about Itself It has made known to you! They are such and so many, that you yourself cannot count them.”

VOL. 24 – September 21, 1928

From the moment We created the Creation, We have always – always given to man, without ever ceasing, while he has given nothing to Us; and if he tried to give Us something, they were things extraneous to Us, meager, and unworthy of Us. But when Our Divine Will is recognized and the creature comes to live in It, she will take possession of Our works. Then will We cease to give, because We have given enough – so much, that she will not be able to embrace it all. The creature will begin to give to her Creator, and she will give Us, not things extraneous and unworthy of Us, but Our own things – the fruits of Our own works. Oh, how glorified, loved and honored We will feel! So, the knowledge of the Divine Fiat, the return of Its life to the midst of creatures, will open the contest between Creator and creature; she will be able to give to Us, and We will be able to let her possess. This will be the return of Our works into Our womb. Therefore, let your flight in Our Divine Fiat be continuous, that We may give you everything, and you may give Us everything.

VOL. 24 – September 24, 1928

Our Adorable Majesty finds Itself in the condition of a father whose son was once happy, of rare beauty which brought him joy and happiness, and lived as the owner of the inheritance given to him by his father. This son, voluntarily, left the paternal inheritance; he rendered himself unhappy, and broke the beautiful and pure joys between father and son. Now, what would the sorrow of the father not be, and his sighs, his tears and his unshakeable will for his dear son to return to be happy? More so, since the inheritance given to the son still exists – the father himself keeps it in custody, and he longs for his son to take possession of it once again. But in the midst of so much sorrow, and tears and sighs of this father, his will is resolute: he wants his unhappy son to desire – to pray that his paternal inheritance, his lost happiness, be returned to him. This disposes the son to receive and to appreciate his happy state, the return of his inheritance; and the father, drowned with love for his dear son, will say: ‘Your prayer has formed a right over my heart that burns for you. Take again what you lost – you have deserved it. I am content as long as I see you happy, and I can say, “my son is no longer unhappy, but happy”.’

Now, We are more than a father - even more, his love is a shadow compared to Ours, and Our Divine Will is unshakeable – no one will be able to change It: the unhappiness of man is a disorder for the work of Creation, and We want Our rights over Our work; We want it to return to Us just as it came out. Our love drowns Us, Our justice demands it, Our goodness claims it, Our very happiness longs for it and does not tolerate unhappiness in Our work. Our Divine Will, surrounding Us like a crown, renders Us immutable and wants Its Kingdom to be possessed. But in spite of this, We want the creature to pray – to yearn for the good We want to give. **This forms a right over Our paternal Heart, and a place within his heart to be able to receive what We want to give, so that We may be able to say in Our emphasis**

of love: ‘My son, you have deserved it, and We have given you what We wanted to give you.’ One who prays disposes himself; that which is obtained by praying is appreciated, is kept safe. And since the knowledge of my Divine Will, the possession of Its Kingdom, is not an individual good, but a general one, in order to obtain it, I have you pray for all, in the name of all, and of each thought, word and act of creature, so that you may form the right over Our divine paternity that all may receive the Kingdom of Our Fiat, as well as the dispositions within themselves to be able to possess It. So the Queen of Heaven did, to impetrate the Kingdom of Redemption. She had a prayer, a sigh, an act for all, and for each one - She let no one escape Her; and by this, She gave to each one the right to be able to receive their Redeemer. So I did to redeem them, and so I want you to do for the Kingdom of my Divine Will.”

VOL. 25 – November 14, 1928

This is why the living in Our Will is the greatest prodigy, and if Our Divinity wanted to make a greater one, It could not; **nor could It find anything greater, more prodigious, more powerful, more beautiful, more happy than Our Will to give to the creature, because by giving Our Divine Will We give everything.** Its power forms Our echo in the depth of the soul, and forms Our most beautiful images; and the echo of the human littleness becomes one with Ours, in such a way that, uniting to Our prime act, she runs and diffuses herself in all the effects which the single act of God produces.”

VOL. 25 – November 20, 1928

Therefore, the most beautiful thing for Us, which enraptures Us and glorifies Us the most, is the soul in whom Our Divine Will reigns, because she alone does not make Our love say, ‘enough of giving’, but We have always something to give, always something to say; and in order to enjoy more, We render her the winner of Our very Selves. Therefore, be attentive, my daughter; if you want everything, let Our Will reign in you.”

VOL. 26 – May 21, 1929

After this, I continued to think about the adorable Fiat, and my sweet Jesus continued, saying: “My daughter, one who lives in my Divine Will is under the continuous outpouring of her Creator. Our Love toward her is so great, that We are so enraptured in seeing Our Fiat in the littleness of the creature, **that We want to give her always – always, without ever ceasing.** Now, this divine outpouring of Ours fills her so much as to leave not one void within her, in such a way that, whatever place she leans on, she always finds the fullness of Our outpouring that sustains her, in such a way that she cannot bend over herself because Our outpouring sustains her and carries her as though in triumph in its arms. But do you know what We pour out? Love, Light, Grace, Sanctity, Power, etc. Now, all these qualities of Ours compete among themselves for carrying this little creature in their arms. It seems that they vie with one another for her, and they take turns, so as to say: ‘We all have carried her.’ And while each of them carries her in its arms, if it is Love that carries her, It fills her so much with love as to take pleasure in seeing the tiny little one drowned – drowned with Its Love; and only when It sees her overflow with love, then does It content Itself with letting her pass into the arms of Light; because they want to see, being repeated in the tiny little one, what her Creator has done. The Light takes delight in drowning her with light; Grace, in drowning her with grace; Power, in drowning her with power – but so much, as to captivate the Creator Himself. In sum, this little creature lives under the continuous outpouring of God, which fills her so much that she feels drowned and cannot contain it, in such a way that she is forced to pour it outside. So, what you say about my Divine Will is nothing other than the outpouring of what you contain inside.”

VOL. 26 – August 3, 1929

So We are acting with you, for the Kingdom of Our Divine Will - We are behaving as if nothing else existed. If We wanted to look at what the other creatures are doing, the evils they commit, the ingritudes, the Kingdom of Our Will would remain always in Heaven; not only this, but We would not even feel disposed to tell a single truth about Our Supreme Fiat. But Our Love, forming Its veil of love

over all the evils of creatures, puts everything aside for Us, and overflowing strongly, not only makes Us speak about It, but, what's more, makes Us decide to give the great gift of the Kingdom of Our Fiat to creatures. When Our Love is dead set on something, it seems It does not reason, and It wants to win by dint of love, not of reason; therefore, as if It saw and heard nothing, at any cost It wants to give what It has decided. So, this is why It holds nothing back, and It pours the whole of Itself out over the creature who is chosen for the great universal good that must descend for the good of all human generations. And this is the reason for the so much giving and saying to you – these are the ardors of Our Love, which wants to hold nothing back; It wants to give everything as long as the Kingdom of the Divine Will may reign upon earth.”

VOL. 26 – August 3, 1929

Then, my mind continued to think about many things regarding the Divine Will; and my sweet Jesus added: “My daughter, Our Supreme Being is inexhaustible vein – We are never exhausted, nor can We say that We have finished giving, because as much as We give, We have always something to give; and while We give one good, another one arises to put itself on the way in order to give itself to creatures. But as inexhaustible as We are, We do not give Our goods, Our graces, nor do We tell Our truths to one who is not disposed, to one who does not pay attention to listen to Us in order to learn Our sublime lessons and model her life according to Our teachings, in such a way that We may see Our teachings written in her, and see her enriched with Our gifts. If We do not see this, Our gifts do not depart from Us, nor does Our voice reach the hearing of the creature; and if she hears anything at all, it is as though of a voice that comes from afar, such that she is unable to comprehend clearly what We want to tell her. Therefore, Our inexhaustible vein is arrested by the lack of dispositions of creatures. But do you know who gives the true dispositions to the soul? Our Divine Will. It empties her of everything, It reorders her, It disposes her in an admirable way - in such a way that Our inexhaustible vein never ceases to give and to let her hear Its sublime lessons. Therefore, let yourself be always dominated by my Divine Fiat, and Our inexhaustible vein will never cease to pour itself over you; and We will have the contentment of making new graces, new gifts, and lessons never before heard, arise from Our Divine Being.”

VOL. 27 – January 2, 1930

My abandonment in the Fiat continues, and carrying on my round in Its works, I was feeling all surrounded by them, and each of them was waiting for me to recognize them as works of my Creator, so as to bind ourselves together with inseparable bonds. It seemed to me that the Divine Will, with Its light, flowed in all Creation as our blood flows in the body; and so It also flowed in all the acts, words, steps, pains and tears of Jesus; and I went in search of everything as my own things, to love them and recognize them as things that belong to me. But while I was doing this, my sweet Jesus told me: “My daughter, one who lives in my Divine Will is in communication with all things created by Us, because my Will is of all and belongs to all. Since one is the Will that dominates and operates, all things are to It like members to the body, whose Head is God, who has such bond with all things - because Our Divine Volition flows as prime act of life - that they are inseparable from Him. Only the human will, if it wants to operate on its own, without the union of Ours, can break this beautiful union, this bond of inseparability among God, created things and creatures. Therefore, my Divine Will is the bearer to the creature of all Our acts done in Creation and in Redemption; It is the revealer of Our secrets. Since Our Will is one with the creature who lives in It, how can It hide? And I, my daughter - how bad I would feel if I did not render you aware of my tears, of my inmost pains, and of what I did while I was on earth. And in my sorrow I would say: ‘Not even the little daughter of my Will knows everything I have done and suffered so as to receive the requital, even of her little repeated ‘I love You’, and give her the gift of what belongs to Me.’

Therefore, each thing you know of Me and you love as your own, I give to you as a gift; and making feast, I say: ‘I have always something to give to my daughter, and she has always something to receive; therefore we shall always be together, because we are occupied in the exchange we make – I, in giving, and she, in receiving’.”

VOL. 27 – January 7, 1930

I was feeling all abandoned in the Supreme Fiat, and I thought to myself: ‘What could I give to my beloved Jesus?’ And He, immediately: “Your will.” And I: “My Love, I gave it to You, and having given it, I believe I am no longer free to give it to You, because it is yours.’ And Jesus: “My daughter, every time you would like to give me the gift of your will, I accept it as a new gift, because I leave the human will in its free willing, in such a way that the creature can be in the act of giving it to Me always. And I accept it as many times for as many as she gives it to Me, because she sacrifices herself as many times for as many as she gives Me the gift of it. And in seeing that the creature is constant in giving Me her continuous gift, I see that there is true decision on her part, and she loves and esteems the gift of my Will; and I, just as she gives Me the continuous gift of hers, give her the continuous gift of Mine; and expanding her capacity – because the creature is incapable of taking the whole endlessness of my Volition – I keep increasing, continuously, more sanctity, more love, more beauty, more light and more knowledge of my Divine Will. So, in the exchange we make – you, of your will, and I, of Mine – we double the gifts, and it remains bound so many times for as many as we make the exchange of it. Therefore, I always have something to give you, and you too, because in my Will things never end, they arise in every instant; and as you gave your will to Me, at the contact with Mine, yours has acquired the prerogative of Mine, of being able to give itself continuously to your Jesus.”

VOL. 28 – March 24, 1930

“My daughter, firmness in asking forms the life of the good that is asked for; it disposes the soul to receive the good that she wants, and moves God to give the gift that is asked for. More so, since with the many repeated acts and prayers that she has done, she has formed within herself the life, the exercise, the habit of the good that she asks for. God, won by the firmness of her asking, will give her the gift; and finding in the creature, by virtue of her repeated act, as though a life of the gift that He is giving her, He will convert the good asked for into her nature, in such a way that the creature will feel herself as the possessor, and victorious in feeling transformed into the gift she has received. Therefore, your asking incessantly for the Kingdom of my Divine Will forms in you Its Life; and your continuous ‘I love You’ forms in you the Life of my Love. And since I have given you the gift of both one and the other, you feel within yourself as if your nature felt nothing other than the vivifying virtue of my Will and of my Love. Firmness in asking is the assurance that the gift is yours. And asking for the Kingdom of my Divine Will for all, is the prelude that others can receive the great gift of my Supreme Fiat. Therefore, continue to repeat, and do not tire.”

VOL. 28 – April 12, 1930

“My daughter, the sun, though untiring in acting as sower of Our Love over the earth, in the evening, in withdrawing in order to form the day for other regions, seems to give peace to the earth, giving it the freedom to produce or not produce the seed it has sown, intending to make the new assault of the sowing of love. On the other hand, the Sun of my Divine Will never leaves the soul; as It reflects Itself in her with Its light and, more than sun, acts as divine sower, with Its reflections It forms in her Its Sun in the creature. Therefore, for one who lives in my Divine Will there are no nights or sunsets or dawn or daybreak, but it is always full day, because Its light gives Itself to the creature as her nature, and what is in one’s nature remains as one’s property. More so, since the Sun of my Divine Will possesses the source of light, and as many Suns as It wants to form, so many It forms. But with all this, even though one who lives in my Will possesses her own Sun which never withdraws, **the Sun of my Fiat has always new light and heat, new sweetness, new flavors, new beauty to give, and the soul has always something to receive;** there are no pauses as with the sun that is under the vault of the heavens. In fact, not possessing the source of light, it cannot form many suns as the earth keeps revolving around it. But with the Sun of my Divine Volition, which possesses the source of it, Its light always beats down, and calling the creature to continuous activity with It, It always gives her Its new act never interrupted.”

VOL. 28 – August 24, 1930

My abandonment in the Divine Volition continues; I feel that Its invincible power absorbs me into Itself, and in so many ways, that I cannot do without following Its acts. Now, while I was following the acts of the Divine Will done in Creation, my lovable Jesus told me: “My daughter, the love of my Divine Fiat toward creatures is so great, that It assumes all forms in order to give Itself to the creature. It assumes the form of heavens, to remain stretched out over his head; and by remaining perennially extended, It embraces him from all sides, guides him, protects him, defends him, without ever withdrawing, remaining always heavens, in order to form Its heaven in the heart of the creature. It assumes the form of stars, and It makes Its meek twinkling sweetly descend upon the creature, to caress her with Its kiss of light and penetrate sweetly into her, that It may form the stars of the most beautiful virtues in the heaven of her soul. It assumes the form of sun, to irradiate her with light, and with Its vibrant heat, descend into the depth of her soul; and with the strength of Its light and heat, It forms the tints of the most beautiful colors in order to form the Sun of Its Fiat in the creature. It assumes the form of wind, to purify her; and with Its empire, blowing, It maintains the Divine Life lit; and as It blows, It makes It grow in the heart of the creature. My Divine Will lowers Itself to everything, and Its love is so great, that It constitutes Itself life of everything that can serve the creature; and It reaches the point of assuming the form of air, to let Itself be breathed; of food, to nourish her; of water, to quench her thirst. In sum, there is nothing of which the creature makes use, in which my Will does not run together in order to give Itself incessantly to the creature. But how does she correspond to Me – to the many multiple ways which my Fiat assumes in order to besiege the creature; to the so many loving forms, such that, if she does not recognize It in one way, she may recognize It in another; if one form does not breach into her, another might breach through, to receive at least a gaze, a smile of satisfaction, an invitation to let It descend into her soul to reign, a *‘thank You’* of gratitude at Its so many follies of love?

Ah! how many times my Divine Will is left there with the creature paying no attention to It. What sorrow – how pierced It remains. But in spite of this, It does not stop, It continues incessantly and with Its firmness, all divine, to make Its Divine Life flow within all created things, to offer, beneath their veil, Its Life to all, waiting with invincible patience for one who must recognize It and receive It, so as to form Its Life under human appearances and form, and therefore reign completely in all the things created by Us.”

VOL. 28 – August 29, 1930

My abandonment in the Divine Fiat continues; an invincible force transports me into Its divine acts, and I feel and know the Divine Will operating in all created things, as It makes me the sweet invitation to follow It in Its acts in order to have my company. But while I was doing this, my always lovable Jesus told me: My daughter, all created things are pregnant with my Divine Will, which left Itself in them – not for Us, who had no need, but for love of creatures, giving Itself in as many distinct ways for as many things as It created. Acting as true Mother, It wanted to assail the creatures with as much love for as many things as It issued to the light of the day; It wanted to give Itself in each instant without interruption, so as to give Itself sip by sip, to form Its Life and extend Its Kingdom in each soul. This is why you see that there is not one thing from which my Fiat does not want to give Itself, and it can be said that each created thing forms Its throne of love, from which It makes descend Its mercy, Its graces, and the path in order to communicate Its Divine Life. It is as though on the lookout to see what good It can do to Its children, if they open their hearts to It, to receive Its goods and to conform to Its divine ways. So, each created thing is a call that It makes to the creature to receive the gift that my Divine Will wants to give her; each created thing is a new love which It wants to feed her, and one more act of Its Life which It wants to carry out toward and inside the creature. But alas! how many ingratitude on their part. My Divine Will embraces them, It clasps them to Its bosom with Its arms of light, and they escape from within Its light without returning to It the embrace and looking at who it is that loves them so much. Therefore, my daughter, you - be Its repairer, follow It in all the calls that It makes to you by means of each created thing, so as to give It love for love, and receive all the sips of Its Divine Life in the depth of your soul, to give It the freedom of letting It reign.”

VOL. 28 – October 12, 1930

Now, you must know that the love that Our Divine Being nurtures toward the creature is so great, that We give her of Our own in order to put her in the condition of being able to compete with her Creator. And so We give her Our Will, Our Love and Our very Life, that she may make It fully her own, so as to fill the void of her nothing and therefore be able to give Us Will for Will, Love for Love, Life for Life. And We, even though We Ourselves have given Them, accept Them as if They were her own, enjoying that the creature can compete with Us – she, in giving Us, and We, in receiving, to give to her again what she gave Us, that she may always have something to give Us; except for the creature who would not want to receive. Then she feels the void of her nothing, without true life, without a Divine Will that sanctifies her, without the love that leads her to love her Creator. And then all evils swoop down upon this nothing, lashes of fear, darkness of terror, rains of all miseries, weaknesses, such that she feels life missing in her. Poor nothing which is not filled with the All.”

VOL. 29 – April 24, 1931

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

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

VOL. 29 – May 10, 1931

Then, while my mind was wandering in the immense Light of the Divine Will, my always lovable Jesus told me: “My daughter, one who wants to receive must give. Giving disposes the creature to receive, and God to give. Many times also your Jesus has this way: when I want something from the creature, I give;

and if I want great sacrifices, I give much, so that, in looking at the much I have given, she will feel ashamed and will not have the courage to deny Me the sacrifice I ask of her. To give is to almost bind the person who receives; it is to draw his attention, his love. To give is to appreciate; to give is hope; to give is to make the memory of the giver arise in the heart. And how many times people who did not know each other become friends by means of a gift? Now, in the Divine Order, the giver is always God, who acts as first in sending His Gifts to the creature. But if she does not move to give something to her Creator, be it even her little love, her gratitude, a little sacrifice—because if We gave, it was because We wanted—no more gifts are sent by Us, because by not giving Us anything, she has closed the correspondence and has broken the beautiful friendship that Our Gift was to make arise.

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

VOL. 29 – July 27, 1931

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

VOL. 29 – August 30, 1931

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

prayers, in her acts, but together with Our Will she will feel that an infinite vein flows within her, in such a way that everything becomes infinite for her: love, prayers, acts and everything. Therefore, she will feel within herself the contentment that she is not less than Us in loving Us, because she has a Divine Volition in her power, and It runs in her acts.”

VOL. 29 – September 16, 1931

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

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

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

VOL. 30 – January 12, 1932

“My Will is everything, and in order to give Itself to the creature It wants to be recognized, It wants to interact, It wants to negotiate with her; and the more you visit It in Its Acts, the more bound and committed It finds Itself, and It begins the disbursing of Its Capital: all the Truths, the Knowledges I have given you about My Divine Will—has this perhaps not been the Capital I have made in your soul? And it is so Exuberant, that it can fill the whole entire world with Light, with Love, with Sanctity, with Graces, with Peace. And was it perhaps not after a round you did in Its Acts, that I was already waiting for you, with all Love, in order to give you Its Pledges and Advances that Its Kingdom would come upon earth? You gave your pledges, and My Fiat gave you Its Own. It can be said that each Truth and Word It spoke about It was a measure It took in order to form this Kingdom, a call-up It made in order to form Its Army, a Capital It disbursed in order to maintain It, Joys and Delights to draw creatures, Divine Strength to Conquer them. In fact, We first do Deeds, order everything, and then We show and make known the Deeds We have done.

“And since We want to give this Good to the creatures, it is Just and Reasonable that We deal at least with one creature, so that from one it may pass to another. We do not do Our Works in the air, but We want a little shelf on which to form Our Greatest Works. Wasn’t the Queen of Heaven Our Little Shelf in the Great Work of Redemption, that then extended to all and to whoever wants It? Therefore, let your flight in My Will be continuous, so that the two of you may exchange—you, your pledges, and My Will, Its Capitals, in order to accelerate Its Kingdom on the face of the earth.”

VOL. 30 – March 20, 1932

And my sweet Jesus, surprising me, told me: “My daughter, to know My Divine Will is the Greatest thing that I can give and that the creature can receive; and Its Reigning is the Confirmation of Its Great Gift and the carrying out of Its Will that was known. Therefore, it is necessary to ask for It; by asking for It, she disposes herself, she forms within herself the Royal Palace in which to receive It; by asking for It, she acquires the Love in order to Love It, she acquires the qualities of Sacrifice that are needed in order to possess It. And as one asks for It, the human will loses its ground, it is debilitated, it loses strength and disposes itself to receive the Dominion of the Supreme Volition; and God, seeing Himself prayed, disposes Himself to give It.

“It takes the dispositions of both sides in order for Us to give Our Celestial Gifts. How many Gifts do We want to give! But because they are not asked for, We retain Them within Ourselves, waiting to give Them when they are asked for. By asking, it is as if commerce were opened between Creator and creature. If one does not ask, the commerce is closed, and Our Celestial Gifts do not descend in order to put themselves in circulation on the face of the earth. Therefore, the first indispensable necessity in order to obtain the Kingdom of the Divine Will is to ask for It with Incessant prayers, because, as they pray, so are We reached by little letters—now of solicitation, now of supplication, now of the agreement that they want to make with Our Will, until the last letter comes, of the final accord.

VOL. 30 – May 15, 1932

“So do We do. More than father We yearn to give the Great Gift of Our Will to Our children, but We want that they know what they are receiving. The Knowledges about It mature Our children and make them capable of receiving such a Good. The so many Manifestations that I have made will be the true eyes of the soul in order to be able to look at and comprehend what Our Paternal Goodness, for so many centuries, wants to give to creatures. Even more, because the Knowledges that I have manifested about My Divine Will, as they become known by creatures, will cast in them the Seed to make germinate the love of children toward their Celestial Father. They will feel Our Paternity. And if He wants that they do His Will, it is because He Loves them and wants to Love them as children in order to Participate in His Divine Goods.

“Therefore, Our Knowledges about the Divine Fiat will make them accustomed to Living as children. And then will cease every marvel that Our Supreme Being gives to Its children the Great Gift of Our Will. It is a right of children to receive the properties of the father, and it is a duty of the father to give his goods to the children. One who wants to live as a stranger does not merit the possessions of the father. Even more, because Our Paternity craves, yearns for, and Burns with the Desire of Want to give this Gift, so that one be the Will of His children. Then will Our Paternal Love rest, when We see the Work that came forth from Our Creative Hands in the Womb of Our Volition, in Our House, and Our Kingdom populated by Our dear children.”

VOL. 30 – July 14, 1932

“These acts are the Possessors of My Volition, and in an absolute way they want to give It to creatures; and if one escapes them, they take aim at another; if one century does not receive them, they do not stop, nor do they depart, because We have given them the centuries in their Power, and they form and will form Our Divine Army in the midst of the human generations, to form the Kingdom of Our Will. In these acts there is the human, crowned with Divine Power, and they give to the creatures the Right to possess such a Kingdom. There is Our Will Operating in these acts, and It gives God the Right to Reign and Dominate the creature with Our Omnipotent Fiat. They are like the down payment and capital that pay God on behalf of creatures, and have the Right to give what they have paid for to the human generations; and like sun that does not withdraw or ever tire of beating on the earth with its light to give the goods it possesses, so do they, more than suns, go around through each heart, they go around the centuries, they are always in motion, nor do they ever give up, until they have given My Operating Will which they possess. More so, since they know with certainty that they will obtain their intent and victory.

“Therefore, if you see nothing, do not be concerned; you—continue your life and your acts in My Will. This is more necessary than anything—to form the currency in order to pay for a Kingdom so Holy on behalf of your brothers. And besides, you must know that My very Life spent on earth, and My own Acts, find themselves in the same condition. I paid up for all, and My Life and what I did is at everyone’s disposal, and want to give Themselves in order to give the Good they possess. And although I departed for Heaven, I left and I stayed to go around the hearts, the centuries, so as to give to all the Good of My Redemption. It has been about twenty centuries, and My Life and My Acts continue to go around; but not all of Them have been taken by creatures; so much so, that various regions still do not know Me. So, My Life, the Fullness of My Goods and My Acts, do not withdraw, They run and go around always, They embrace the centuries as though one, to give to all the Good that They possess. Therefore, it is necessary to do, to pay, to form the capital—the rest will come by itself. So, be attentive, and let your flight in My Fiat be continuous.”

VOL. 31 – July 24, 1932

“Now My daughter, you must know another surprise of Our Speaking. Suppose that I spoke to you about My Sanctity; this Word of Mine encloses the Gift of Divine Sanctity so as to give to the creature, always for as much as is possible for the creature. If I speak of the Divine Goodness, My Word encloses the Gift of Goodness. If I speak of the Divine Will, it encloses the Gift of Our Will. In sum, whatever Our Word says of Beauty, of Goodness, of Greatness, of Sanctity—that Gift it encloses.

“Now listen to the extent of Our Loving Stratagems: it is as if We were never content with forming New Inventions of Love so as to give to the creature. Therefore, if Our Word says Sanctity, it is because We want to give the Gift of Our Divine Sanctity so that she is placed on a par with Our Sanctity and can be in a contest with Us. And O! Our Contentment when We see Our Divine Sanctity Operating in the creature. And if We hear that she says: ‘I feel the Sanctity of my Creator impressed in me, O! how happy I feel, to be able to Love with His own Sanctity.’ O! then Our Love goes into follies, and pours over her, in a way so Exuberant, that We reach Excesses.

“And so if Our Word says Goodness, Divine Will, it is because We want to give the Gift of Our Goodness and Divine Will so that she can be on a par with Our Goodness and Will, and she can compete with her Supreme Being. You cannot understand what Our Contentment is to see the creature gifted by these Divine Qualities of Ours, in which Our Word is Bearer. And as it is Our usual Way to give to one creature Our Word—but so much is its Fecundity, Power and Fullness of Light, the Sun becomes as formed by one of Our Words, that with one blow of Light Illuminates all and gives the Good that the Light possesses—then why do you oppress yourself if you see that your Jesus often makes use of His Word in order to add Gifts upon Gifts? And these Gifts are not only to have Life in you, but in many other creatures, because they possess the Generative Strength, they give and they generate in order to give and generate again. Our Word is a Birth from Our Womb, therefore it is Our Child, and as Children they bear the Good that was generated in their Father. So, instead of oppressing yourself, think rather that your Jesus wants to make you New Surprises of His Divine Words, so that you dispose yourself to receiving a Good so Great.”

VOL. 31 – July 24, 1932

“Here, therefore, is what it means to Live in Our Volition: to receive Our Sanctity, Love, Science, Our Goodness, with Right, because It can not do less than give them. Since they are of Our Fiat they are her properties, because her life already Lives in It. More so, because one who Lives in My Will always grows in Sanctity, in Love, in Our Beauty, and so forth. This continuous growth forms in the creature a New Act of giving to her Creator. We give the New Act that We possess by nature to her, and she gives it to Us by virtue of Our Will. And O! the Contentment on both sides, the Happiness that is felt being able to receive from the creature, and We being able to give. To give and to receive maintains the nourishment of correspondence, it conserves the always-growing Union, and is as the Breath that maintains the fire always lit, and the Flame of Love lives always, without danger of being extinguished. Therefore, always forward in My Will, and everything will go well.”

VOL. 31 – November 13, 1932

And He, compassionating me, told me: “My daughter, Courage. With your Jesus your nothingness is everything, and can give Me everything, because you must know that I do not descend only when you receive Me in the Sacrament, but I descend with all My Works. And as I make you owner of My Sacramental Life, so I make you owner of all My Works. Therefore, if you want, you have much to give Me, because you have My Works in your power. Even more, because My Sacramental Life that you receive in the Holy Host is surrounded by the Acts that My Humanity did when I received Myself in Instituting the Most Holy Sacrament, and surrounded by the Acts that My Celestial Mama did when She received Me Sacramentally, and surrounded by all the Acts of those who Live of My Will, because these Acts are inseparable from Me, and remain Incorporated with Me as part of My very Life.

“Therefore, you can give Me everything, because They serve to cover your misery, to supplement your love, almost in order to not make you be ashamed that, coming into you, you would not have anything to give Me. On the contrary, as you use Them in order to give them to Me and be able to please Me and Love Me by means of these Acts, they Bilocate and become your Acts and My Acts, Acts of the Sovereign Queen and of the souls who Live of My Will, in a way that I, instead of having one, have two. And My Sacramental Life remains surrounded by Double Acts, by Double Love, and by Greater Glory.

“These are My Traffics that I make when I communicate Myself to souls: I give of Mine in order to have Double from them, and thus My Industry puts in traffic My very Sacramental Life, in order to have the exchange of It. But alas! how many do not make use of It, and they remain not having, nor do they know, what to give Me, and I remain without New Cortège, fasting for their acts and with the sorrow of not being able to be industrious in My Loving Traffics. You will not do this to Me, because if I come it is not only to come, but it is also because I want to give and receive Myself, for as much as the creature is able. This forms My Satisfaction, My Contentment, and My Paradise in the Most Holy Sacrament. To give Myself and receive nothing from them, forms My purgatory in My little prison of the Sacramental Host, purgatory that human ingratitude forms for Me. Therefore be attentive and, with Courage and without any reserve, give Me of Mine and all of yourself to Me, so that I can say: ‘I have given her Everything, and she has given Me Everything.’ So you will form My Contentment and My Traffic of Love.”

VOL. 31 – January 6, 1933

And Jesus added: “Blessed daughter, when the soul gives herself to the Mercy of My Will, It has the virtue of making the life of evil vanish. There is no sin or passion that does not feel itself given death, more then by a deadly sword. On the contrary, they die by themselves; as My Will Reigns in the soul, so they feel themselves lose life. For evil it is like frost to the plants, it parches them, withers them, and makes them die. It is like light to darkness, that, as the light appears, the darkness disappears and dies, rather, one does not even know where it has gone. My Will is like heat to cold, the cold dies under the virtue of the heat.

“If the frost, light, and heat, have the virtue of making plants, darkness, and cold die, even more My Divine Will has the virtue of making evils die completely. What’s more, if the soul does not let herself be

always Dominated by My Will, then because It does not always Reign, It can not communicate all the Goods, nor convert the whole ensemble of the creature, into Divine Life. And where the Divine Life is lacking, evil arises, and it can happen as to the plants when the strength of the frost withdraws. The plants, although with difficulty, begin to become green again. If the light withdraws, the darkness arises again. If the heat withdraws, the cold acquires its life again. Here is the reason for the great necessity of doing My Will always, always, and of Living in It, if you want to banish all evils and uproot even the roots of passions.

“More so, since My Divine Volition wants to always give to the creature, yet in order to give, It is on the lookout to see how much she works in Its Will, because every act that she does in It acquires a Divine Right. So, however many acts she does, so many Rights she acquires in the Sea of My Fiat, and It acquires as many Rights over the creature. These Rights of both parties render them owners, God and the poor creature. And My Will Bilocated and enclosed in the soul, for as much as she is capable of enclosing—since It wants to always give—brings her to navigate in the Immense Sea of Its Volition in the depth of the soul. One can say that It makes of her Its little ship, in order to go on vacation in Its Immense Sea of Its Volition, and according to how she disposes herself and works, so she encloses new doses of Divine Will. **Therefore I want you always in It, so you will give Me the Right of always being able to give to you, and you of always receiving.**”

VOL. 31 – February 12, 1933

And my always Lovable Jesus, who knocks down and raises up, who gives death and at the same instant makes New Life arise, visiting His little daughter told me: “Blessed daughter, Our Love is Exuberant, and for however more We give, more We want to give to creatures. Rather in giving, Our Love flowed out from Us on all sides, and it wanted to drown them with Our Love, with Our Sanctity, with Our Beauty, with Our Light, and with Our Goodness. However much more We give, more in Us grows the Passion of Loving them and of making Ourselves Loved.

VOL. 32 – April 2, 1933

“On the other hand, in the human creature, Our Divine Act is Creating, Conserving, Operating, and Growing. Our Love never says enough for her, no, but it always wants to give and Operate New Things. And if she corresponds to Us, Our Operating Virtue remains always in motion: now We give her New Love, now New Light, now New Science, New Sanctity, New Beauty. Our Operating Virtue never ceases, **We always want to give, and by giving We Operate. By Creating the creature We opened the commerce between Heaven and earth, and We placed in traffic Our Operating Way, We to give and she to receive.** And what is more, We want her together to Operate, We do not want to do it alone. If We were capable of sorrow, it would embitter Our Happiness if We did not hold her together with Us. And from Our Love and Operating Act, rises Our always Growing Act, such that the creature remains under the rain of Our Love and Creating, Conserving, Operating, and Growing Act.”

VOL. 32 – August 13, 1933

“To say, ‘I Live in the Divine Volition,’ and not know It, is absurd. And if she does not know It, it is not a reality but a way of speaking, while the first thing that My Will does is Reveal Itself, to make Itself known to the one who wants to Live together with It. Therefore knowing where she finds herself, she knows what she has to do with a Volition so Holy that wants everything in order to give her everything. So she places herself in the act of receiving Its Sanctity, Its Light, and she places herself in the act of Living of the Goods of the One whom she Lives together with, because knowing It, she does not feel that she abases herself in her human will any more, more so because it is not hers anymore.

VOL. 33 – June 29, 1934

“To give Ourselves to creatures is Power that We have, because possessing everything, to give is nothing other than an Outpouring of Our Love. But to place the creature in the condition of being able to give to Us, and give Us Our Acts as hers, coins minted with Our Image, is the Love that surpasses everything

that, not being able to contain it, in Our emphasis of Love We say: ‘You have wounded Us. The magnet of your acts has enraptured Us and has rendered Us sweet Prisoners in your soul. And We give tit for tat to wound you, to enrapture you, and to imprison you in Us. Therefore, My daughter, I want you all eyes so that you look at and know well what My Divine Will wants to do in you.’

VOL. 33 – July 15, 1934

“Life in My Will is not a joke, but Operating Life and continuous Activity. Rather, you must know that there is nothing that has been done by God, by the Saints, and by everyone, that is not given to one who Lives in My Volition, because there is nothing of Good that does not belong to It. And as you feel the need of possessing everything, so everyone feels the need of giving himself to you. But do you know why they want to pass through the channel of the human volition? In order to give the Good that they possess and to duplicate the Good, the glory, of their acts to their Creator. In fact, as you desire to search them out, so Our Works and those of the whole of Heaven desire to be sought. It seems that they say one after the other: ‘And to me, and to me—do not pass me over. Take me in your power, Unite us all together so that one is the Love, the Glory, of everyone to that Supreme Will that has given birth to us in Its Womb and has given us Life.’

“Therefore Living in My Will is the Prodigy of prodigies, it is the Unity of everything, it is to possess everything, to receive and give everything. And since I want to always give to the creature, I ardently yearn for her in My Fiat in order to give her what I want and to fulfill My Desires.”

VOL. 33 – November 25, 1934

“See, therefore, in what Divine Abyss the creature who possesses My Will finds herself. Inside of herself she feels Its Life with all Its Works concentrated in her littleness, for as much as it is possible for a creature. Outside of herself she feels Its Interminability of which the limits are not seen, such that possessing the Communicative Strength, she feels herself as under a copious rain that rains Its Works, Its Love, the multiplicity of Its Divine Goods, over her. My Divine Will encloses everything, and It wants to give everything to the creature. It wants to be able to say: “I have denied her nothing, I have given everything to the one who Lives in My Will.””

VOL. 34 – March 1, 1926

“Now, who can tell you the Marvels that become enclosed in this Act of Our Will? Our Love rises and diffuses so much, as to not be able to find a place for where to put Itself, and when It has filled everything It withdraws into Our Source. Our Sanctity feels Honored with the Divine Act of Our own Will Operating in the creature, and It diffuses with surprising Grace in order to communicate Its Sanctity to all creatures. They are Indescribable Prodigies that It completes when the creature calls It to Operate in her. Therefore, make everything disappear in My Will, and We will give everything into your power, and you will be able to give Us everything, even Ourselves.”

VOL. 34 – December 20, 1936

“Our Volition has so much Love toward the creatures, and great is Its Desire of making them Live in It, that if It obtains this, It casts her into an abyss of Graces, of Love, even to drowning her, such that the human littleness is constrained to say: ‘Enough, I am already drowned; I feel myself devoured by Your own Love, I am not able to endure more.’ Now, you must know that Our Love is not content; it never says ‘enough.’ However much more it can give, more it wants to give. And when We give it is Our Feast, We set the table for the one who loves Us, and We urge her remain with Us in order to Live together.

VOL. 34 – March 18, 1937

I remained amazed, and my sweet Jesus, repeating His brief little visit, told me: “My blessed daughter, why do you marvel? You must know that everything that is Holy and Good belongs to My Fiat, because It wants to give everything to the one who Lives together with It. An exchange on both parts happens.

The creature does not want to have anything for herself, she wants to give It everything, and My Volition wants to give everything to her, even Itself. More so, because the Creation, the Redemption, the Queen of Heaven, all the good and holy acts, are nothing other than Breath of God: He Breathed and said 'Fiat' and He Created the whole Creation. He Breathed and He called the Most Holy Virgin to Life. He Breathed and He made the Word descend to earth. He Breathes and gives Life to the good works of all creatures.

"Now, one who Lives in Mine, does nothing other than retrace all His Works in order to find His Divine Breath so as to bring them back to God as fruits and Power of the Breath of her Creator. O! how Glorified, Loved, He feels, because He finds in the Works offered to Him by the creature His Breath, His own Life. And however many times she goes around in His Works, so many times He feels Himself given His Life, His Glory, His Love, again. And O! how He waits for these presents, because He feels given again what He has given. He feels Re-Loved in His Works, as He has Loved. He feels His Love, His Power, recognized. And so much is the Divine Complacency, that He pours torrents of Love and of Graces toward the one who has known His Works and His Love.

VOL. 34 - May 6, 1937

"You, think of making everything redound to My Glory, and of how to make Me be Loved. My Will will give you the flight in order to make you bring My Blood, My Wounds, My kisses, My Paternal Tendernesses, to My children and to your brothers. Therefore, do not marvel, this is truly the Divine Operation, to keep Its Works in the act of repeating them continuously in order to give them so as to make of them a Gift to the creatures. Each one can say: 'Everything is mine, even God Himself is mine.' And O! how We enjoy in seeing them gifted with Our Works, Possessors of their Creator.

"They are the Excesses of Our Love, that in order to be Loved We want to make touched how much We Love them and the Gifts that We want to give them. Then, for one who Lives in Our Volition, if We do not make a Gift of everything to them, We feel as if We would defraud the creature—and this We do not know how to do. Therefore, be attentive, let your soul be embalmed by Our Divine Peace, because We do not know what disturbance is, and all things will bring you the Smile, the Sweetness, the Love of your Creator."

VOL. 34 – May 10, 1937

"Therefore the human littleness, by Living in Our Eternal Volition, absorbs Us sip by sip, mouthful by mouthful, because being little, as well as because of how much is possible for a creature, it is not given to her to take all together what she must take of Our Divine Being. More so, because this serves to mutually delight each other: **We to give and she to receive.** We to give of Ours, and she to give to Us her littleness; We to Work her as We want, and she lends herself to letting Us Work. It is the exchange on both parts, the mutually harmonizing with each other, the speaking to each other, that forms Our Most Beautiful Works, and We develop the Life of Our Will in the creature. Without doing anything, one does nothing. Therefore it is necessary to Operate, to speak, to make Ourselves understood. To Labor, in order to make the Beautiful statues, the Repeaters of Our Life. So when We find one who wants to listen to Us, gives herself to Us in order to receive, We do not spare anything of what We can do and know how to do for the creature.

VOL. 34 – May 23, 1937

"This is why We are all eyes, We are as on guard in order to see when she wants to Live in Our Volition so as to have the occasion of Loving her even more, and enriching her with Our Love, in order to receive Love. We can say that We cover her with Our Divine Being, We harmonize her with Us in order to enjoy Ourselves with her and to give her of Ours. And when she, shaken by the fever of Our Love, by Our burning Breath that continuously tells her: 'I Love you, I Love you O daughter,' and she makes Our Echo hers and repeats to Us: 'I love You, I love You Life of my life, Love of my love, my Father, my Creator, my All, I love You,' she places Us in feast and gives Us the Pure Joys that We want because We have given her Life. Therefore, We want her in Our Will so as to have her as We want her in order to give her

what We want to give to her, and in order to receive what We want from her. Outside of Our Fiat, Our Love for her remains hindered. There is such separation between her and Us, that she arrives at feeling herself far from Us, and We far from her, and she arrives at fearing Us, and being afraid of Us—human will, where it casts the creature—whom I Love so much—from Me.”

VOL. 34 – July 25, 1937

“Now, My daughter, if the soul lets My Divine Will Reign, her love will not be sterile anymore, but fertile, nor will she reduce herself into only words, or even into works. She will feel in herself the Creative Strength of Our Love, and will place herself in Our same conditions, that if We Love We Operate, if We Operate We give. But what thing do We give—the Great Gift of Our Divine Being. Our Love is so much that if We give We want to give everything, even Ourselves, to the mercy of the creature. Our Love would not be content if it does not say: ‘I have given everything, I have nothing more to give her.’ More so, because possessing Our Will, We are secure. We are in Our House, with all the decorum, the honors, the decency that befits Us.

“Therefore, possessing Our Creative Fiat Itself, if the creature Loves Us, in her Love she will give Us, in reciprocation for Our Gift, the gift of her life such that it is Life that we will give to each other. And every time that she will Love Us, Our Creative Strength will multiply her life in order to give it to Us as gift; her Love will not remain isolated, but with the Fullness of Its Life, because she gives herself to the mercy of her Creator. And here, equalized, the parts between Creator and creature, Life she receives in Gift, and Life she gives. And if the creature has her limits, My Will makes up for her, more so because in giving Us her life as gift, she gives Us everything, nothing remains for herself, so Our Love remains satisfied and reciprocated. Therefore, if you want to give Us everything, and receive everything from Us, let Our Will Reign in you, and everything will be granted to you.”

VOL. 35 – August 9, 1937

“We did the same with Our Queen; We displayed so much... but do you know what this showing means? We are looking at Ourselves, and We want to give all that We are and all that We possess.

“Dissimilarity would cause Us pain. The creature, seeing herself dissimilar from Us, would not be with Us with the trust of a daughter, and with that confidence that comes from sharing the same Goods and the same Gifts. This disparity would be an obstacle to forming One Single Life and Loving each other with One Single Love. On the other hand, to Live in our Divine Will is exactly this: One Single Will, One Single Love—common Goods. In all that may be lacking within the creature We give of Ourselves to compensate her in everything, and to say: ‘What We want, she wants too. Our Love and her love are One Single Love—and as We Love her, she Loves Us.’

VOL. 35 – August 23, 1937

“It is impossible for Us not to give what We have done—and are still doing, to one who Lives in Our Will. Our Love would not tolerate this. It would put Us in Pain. More so, since We do not lose anything by giving; rather, We feel more glorified and delighted if the creatures Live with Us, being aware of all Our Works, and possessing all of them. Being able to say: ‘All that is Ours is yours’ is Our Greatest Happiness. Disunity never brings any good: the ‘yours’ and the ‘mine’ break the Love and produce unhappiness. In Our Will disunion does not exist, neither does the ‘yours’ and the ‘mine,’ but all is in Perfect Harmony.”

VOL. 35 – September 6, 1937

“You must know that when We Love without finding anyone who Loves Us, Our Love does not know where to lean to be Loved in return. So It goes wandering around, bursts into delirious fidgets, and if It doesn’t find even a little ‘I love you’ from a creature on which to lean, It withdraws back into Ourselves—to where We keep Our Center of Love. But it does it with a Pain that a created mind cannot comprehend. The sufferings of a Love not returned are unspeakable. They surpass all other pains. We want to give always—We are in continuous Act of giving—but We want to find her will willing to

receive: a desire, a sigh, as the place—the little shelves on which to place Our Will, and all that We want to give and do. These desires and sighs are like ears that listen to Us, eyes that look at Us, hearts that love Us, minds that comprehend Us. If We don't find these little shelves, We cannot give her anything, and she remains blind, deaf, mute and with no heart. Therefore, Our Will is put into flight, and It returns to the shelter of Our Celestial Regions.”

VOL. 35 – September 26, 1937

My flight in the Divine Will continues, and I remain astonished at seeing how It always wants to give. Since I am small and I cannot enclose Its Immensity within myself, It waits for me, with Invincible Patience and Love, to enclose within me the Truths It gave me, accompanied by Its Graces, allowing me take possession of them. And as It sees that I possess them, It soon places Itself in the attitude of giving me and telling me even more surprising things. Will of God, how much you Love me! How can I ever repay you? Then, my adorable Jesus, coming for His usual little visit, all Goodness told me: **“Blessed daughter, it is Our Divinity that possesses, by nature, the desire of always giving. As you possess your breathing and breathe continuously—even if you didn't want to—so We possess the continuous Act of always giving.** Even if the creature, ungrateful, does not take what We give—though still remaining around Us to praise the Perfection, the Goodness, the Sanctity and the Generosity of Our Supreme Being—we keep waiting with a Patience that only We can have, for those creatures who might take what others rejected, as the Triumph of Our Love toward the creature. And Our Love is such that We adapt Ourselves to them, giving to them little by little, because being small, the creature cannot take what We want to give her altogether. But Our Love must be continuous. We would feel as if We were fainting and losing Our Breath if We did not give.

VOL. 35 – November 29, 1937

“My Will wants to give everything to the creature who Lives in It. It gives her Its arms to hug her, Its steps to run after her. As We feel Our Divine Nature which is all Love, and Our need to Love—to the extent that, if it were possible to prevent Us from Loving, We would suffocate, losing the Breath of Our Divine Life; since Our Breathing, Motion and Our very Will are Love for Us, and it is impossible for Us not to Love—in the same way, one who possesses Our Will feels the need to love Us—to always love Us. Therefore, only My Will can put Order between the Creator and the creature, keeping her constantly aware of Our Love and Sanctity—putting her in communication with Our Supreme Being.”

VOL. 35 – January 16, 1938

“What more should I tell you about the many times I called you and still call you in all the Acts of My Humanity? I was Conceived, and I called you to give you the Gift of My Conception. I was Born, and I called you more strongly, to the extent of crying, moaning and wailing; to move you to compassion so that you might answer Me soon—to give you the Gift of My Birth, of My tears, moans and wailings. If My Celestial Mama swaddled Me in bandages, I called you to swaddle you together with Me. In sum, I called you in every Word I said, in every step I took, in every Pain I suffered, in every drop of My Blood; I called you even in My last Breath on the Cross, to give you everything as a Gift. And to keep you safe, I placed you with Me in the hands of My Celestial Father.

“Where didn't I call you, to give you all that I did, to pour out My Love, to make you feel how much I Loved you, to let the sweetness of My enrapturing Voice descend into your heart—a voice that enraptures, Creates and Conquers; to hear your voice telling Me: ‘Here I am. Tell me, Jesus, what do you want?’ as return for My Love and as a promise to accept My Gifts, so that I could say: ‘I have been heard. My daughter recognized Me and loves Me...’

VOL. 35 – February 26, 1938

“How many Unheard-of Prodigies will We not deliver from Our Divine Womb, for those who will let Our Will Reign! Our Works will sing Triumphs and Victories, and—hands full—We will Abound in giving the Gifts and the Goods of their Creator, that they possess. All will be Happy—those who give,

and those who receive. Therefore, be attentive and do not care about anything other than Living in My Will, because I have much to give you, and you, much to receive.”

VOL. 35 – March 12, 1938

I feel myself in the arms of the Divine Volition, which exercises Its Power over me and is all attentive—even to my little trifles—to Invest them with Its Life and with Its Light, in order to enclose the All, inside the little trifle. What Goodness! What Love! It seems that It wants, in any way, to have something to do with the creature. But to do what? To give, always. By giving, It pours Itself out. By giving, It feels Operative, making many things of Itself—things that Love It and praise It, for who He really is.

VOL. 35 – March 12, 1938

“Therefore, once We have Prayed, We set Ourselves on the way, wandering across all nations and through every heart, to see if We find even a small disposition to Live in Our Will. So We take that little disposition in Our Creative Hands; We Purify it, Sanctify it and embellish it, placing inside of it the First Act of Our Will. And We wait... to be able to place the Second Act, the Third Act of the Life of Our Fiat, and so forth. Therefore, all that the creature does in Our Will is actually done by Ourselves: We Love, We Pray... One can say that We commit all of Ourselves in order to give what We want, and it is impossible not to grant to Ourselves. Do you see then, what it means to Live in Our Will? It is the imposition of the creature over Ourselves, making Us do what she wants—making Us give what she wants Us to give.”

VOL. 35 – March 16, 1938

After this, He added: “My daughter, would you like to know why We want the creature to Live in Our Divine Volition? Because We want to give her always New Gifts, New Love and New Charisms—We want to give her always New Things from Our Divine Being. But having to receive and to listen, the creature will not have the space in which to place Our Gifts, if she does not Live in Our Will. We do not deliver Our Gifts if We don’t have a place in which to deposit them, remaining with the Pain of wanting to give, but being unable to. We are as though suffocated by Love, and We cannot find relief since there’s no one to take It; so We are forced to watch the creature being poor, weak, ignorant... What Pain! In Our Will, instead, We place Our Goods in common, and go on telling her: ‘Take whatever you want, and, in recognition, give Us the little tribute of your love and your will.’ Therefore, My daughter, let’s make a pact. Let’s agree on this: I must Love you always, and you must always give Me your little love. We will always be in communication, and will always have things to do together. We will Love with One Single Love, and be Happy with the same Happiness.”

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“When We do not find anyone who Lives in Our Will, it happens to Us also as to the one who possesses immense riches—but so many as to feel suffocated by them. And yet, he cannot find anyone disposed to receive or to take his goods. Poor him. He is so unhappy among his riches, and suffers a cruel loneliness. There’s nobody to love him, respect him, or say to him even one ‘Thank you’; rather, it seems that all evade him, because he cannot find one to whom to give his riches—not even one who would take them. Without company, joy dies—and not being able to give to anyone, he feels that his goods—his life—do not live within others. Isolation is the greatest of the bitternesses. O, how many times We want to give, but We have nobody to whom to give. Further, by not Living in Our Will, the creature closes all doors, obstructing Our Entrance. She even puts a distance between Us, surrounding herself with miseries, weaknesses and passions—of the ugliest sort.

“This is why Living in Our Will leaves everyone surprised; and We Ourselves remain surprised, having to enclose Infinity in what is limited—the Immensity within the littleness. We have to make such Wonders and Prodigies that only Our Love, which Rules over Our Divine Being, can move Us to the Most Amazing Marvels—to the extent that even the Angels and the Saints remain surprised and mute in astonishment.”

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“Listen to what I do. In order, always, to give and receive, I call the creature to Live in My Will and I offer her Its Sanctity, Light, Life, Love and Infinite Joys—as much as she can contain them. After a while, finding her loyal, I go to her and I say: ‘Give Me back what I gave to you.’ She promptly delivers everything, without hesitating an instant, to show Me how much she loves me; even her breath, her heartbeat, her motion—everything—she gives Me everything, not keeping anything for herself. Rather, she's happy to give all to her Jesus. And I take it all. I look and look again at what she gave Me, to delight and amuse Myself with her gifts. Then I put them inside My Heart to enjoy them as the property of My daughter. But do you think I remain satisfied? For the creature I am, but not for Myself—never. My Love doesn't give Me Peace. It swells up, It overflows, driving Me to the Greatest Excesses, and do you know what I do? I give My whole Being to My beloved creature, I Double everything she gave me. I give her Doubled Love, Light, Sanctity, My Breath, My Motion, My very Life, so that I Breathe in her breathing, I move in her motion, I Love in her Love. There is nothing I don't do within her. I just do not want to do anything without her. I would feel as if I didn't Love her in all My Things and this would be unbearable. I must give all to the one who gave Me all.

“Do you think it's nothing that your Jesus gives you His Life to let you Live in Me, asking for your life to Live within you? Trying, almost, to find ever New Excuses to give and to receive; to have a chance to tell you the Long Story of My Will and My Eternal Love Story? This is not just to give you simple news, to show you how Good, Holy and Powerful I am, but to actually provide you with My Love, Will, Sanctity, Goodness and Beauty. Isn't such an Excessive Love almost unbelievable? Just by wanting to always keep her with Me, I show My Great Love. I give her something of Myself, since she possesses nothing by herself that is Worthy of Me. Then, making it her own, she can say: ‘You gave to me and I give to You.’ Isn't this the kind of Love to break and move even the hardest hearts? Only your Jesus can Love in this way. Only your Jesus knows how to Love in this way. Nobody can claim to be able to reach Me in Love; I Myself do it for one who Lives in My Will.

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“We can say that nothing is missing in the act of the creature. Our Glory is Complete; Our Love finds Sweet Rest and Perfect return. This is why We long so much for one who Lives in Our Will, and it seems as if We had not done anything in Creation, because the Greatest Act We can do is missing: Our Life Repeating Itself in the human act, in which We will find Ourselves, everything and everybody. There isn't Good We won't give to Our beloved creature, and there will not be Love or Glory that she won't give Us. She will find everything she wants in Us, and We in her. Daughter, wanting to give all but being able to give only a small part of Our Goods; having to keep Our Love constrained and hampered, is a suffering for Us, and all because Our Will as Life is missing in the creature. Not being able to receive everything from her is the Greatest Pain of Our Creative Work. Therefore Our Love, Our Power and Wisdom, all Our Creative Work demand that the creature Live in Our Will. The centuries will not pass away until Our Fiat will form Its Kingdom, and when It will Reign, It will give all the Goods and the Dominion over them to the human generation. Therefore pray, and may your life be a continuous act in Our Will, to obtain the Coming of Its Kingdom.”

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“So We remain always in the Act of Operating in her. We never stop, because nothing can possibly be missing in the one Living in Our Will. Our very Acts will be Our Throne, Our Court and the very Life of the creature. Our Love for her seems almost unbelievable. We are all eyes over her, to see whether she is enclosing all and how many times. Because We Love her too much, We keep Repeating Our Operating Act, placing New Beauty and New Sanctity over the Masterpieces We've done for her. **We like to give to her always, keeping her busy under the Rain of Our Operating Acts, to give her the occasion to receive more Love and to Love Us more.** Therefore, Live always in Our Will and you will feel in It the

continuous Outpouring of Our Love—Our Operating Act—that not only will repeat Our Works in action but will also add New Things to Astonish Heaven and earth.”

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Then, my always Adorable Jesus, taking me by surprise told me: “My blessed daughter, Our Fulfilled Will encloses all the Glory that the creature can give Us—the Love with which We have to Love her and the Love with which she must Love Us. Therefore, in one Act of Our Fulfilled Will, We can say that We've done everything; We have given everything, even Ourselves, and We have received everything. In fact, by Living in It, We give all to the creature. She takes all, and can give Us all. On the other hand, if she does not Live in Our Will, if Our Will is not Fulfilled, We can't give everything. She will be incapable of receiving Our Love or of Loving Us as much as We want to be Loved. **We are not Happy to give from Ourselves almost in tiny little pieces, as if We were poor. We don't like to half-give Our things. Being able to give and not to give is always a suffering for Us, Our Love remains repressed and makes Us delirious. This is why We want the soul to Live in Our Divine Volition: We want to give all, always, without ever ceasing. Our Divine Being is never exhausted: the more We give the more We can give, and giving for Us is relief and Happiness; is expression of Love; is communication of the Life that We do.** My Love is so Great that I remain in the soul to grow.

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This is why We Love, so much, that the creature Live in Our Will: because We want to give; We want her to understand Us; We want to crowd all the human acts with Our Divine Lives. We don't want to be constrained—repressed in Our Divine Circle. We have the Power to give, but can not. How Painful this is. And until the creatures Live in Our Will, they will always be the little ignorant of Our Supreme Being, incapable of learning even the vowels of how much We Love them and of how much We can give to them. They will always be Our children—dissimilar from Us, who perhaps do not even know Us—degenerate of their Father.”

Fiat!!!