

Therefore, True and Perfect Resignation Is the Mark Of Sure Predestination, And the Sure Possession That the Soul Has of God

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

Letters Of Luisa#9

My good daughter,

Here I am. As to nature, I feel compassion for your painful state; but as to the soul, you would be worthy of envy from the very Angels... You know, as many pains as you suffer, as many tears as you shed, so many are the Angels around you, gathering, full handed, the pearls which you form with your sufferings, and bringing them to Jesus as pledges of your love. However, I beg you not to cover these pearls with the mud of your laments, **or of not being perfectly resigned to the Most Holy Will of God.** Therefore, be tranquil; let's hope that everything goes well for the soul and for the body.

Letters Of Luisa#23

I read your sorrowful letter and from the heart I feel compassion for you. However, pluck up courage, do not abandon yourself to yourself; rather, abandon yourself in God and in the arms of our Queen Mama. In your state of sorrow, they await you in their arms as their favorite one, because you are a daughter of sorrow; but they want you more peaceful, and less concerned about your state, because apprehension worsens the trouble, and makes one see it darker, and maybe worse than it really is. And then, my daughter, **I must tell you the truth, if you resign yourself, your state is the greatest state of sanctity;** it is the jealousy of God that takes creatures away from you; it is because of the great love He has for you that, jealous, wanting to be loved and loving you very much, He takes everyone away from you. Therefore, thank the Lord for He has placed His divine eyes upon you to make of you a saint. **And if you are resigned and patient, you will convert the one who "despises you", as you say, you will achieve victory over his cold heart, and will conquer him to Jesus.**

Letters Of Luisa#28

My good daughter in the Divine Will,

Thank you for everything, both the requests and the Holy Masses; assure everybody of my poor prayers. But to the ladies who ask for graces I say that the most powerful means to obtain them is to do the Divine Will, to put their wills into the hands of the Queen so that She may exchange them with the Divine, and also to give Her the first place as Queen and Mother of their families. Oh, how the Heavenly Lady will feel enraptured! As the first miracle, She will give them Her own Son as gift; She will enclose Him in their hearts that they may live together, and She Herself will stay to take care of Her dear Son. And to us, her children, She will give peace and put order between Creator and creature. Once She has done this, the rest will come by itself, always provided that it is for the good of their souls...

But I recommend perfect resignation. This is the shortest and safest way, because with it we hold a divine power in our hands, and we are not the ones who ask and pray, but the Fiat Itself asks and prays within us.

Letters Of Luisa#32

My good daughter in the Divine Volition,

Peace, trust, courage, resignation and prayer, and the Lord won't be missing to you. All that the Lord allows for you is nothing but means to become a saint. Therefore, do not bother about what your thoughts say to you, but kiss the Divine Will, Which disposes everything for our good.

Letters Of Luisa#40

By the same token I must tell you that it is not good for you to embitter yourself so much over the loss of your beloved son. He is certainly happier now than when he was with you; and if you really loved him, instead of crying, you would rejoice at his happiness. In grieving, you do not love your son, but yourself. Furthermore, we are just one step away from our dear departed ones; when we least expect it, we will find ourselves together with them. Therefore, I recommend to you peace, courage **and true resignation,** and you will see what the Lord will make of you.

Letters Of Luisa#46

Most esteemed one in the Lord,

I assure you my poor prayers. Have great confidence, which conquers God, Who surrenders to your needs. Offer some Holy Masses to plead for what you want. Then put everything with filial abandonment into the hands of God and of

the Queen - They, who love us so much and want to be loved. All that will happen will be always the best for you and for poor Jesus. Crosses make us be reborn to a new life of sanctity and of Grace; **therefore the crosses which are borne with true resignation make us like Jesus and are our rebirths in good, in Love and in the Divine Volition, which wants to be our life.** So, let us make everything flow in the Holy Will, if we want It to perform Its prodigies of love in our soul...

Letters Of Luisa#127

Pluck up courage, dear Jesus will not leave you alone. It is sufferings that wound His Heart and draw Him with an irresistible force to be together with the creature, to give her the merit of His own pains, and to adorn her with divine marks, so as to make her similar to Himself. **His Love makes feast when He finds us resigned, because He can give us the shape He wants.** Therefore, I recommend to you – let Jesus find you in His Most Holy Will, and He will make a prodigy of your soul. And the more you feel alone, the more you will feel close to Jesus. He will give you His strength and His Graces, and with your pains He will form the most refulgent suns and the most precious pearls.

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1 – "You were wrong in being so disturbed. Don't you know that I am Spirit of Peace, and the first thing I recommend is that you do not disturb the peace of the heart? When in prayer you are not able to recollect yourself, I do not want you to think of this or that – of how it is, or how it is not – because in doing so, you yourself call the distraction. Instead, when you find yourself in that state, the first thing to do is to humble yourself, confessing that you deserve those pains, and placing yourself in the arms of the executioner, like a humble little lamb that licks his hand while he kills it. **The same for you: while seeing yourself beaten, disheartened and alone, you will resign yourself to my holy dispositions, you will thank Me with all your heart, you will kiss my hand that strikes you, recognizing yourself unworthy of those pains.** Then, you will offer to Me that bitterness, anguish and tedium, praying Me to accept them as a sacrifice of praise, of satisfaction for your sins, and of reparation for the offenses that they give Me. If you do so, your prayer will ascend before my throne as most fragrant incense; it will wound my Heart, and you will draw new graces and new charisms upon you. **In seeing you humble and resigned, all plunged into your nothingness, the devil will not have the power to get close. And here is how, where you thought you were losing, you will make great gains."**

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It was so true that I did not think that it would take the priest to free me, and that this was happening because of the sanctity of my confessor, that when the time came that he went away to the countryside, one morning, after Communion, the Lord made me understand that I was going to be surprised by that state, inviting me to keep Him company by participating in His pains – and I immediately said to Him: 'Lord, how shall I do it - the confessor is not here; who is going to free me? Maybe You want to make me die now?' And the Lord just told me: "Your trust must be only in Me. **Be resigned, because resignation renders the soul radiant, and it keeps all other passions in their place, in such a way that, attracted by those rays of light, I go into that soul and I transform her completely within Me, and I make her live from my own Life."**

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On my part, I felt absolutely ready to do the obedience. My nature especially wanted to be freed of that being in bed continuously, because as beautiful as it was, it was always bed... having to be subjected to everyone, even in the most repugnant and necessary things of nature, and being forced to tell them to others, is a true sacrifice. So, nature did its office, and felt all consoled in receiving this obedience; while my soul was ready to do the obedience, and ready to remain in bed if the Lord wanted it so, because I had began to experience how good He had been with me, **and that true resignation can change the nature of things, turning bitter into sweet.**

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Other times, I remember that, in renewing these crucifixions, my sweet Jesus would say to me: "My beloved, the cross allows one to distinguish the reprobates from the predestined. Just as on the day of judgment, the good will rejoice upon seeing the cross, so even now it can be seen whether one will be saved or lost. If, as the cross presents itself to the soul, she embraces it, **carries it with resignation and patience, kissing and thanking that hand which is sending it – here is the sign that she is saved.** If, on the contrary, as the cross is presented to her, she gets irritated, despises it, and even reaches the point of offending Me – you can say that that's a sign that the soul is heading on the way to hell.

VOL. 2 - July 28, 1899

The cross is the noblest mark in the soul.

This morning, my adorable Jesus came with an appearance all admirable and mysterious. He was wearing a chain at His neck, hanging over His whole breast. At one end of the chain, one could see something like a bow; at the other end, something like a quiver full of precious stones and gems which formed an ornament of the most beautiful sort on the breast of my sweet Jesus. He also had a lance in His hand. While in this appearance, He told me: "The human life is a game; some play pleasure, some play money, some, their own lives, and many other games they play. I too delight in playing with souls; but what are the jokes I make? They are the crosses which I send. **If they receive them with resignation and thank Me for them, I amuse Myself and I play with them, delighting immensely, receiving great honor and glory, and letting them make the greatest gains.**"

VOL. 2 - August 8, 1899

A resigned soul is Jesus's rest.

He continues to make Himself seen for just a little and almost angry with men. As much as I prayed Him to pour His bitternesses into me, it was impossible, and without paying attention to what I was saying to Him, He told me: "Resignation absorbs all that can be painful and disgusting to one's nature and renders it sweet. And since my Being is peaceful and tranquil, in such a way that, no matter what may happen in Heaven and on earth, It cannot receive the slightest breath of disturbance, resignation has the virtue of grafting these very virtues of Mine into the soul. A resigned soul is always at rest; and not only herself, but she also allows Me to rest peacefully within her."

VOL. 3 - April 16, 1900

The three signatures on the passport to enter beatitude on earth. Plot against the Church.

After I went through bitter days of privation and of reproaches of blessed Jesus because of my ingratitude and resistance to His Will and to His graces, this morning, upon coming, He told me: "My daughter, the passport to enter beatitude, which the soul can possess on this earth, must be signed with three signatures, and these are resignation, humility and obedience.

Perfect resignation to my Will is wax which melts our wills and forms a single one; it is sugar and honey. However, at a small resistance to my Will, the wax separates, the sugar becomes bitter, and the honey turns into poison.

Now, it is not sufficient to be resigned, but the soul must be convinced that the greatest good for herself and the best way to glorify Me is to always do my Will. Here is the necessity of the signature of humility, because humility produces this knowledge.

But who ennobles these two virtues? Who fortifies them; who renders them persevering; who chains them together in such a way that they cannot separate; who crowns them? Obedience. Ah, yes, completely destroying one's will and everything which is material, obedience spiritualizes everything, and like a crown, places itself around them. So, resignation and humility without obedience are subject to instability, but with obedience they will be fixed and stable. Here is the strict necessity of the signature of obedience: so that this passport may circulate in order to pass into the reign of spiritual beatitude, which the soul can enjoy down here. Without these three signatures, the passport will have no value, and the soul will be rejected by the reign of beatitude, and will be forced to remain in the reign of restlessness, of fears and of dangers; and to her misfortune, she will have her own self as god, and this self will have the cortege of pride and of rebellion."

After this, He carried me outside of myself, into a garden, which seemed to be the garden of the Church. There I saw five or six people, priests and secular, who were going astray, and uniting with the enemies of the Church, started a revolution. How pitiful it was to see blessed Jesus crying over the sad state of these people! Then I looked in the air and I saw a cloud of water, full of large pieces of ice falling upon the earth. What a disaster they caused upon harvests and upon humanity! But I hope that He will calm down. Then, more afflicted than before, I came back into myself.

VOL. 3 - April 23, 1900

Resignation is oil that salves.

This morning, finding myself outside of myself, I saw my sweet Jesus suffering very much, and I prayed Him to share His pains with me; and He said to me: "You too suffer. Rather, I will take your place and You will do for me the office of a nurse." So it seemed that Jesus placed Himself in my bed, and I, beside Him, began to check His head, removing the thorns which were driven into it one by one. Then I moved on to His body and I visited all His wounds; I dried up the blood, I kissed them, but I had nothing with which to salve them so as to mitigate the spasm, when I saw that oil was coming out from me. I took it and I salved the wounds of Jesus, but with some concern, as I did not understand what the meaning was of that oil coming out from me.

But blessed Jesus made me understand that resignation to the Divine Will is oil which, while salving and mitigating our pains, salves and mitigates the spasm of the wounds of Jesus at the same time. Then, after performing this office for my dear Jesus for quite some time, He disappeared and I came back into myself.

VOL. 4 - October 31, 1900

Who can say how happy and strengthened I was, clothed with that garment and with the loving pledge in my arms? Greater happiness I could certainly not desire. Then the Queen Mama disappeared, and I remained with my sweet Jesus. We went round the earth a little bit, and among the many encounters, we met a soul who was prey to despair. Having compassion for her, we drew near her, and Jesus wanted me to speak to her, to make her comprehend the evil she was doing. Through a light which Jesus Himself infused in me, I said to her: **‘The most salutary and efficacious medicine in the saddest encounters of life is resignation. By despairing, instead of taking the medicine, you are taking the poison with which to kill your soul. Don’t you know that the most appropriate remedy for all evils, the main thing that renders us noble, divinizes us, makes us similar to Our Lord, and has the virtue of converting the very bitteresses into sweetness, is resignation? What was the life of Jesus upon earth if not continuing the Will of the Father? And while He was on earth, He was united with the Father in Heaven. The same for a *resigned soul*: while living on earth, her heart and will are united with God in Heaven. Can there be anything more dear and desirable than this?’** As though stirred, that soul began to calm herself, and Jesus and I, together, withdrew. **May everything be for the glory of God, and may He be always blessed.**

VOL. 4 - January 31, 1901

Jesus explains the greatness of the virtue of patience.

As I was in my usual state, my sweet Jesus was not coming. Then, after much waiting, I saw Him for just a little, and He told me: "My daughter, patience is superior to purity, because without patience the soul easily unbridles, and it is difficult for her to remain pure; and when a virtue needs another virtue in order to have life, the second one is called superior to the first. Even more, it can be said that patience is custody of purity; not only this, but it is staircase to ascend to the mountain of fortitude, in such a way that if one went up without the staircase of patience, he would immediately fall from the highest point to the lowest. In addition to this, patience is seed of perseverance, and this seed produces branches called firmness. Oh, how firm and stable in the good she has started is the patient soul! She pays no attention either to rain, or to frost, or to ice, or to fire, but all her attention is on bringing to completion the good she has started. In fact, there is no greater foolishness than that of one who today does some good because he likes it, and tomorrow he neglects it because he finds no more pleasure in it. What would one say of an eye which at one hour possesses sight, and at another is blind? Or of a tongue which now speaks, and now is mute? Ah! yes, my daughter, patience alone is the secret key to open the treasure of virtues; without the secret of this key, the other virtues do not come out to give life to the soul and to ennoble her."

VOL. 4 - June 18, 1901

After this, His voice assuming a sweeter and more benign tone, He added: **"My daughter, I recommend to you, very, very much, that you let not even the slightest act which is not patience, resignation, sweetness, sameness, tranquillity in everything, come out of yourself. Otherwise you would dishonor Me,** and it would happen as to that king who lived in a palace which was well adorned inside, but on the outside it could be seen as full of cracks, stained, and about to collapse. Would people not say: ‘What? A king lives in this palace, and yet, such an ugly configuration can be seen outside as to make one fear even to draw near it? Who knows what a king he must be!’ Would this not be a dishonor for that king? Now think that if anything which is not virtue comes out of you, they would say the same about Me, and I, who live inside of you, would remain dishonored."

VOL. 4 - February 9, 1903

After this, my lovable Jesus came and told me: "My daughter, one who loves Me fixes himself before the Divine center, **but one who is resigned and does my Divine Will in everything, possesses the center of the Divinity within himself.**" And He disappeared like a flash. A little later He came back; I was thanking Him for Creation, for Redemption and for so many other benefits, and He added: "In Creation I formed the material world, and in Redemption I formed the spiritual world."

VOL. 6 - March 5, 1904

The cross is citation, advocate and judge of the soul, so that she may take possession of the eternal Kingdom.

This morning I was feeling in much suffering, with the addition of His privation. Then, after I struggled very much, He came for just a few instants, and told me: "My daughter, sufferings, crosses, are like many citations which I send to souls."

If the soul accepts these citations - whether they are citations that notify the soul to pay some debt, or it is a notification to obtain some gain for eternal life - **if the soul responds to Me by resigning herself to my Will**, by thanking Me, by adoring my holy dispositions, we are immediately in accord, and the soul will avoid many inconveniences that are possible, like being cited again, having advocates involved, going through the suit, and receiving the condemnation of the judge. **Responding to the citation with resignation and with thanksgiving alone will make up for all this**, because the cross will be citation, advocate and judge for her, with nothing else needed for her to take possession of the eternal Kingdom. If then she does not accept these citations - think about it, yourself, into how many abysses of disgraces and troubles she throws herself, and what the rigor of the judge will be in condemning her for having shunned the cross as her judge - so much milder, more compassionate, more prone to enriching her rather than judging her, more intent on embellishing her rather than condemning her.”

VOL. 6 - March 16, 1904

True resignation does not put things under scrutiny, but adores in silence the divine dispositions. The cross is festive, jubilant, joyful and desiring.

This morning, as I was in my usual state, I found myself over a person who appeared as though clothed like a sheep, and I was carried on his shoulders. But he walked at a slow pace, while in front of him there was something like a car, which was faster; and I said in my interior: ‘This one is going slowly; I would like to go inside that car for it goes faster.’ I don’t know why, but as soon as I thought of this I found myself there, inside of it, with other people who said to me: ‘What have you done – you have left the Shepherd? And what a Shepherd! In fact, since his life is in the fields, all the medicinal herbs, noxious and salutary, are his; and by being with him one can be always in good health. And if you see him clothed like a sheep, it is so that he can make himself similar to the sheep, allowing them to approach him with no fear; and even though he walks at a slow pace, he is safer.’

On hearing this, I said in my interior: ‘Since it is so, I would like to be with him so as to tell him something about my illness.’ But as I was thinking of this, I found him near me; and I, all content, drew close to his ear and said to him: ‘Good Shepherd, if you are so very expert, give me some remedy for my troubles, as I find myself in this state of sufferings.’ And as I wanted to say more, he cut my words inside my mouth, saying to me: **“True resignation, not an imaginary one, does not put things under scrutiny, but adores in silence the divine dispositions.”** And as he was saying this, it seemed that the sheepskin split, and I could see the face of Our Lord and His head crowned with thorns.

On hearing Him tell me that, I did not know what else to say - I remained in silence, content with being with Him; and He added: ‘You have forgotten to tell the confessor another thing about the cross. And I: ‘My adorable Lord, I don’t remember, repeat it to me and I will tell him.’ And He: ‘My daughter, among the many titles that the cross has, it has the title of ‘feast day’, because when one receives a gift, what happens? One makes feast, rejoices and is more content. Now, since the cross is the most precious, the noblest gift, and is given by the greatest and most unique Person that exists, it is more pleasing and brings more feast, more gladness than all other gifts. So, you yourself can say what other titles can be given to the cross.’ And I: ‘As You say, it can be said that the cross is festive, jubilant, joyful, desiring.’ And He: ‘Good - you spoke well. However, the soul comes to experience these effects of the cross when **she is perfectly resigned to my Will and has given all of herself to Me**, without keeping anything for herself. And I, so as not to be surpassed in love by the creature, give her all of Myself, and in giving Myself I also give my cross; and the soul recognizing it as my gift, makes feast and enjoys.’

VOL. 6 - April 9, 1904

One act of perfect resignation is enough for the soul to be purged of any involuntary imperfection.

This morning, since I would be receiving Communion, I was thinking to myself: ‘What will blessed Jesus say when He comes into my soul? He will say: ‘How ugly, cattiva [bad], cold, abominable this soul is.’ How quickly He will make the species consumed so as not to be in contact with someone so ugly. But, what can I do? Even though I am so cattiva, yet, You must have patience in coming, because You are necessary to Me anyway, and I cannot do without You.’ At that moment, He came out from within my interior, and told me: ‘My daughter, do not want to afflict yourself for this. **It takes nothing to remedy it; one act of perfect resignation to my Will is enough for you to be purged of all these uglinesses that you talk about.** And I will say to you the opposite of what you think; I will say to you: ‘How beautiful you are, I feel the fire of my love in you, and the perfume of my fragrances. With you I want to make my perpetual dwelling’.” And He disappeared.

Then, when the confessor came, I told him everything, and he said to me that it was not right - that it is sorrow that purges the soul and that resignation has nothing to do with this. So, after I received Communion, I said: ‘Lord, father told me that what You told me was not right. Explain Yourself better and let me know the truth.’ And He, benignly, added: **“My daughter, when it is about voluntary sin, then it takes sorrow; but when it is about imperfections, weaknesses, coldnesses and the like, and the soul has added nothing of her own, then a perfect act of resignation is enough; and**

if needed, she is also purged of this state, because in doing this act, the soul first encounters my Divine Will, which purges her human will and embellishes it with Its qualities, and then she identifies herself with Me.”

VOL. 6 - September 17, 1905

How one can participate in the sorrows of the Queen Mama.

Having been in much suffering because of the privation of my most sweet Jesus, this morning, the day of the Sorrows of Mary Most Holy, after I struggled in some way, He came and told me: “My daughter, what do you want, that you so much yearn for Me?”

And I: ‘Lord, what You have for Yourself – that is what I yearn for myself.’ And He: “My daughter, for Myself I have thorns, nails and cross.” And I: ‘Well then, that is what I want for myself.’ So He gave me His crown of thorns and shared with me the pains of the cross.

Then He added: “Everyone can share in the merits and in the goods produced by the sorrows of my Mother. One who, in advance, places herself in the hands of Providence, offering herself to suffer any kind of pains, miseries, illnesses, calumnies, and everything which the Lord will dispose upon her, comes to participate in the first sorrow of the prophecy of Simeon. **One who actually finds herself amid sufferings, and is resigned, clings more tightly to Me and does not offend Me, it is as if she were saving Me from the hands of Herod, keeping Me safe and sound within the Egypt of her heart - and she participates in the second sorrow.** One who feels downhearted, dry and deprived of my presence, and remains yet firm and faithful to her usual practices - even more, she takes the opportunity to love Me and to search for Me more, without tiring - comes to participate in the merits and goods which my Mother acquired when I was lost. One who, in any circumstance she encounters, especially in seeing Me gravely offended, despised, trampled upon, tries to repair Me, to compassionate Me, and to pray for the very ones who offend Me – it is as if I encountered in that soul my own Mother who, if She could have done it, would have freed Me from my enemies; and she participates in the fourth sorrow. One who crucifies her senses for love of my crucifixion, and tries to copy the virtues of my crucifixion within herself, participates in the fifth one. One who is in a continuous attitude of adoring, of kissing my wounds, of repairing, of thanking etc., in the name of all mankind, it is as if she were holding Me in her arms, just as my Mother held Me when I was deposed from the Cross - and she participates in the sixth sorrow. One who remains in my grace and corresponds to it, giving a place to no one else but Me within her heart, it is as if she buried Me in the center of her heart - and she participates in the seventh one.”

VOL. 6 - November 8, 1905

The first step to enter the Will of God is resignation. The soul who is resigned to the Divine Will comes to make of God her favorite food.

After I struggled very much, He came for just a little and told me: “My daughter, it happens to the soul who resigns herself to my Will as to someone who, drawing near a beautiful food in order to see it, feels the desire to eat it, and as his desire is excited, he begins to enjoy that food, and to transmute it into His flesh and into his blood. Had he not seen that beautiful food, the desire could not have come, he could not have experienced its taste, and would have continued to remain on an empty stomach. Now, such is resignation for the soul. As she resigns herself, in her very resigning she sees a divine light, and this light dispels what prevents her from seeing God; and as she sees God, she desires to enjoy Him; and while she enjoys Him, she feels as if she were eating Him, in such a way as to feel God Himself all transmuted into herself.

Therefore, it follows that the first step is to resign oneself; the second is to desire to do the Will of God in everything; the third is to make of It one’s favorite food, daily; the fourth is to consume the Will of God within one’s own. But if one does not take the first step, he will remain empty of God.”

VOL. 7 - June 20, 1906

Everything must be reduced to one single point: everything must become a flame.

Feeling very much in suffering, soul and body, and having spent the night with a flaming fever, I felt I was burning and being consumed. My strengths were exhausted, I felt I was dying, and added to that, He was not coming – truly I could take no more. Then, after a long time, I felt I was going outside of myself, and I saw Our Lord within an immense light, and myself completely nailed, even the tiniest particles of my members. It was not just my hands and feet, like other times, but each of my bones had its nail driven into it. Oh, how many bitter pains I felt! At each slightest motion I felt lacerated by those nails and I fainted; I felt I was about to die, **but I was resigned and immersed in the Divine Volition, which seemed to me to be the key that would open divine treasures, from which I would draw strength to be sustained in that state of sufferings, to the point of making me content and happy.** However, I was burning; those nails seemed to produce fire, and I was all immersed in it. Blessed Jesus was looking at me, and seemed to be pleased; then He told me: "My daughter, everything must be reduced to one single point – that is, everything must become a flame;

and from this flame, filtered, pressed, beaten, a most pure light comes out – not like the light of fire, but of Sun, fully similar to the light that surrounds Me. The soul who has become light cannot be away from the divine light; rather, my light absorbs her into itself and transports her into Heaven. Therefore, courage, this is the complete crucifixion of soul and body. Don't you see how your light is already about to take off from the flame, and my light awaits it in order to absorb it?"

While He was saying this, I looked at myself, and I saw a great flame inside of me; a tiny little flame of light came out of it, which was about to detach itself and take flight. Who can describe my contentment? At the thought of dying, at the thought of being always with my only and highest good, with my life, with my center, I felt paradise in advance.

VOL. 7 - July 27, 1906

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

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

VOL. 7 – August 11, 1906

The cross is a treasure.

Finding myself in my usual state, I saw my adorable Jesus with a cross in His hand, all full of white pearls. Giving it to me as gift, He placed it on my breast, and it sank into my heart as inside a room. Then He told me: "My daughter, the cross is a treasure, and the safest place in which to keep this valuable treasure is one's own soul. **Or rather, it is a safe place when the soul is disposed to receive this treasure with patience, with resignation and with the other virtues,** because the virtues are as many keys that secure it, so as not to spoil it or expose it to thieves. But if it does not find especially the gold key of patience, this treasure will find many thieves, who will steal it and spoil it."

VOL. 7 - November 6, 1906

On hearing 'love', I liked so much being able to be only love that, not paying attention, I spoke some more nonsense, which was: 'My Lord, I too would like to be like You – all love, and nothing else.' And He added: "**This is my goal, and this is why I often speak to you about perfect resignation, because by living in my Will, the soul acquires the most heroic love, and reaches the point of loving Me with my own love.** She becomes all love, and becoming all love, she is in continuous contact with Me. So, she is with Me, in Me, and for Me she does everything I want; nor does she move or desire anything but my Will, in which all the love of the Eternal One is enclosed, and in which she herself remains enclosed. By living in this way, the soul almost comes to the point of dissolving faith and hope, because as she comes to live of Divine Will, the soul no longer feels in contact with faith and hope. Since she lives of the Will of God, what does she have to believe if she has found It and made of It her food? And what does she have to hope for, if she already possesses It by living, not outside of God, but in God? **Therefore, true and perfect resignation is the mark of sure predestination, and the sure possession that the soul has of God. Have you understood? Think it over carefully.**"

VOL. 7 - November 14, 1906

The cross expands the boundaries of the Kingdom of Heaven.

Oh, how I struggled and suffered because of His privation! Then, after a long time, He made Himself seen, just in passing, and told me: "My daughter, if **perfect resignation** is the certain and sure sign of predestination, the cross expands the boundaries of the Kingdom of Heaven." And He disappeared like a flash.

VOL. 8 - February 16, 1908

How the cross is the surest sign to know whether we love the Lord.

As I was in my usual state, I was thinking about why it is the cross alone that makes us know whether we really love the Lord, while there are many other things, like the virtues, prayer, the Sacraments, which could make us know whether we love the Lord. While I was thinking of this, blessed Jesus came and told me: "**My daughter, it is really so, the cross**

alone is that which makes one know whether he really loves the Lord - but a cross carried with patience and resignation, because where there is patience and resignation in crosses, there is divine life. Since nature is so reluctant to suffering, if there is patience, it cannot be something natural, but divine, and the soul no longer loves the Lord with her love alone, but united with the love of the divine life. So, what doubt can she have whether she loves or not, if she arrives at loving Him with His own love?

On the other hand, in the other things, and even in the very Sacraments, there also may be someone who loves, who contains this divine life within himself, but these things cannot give the certainty of the cross. It may be there, or it may not, because of lack of dispositions. One can very well go to Confession, but if he lacks the dispositions, it certainly cannot be said that he loves and that he has received this divine life within himself. Another may receive Communion; indeed he receives the divine life, but he can only say that this divine life remains within him if he had the true dispositions. In fact, it can be seen how some receive Communion or go to Confession, but as occasions arise, the patience of divine life cannot be seen in them; and if patience is missing, love is missing because love is recognized only through sacrifice. **And so here are the doubts; while the cross, patience, resignation, are fruits produced only by Grace and by love."**

VOL. 9 - November 20, 1909

Human and divine views of the cross.

As I was in my usual state, my sweet Jesus came for just a little, and told me: "My daughter, one who takes the cross according to human views finds it muddy, and therefore heavier and more bitter. On the other hand, one who takes the cross according to divine views finds it full of light, light and sweet. In fact, the human views are without grace, strength and light, therefore she has the boldness to say: 'Why did that person do that wrong to me? Why did this one cause me this displeasure, this calumny?' And the soul fills herself with indignation, with anger, with revenge, and so the cross becomes muddy, dark, heavy and bitter. On the other hand, the divine views are full of grace, of strength and of light, therefore she does not have the boldness to say: 'Lord, why did you do this to me?' **On the contrary, she humbles herself, she resigns herself, and the cross becomes light and brings her light and sweetness."**

VOL. 11 - November 18, 1913

When the human will and the Divine Will are opposed, one forms the cross of the other.

I was thinking about my poor state, and how even the cross has been banished to me. In my interior, Jesus told me: "My daughter, when two wills are opposed to each other, one forms the cross of the other. So it is between Me and the creatures: when their wills are opposed to Mine, I form their cross and they form Mine. I am the long bar of the cross, while they are the short one, and crossing each other, they form the cross. Now, when the will of the soul unites with Mine, the bars remain no longer crossed, but united; therefore, the cross is no longer a cross. Have you understood? Furthermore, I sanctified the Cross; it was not the cross that sanctified Me. **The Cross does not sanctify; rather, the resignation to my Will sanctifies the Cross; therefore, even the Cross can do good as long as it is connected with my Will.** Not only this; the Cross sanctifies and crucifies part of the person, while my Will does not spare anything; It sanctifies everything, crucifying thoughts, desires, will, affections, heart - everything. Being light, my Will shows to the soul the necessity of this sanctification and complete crucifixion, in such a way that she, herself, incites Me to accomplish the crafting of my Will upon her.

Therefore, the Cross and the other virtues are content as long as they get something; and if they can pierce the creature with three nails, they celebrate triumphantly. Instead, my Will, which does not know how to do incomplete works, is not happy with just three nails, but with as many nails for as many acts of my Will which I dispose for the creature."

VOL. 11 - February 2, 1917

The world has become unbalanced because it has lost the thought of the Passion.

As I was in my usual state, I found myself outside of myself, and I found my always lovable Jesus, dripping Blood all over, with a horrible crown of thorns, looking at me with difficulty through the thorns. He told me: "My daughter, the world has become unbalanced because it has lost the thought of my Passion. In darkness, it has not found the light of my Passion which would illuminate it by making known to it my love and how much souls cost Me, in such a way that it could turn to loving the One who has truly loved it; and the light of my Passion, guiding it, would put it on its guard against all dangers. In weakness, it has not found the strength of my Passion which would sustain it. **In impatience, it has not found the mirror of my patience which would infuse in it calm and resignation, in such a way that, in the face of my patience, feeling ashamed, it would make it its duty to dominate itself. In pains, it has not found the comfort of the pains of a God which, sustaining its pains, would infuse in it love of suffering.** In sin, it has not found my sanctity which, placing itself in front of it, would infuse in it hate of sin. Ah, man has made an abuse of everything, because he has moved away from the One who could help him! This is why the world has lost balance. It behaved like a

child who no longer wanted to recognize his mother; or like a disciple who, denying his master, no longer wanted to listen to his teachings, or learn his lessons. What will happen to this child and to this disciple? They will be the sorrow of themselves, and the terror and sorrow of society. Such has man become – terror and sorrow; but a sorrow without pity. Ah, man is getting worse and worse, and I cry over him with tears of blood!"

VOL. 12 - June 20, 1918

Then He added: "In the one who does my Will and lives in It, my Love does not find obstruction. I love her and have so much predilection for her that I Myself take care of all that is needed for her: both help and direction, both unforeseen aids and unexpected graces. Even more, I am jealous that others may do something – I Myself want to do everything for her. I reach so much jealousy of love that, if I give to Priests the authority to consecrate Me in the Sacramental Hosts so that I may be given to souls, I reserve to Myself the privilege to consecrate these souls, as they keep repeating their acts in my Will, **as they resign themselves**, and as they make the human will go out, in order to let the Divine Will enter. What the Priest does over the Host, I do with them - and not only once: every time she repeats her acts in my Will, she calls Me as a powerful magnet, and I consecrate her like a privileged Host, repeating over her the words of the Consecration.

VOL. 14 - February 24 1922

The cross of one who lives in the Divine Will becomes similar to the Cross of Jesus.

As I was in my usual state, my always adorable Jesus made Himself seen in the act of taking up His Cross and placing It on His Most Holy shoulders; and He told me: "My daughter, when I received the Cross, I looked at It from top to bottom, to see the place that each soul would take in my Cross. **Among so many of them, I looked with more love and I paid a more special attention to those who would be resigned, and would live in my Will.** I looked at them, and I saw their cross, long and large just as Mine, because my Will made up for all that their cross lacked, making it longer and larger like Mine. Oh, how your long cross stood out! – so very long because of many years of bed, and suffered only to fulfill my Will. My Cross existed only to fulfill the Will of my Celestial Father; and yours, to fulfill my Will. One gave honor to the other; and since both of them had the same measure, they blended together.

Now, my Will has the virtue of softening hardness, of soothing bitterness, of extending and enlarging short things. So, when I felt the Cross upon my shoulders, I felt the softness and the sweetness of the cross of the souls who would suffer in my Will. Ah! My Heart heaved a sigh of relief, and the softness of the crosses of these souls made my Cross adapt to my shoulders, sinking to much into it as to make Me a deep wound; and although it gave Me a sharp pain, I also felt the softness and the sweetness of the souls who would suffer in my Will. And since my Will is eternal, their suffering, their reparations, their acts, ran within each drop of my Blood, in each wound, in each offense. My Will made them be as though present at the offenses of the past, from the moment the first man sinned up to the present and future offenses. They were the ones who returned to Me the rights of my Will; and for love of them, I decreed Redemption. And if others enter into It, it is because of these souls that they partake in It. There is no good I concede, either in Heaven or on earth, which is not because of them."

VOL. 15 - May 23, 1923

In order to be able to give, it is necessary to possess; and in order to possess, it is necessary to centralize those pains within oneself, **and with resignation and love, change pains into goods, darkness into light, coldness into fire.** My Will is fullness, and one who must live in It, must acquire the dominion of all possible imaginable goods, as much as is possible for a creature. How many goods can I not give to all? And how many can my inseparable Mama not give? And if We do not give more, it is because there is no one who takes them, because We suffered everything, and while We were on earth, Our dwelling was in the fullness of the Divine Will.

Now it is your turn to follow Our same path and to dwell where We dwelt. Do you think that to live in Our Will is something trivial, or just like any other life - even holy? Ah, no, no! - It is the All. In It one must embrace everything, and if something escapes, you cannot say that you live in the fullness of Our Will. Therefore, be attentive and always follow your flight in my Eternal Volition."

VOL. 16 - September 6, 1923

I felt petrified with pain because of the privation of my sweet Jesus. It seems to me that even His flashes, His shadow, are decreasing - my only support in His privation, which, like little drops of dew, sustain the poor little plant of my soul, burned and withered by His privation, giving it a thread of life so as to not let it die. **However, I was all resigned to His Will, and I tried as much as I could to continue my interior acts**, as when I used to take flight together with Jesus in His Most Holy Will. But – oh, how differently I made them! I did them badly, not finding all in order to give my God to all.

VOL. 16 - February 16, 1924

Immense sorrow and infinite joys which are incessantly renewed in the Heart of Jesus. One who, with love, shares in His sorrows, also shares in His joys.

I was thinking of the sorrows of the Most Holy Heart of Jesus. Oh, how my pains disappeared when compared to His! And my always adorable Jesus told me: "My daughter, the sorrows of my Heart are indescribable and incomprehensible to human creature. You must know that every beat of my Heart was a distinct pain. Every heartbeat brought Me a new pain, one different from the other. Human life is a continuous palpitating; if the heartbeat ceases, life ceases. And so now imagine what torrents of pain each beat of my Heart brought Me. Up to the last moment of my dying, from my conception to my last heartbeat, it did not spare Me from bringing Me new pains and bitter sorrows.

However, you must also know that my Divinity, which was inseparable from Me, watching over my Heart, while letting a new sorrow enter at each heartbeat, in the same way, at each heartbeat, It let enter new joys, new contentments, new harmonies and celestial secrets. If I was rich in sorrow and my Heart enclosed immense seas of pain, I was also rich of happiness, of infinite joys and of unreachable sweetness. I would have died at the first heartbeat of pain, if the Divinity, loving this Heart with infinite Love, had not let each heartbeat resound in two within my Heart: sorrow and joy, bitterness and sweetness, pains and contentments, death and life, humiliation and glory, human abandonments and divine comforts. Oh, if you could see my Heart, you would see all possible imaginable sorrows centralized in Me, from which creatures rise again to new life, and all contentments and divine riches, flowing in my Heart like many seas, as I diffuse them for the good of the whole human family.

But who shares more in these immense treasures of my Heart? For those who suffer more, for each pain, for each sorrow, there is a special joy in my Heart, which follows that pain or sorrow suffered by the creature. Pain renders her more dignified, more lovable, more dear, more worthy of sympathy. And since my Heart drew upon Itself all divine sympathies by virtue of the pains suffered, in seeing pain in the creature, which is a special characteristic of my Heart, watching over this pain, with all my love I pour upon her the joys and contentments which my Heart contains. **But to my highest sorrow, while my Heart would want to let my joys follow the pain I send to the creatures, not finding in them the love of suffering and the true resignation which my Heart possessed, my joys still follow pain, but in seeing that the pain has not been received with love and honor and with highest submission, my joys do not find the way to enter that sorrowful heart and, grieving, they return to my Heart.**

Therefore, when I find a soul who is resigned, who loves suffering, I feel her as though regenerated within my Heart, and – oh, how sorrows and joys, bitterness and sweetness, alternate. I hold nothing back of all the goods which I can pour upon her."

VOL. 16 - February 22, 1924

And Jesus: "The joys of Heaven are Ours and no one can take them away or diminish them - but those that come from earth, We are in the act of acquiring them, and the amusement is formed in the very act of the new gains. The victory or the loss produce for Us the joys of the gain or the sorrow of the defeat.

Now let's come to us, my daughter. When I came upon earth, man was so glutted with evil and so full of human will that the living in my Will could find no place. **So, in my Redemption, first I beseeched the grace of resignation to my Will for him**, because in the state in which he was, he was incapable of receiving the greatest gift – the living in my Will. Then I beseeched for him the greatest grace, as crown and fulfillment of all graces – the living in my Will, so that Our pure joys of Creation and Our innocent amusements would begin their course again – on the face of the earth. See, about twenty centuries have passed since the true and pure joys of Creation were interrupted, because We have not found sufficient capacity, total stripping of the human will, to be able to entrust the property of Our Will.

VOL. 19 - July 26, 1926

The four degrees of the living in the Supreme Will.

I continue in my usual abandonment in the Supreme Volition, and my always lovable Jesus, on coming, told me: "My daughter, the light of the sun is not enjoyed equally by all - not because of the sun, since my works, containing the universal good, do good to all with no restriction of any kind; but because of creatures. Imagine a person who remains in his room: he does not enjoy all the vividness of the light; and if he enjoys a mild light, he does not enjoy its heat. There is someone else, then, who is outside of the built-up area: he enjoys more light, he feels the heat of the sun; the heat purifies and disinfects the putrid air, and in enjoying the purified air he becomes stronger and feels healthier. So, the second person enjoys more of the goods that the sun brings to the earth. But, move forward. There is a third person who goes and puts himself at that point in which the solar rays hit the surface of the earth. This one feels invested by its rays, he feels burned by the heat of the sun; the vividness of its light is such that, his eyes being filled with it, he can hardly look at the earth. He sees himself as though transfused, one could say, into the very light; he feels little of the earth, of

himself, and only because he has his feet on the ground, but he lives only for the sun. See what a great difference exists between the first, the second and the third. But, move even further. A fourth person takes flight into the solar rays, and rises up to the center of its sphere. This one remains burned by the intensity of the heat that the sun contains in its center; the intensity of the light eclipses him completely, in such a way that he remains dissolved, consumed, within the sun itself. This fourth person can no longer look at the earth nor think of himself; and if he does look, he will look at light, he will feel fire. So, for him all things have ended; light and heat have taken the place of his life. What a difference between the third and the fourth! However, all this difference does not depend on the sun, but on creatures, and on how they expose themselves to the light of the sun.

Now, the sun is the image of my Will which, more than sun, shoots its rays to convert those who want to live in Its Kingdom completely into light and love. These people are the image of the four degrees of the living in my Will. One can say that the first one does not live in Its Kingdom, but only in the light which, from my Kingdom, the Sun of my Will diffuses to all. One can say that he is outside of Its boundaries, and if he enjoys a limited light, it is because of the nature of light, which diffuses everywhere. His nature, his weaknesses and passions form as though a house around him; they form infected and putrid air; and in breathing it, he lives as sickly and without liveliness of strength in doing good. **But in spite of all this, he is resigned; he bears to his best the encounters of life, because the light of my Will, mild as it may be, always brings its good.** The second is the image of one who has entered the first steps of the boundaries of the Kingdom of the Supreme Will. This one enjoys not only more light, but also the heat, therefore the air he breathes is pure; and in breathing it, he feels passions die within him, he is constant in good, **he bears the crosses not only with resignation, but with love.** However, since he is at the first steps of the boundaries, he looks at the earth and feels the weight of the human nature. On the other hand, the third is the image of one who has advanced into the boundaries of this Kingdom; and Its light is such and so great as to make him forget everything. He no longer feels anything of himself; good, virtues, crosses, change into his own nature; the light eclipses him, transforms him, and just barely allows him to look from afar at what no longer belongs to him. The fourth is the happiest, because he is the image of one who not only lives in my Kingdom, but has acquired It. This one undergoes the total consummation in the Supreme Sun of my Will; the eclipse caused by Its light is so intense, that he himself becomes light and heat, nor can he look at anything else but light and fire; and all things convert for him into light and love.

Therefore, there will be a difference of degrees in the Kingdom of my Will according to how much creatures will want to take from Its goods. But the first degrees will be spurs and paths in order to reach the last one. For you, then, who must make It known, there is all the necessity to live in the last degree."

VOL. 24 - April 29, 1928

Now, one who wants the virtue of patience, of obedience and the like, must sow the first seed, and then water it and cultivate it with other acts. In this way, she will form many beautiful and varied plants. On the other hand, my Will is not seed like the virtues – but life; **and as the soul begins to be resigned, to look at my Will in everything and to live in It, the little divine life is formed in her.** And as she advances in the practice of living in my Will this divine life keeps growing and expanding, to the point of filling the soul with all of this life, in such a way that nothing is left of her but a veil that covers it and hides it within itself. And just as with virtues, so with my Will: if the creature does not give the continuous nourishment of her acts to the little divine life within her, this life does not grow, and does not fill her entirely. It happens as to a newborn baby who dies at birth if he is not nourished. In fact, since my Will is life, more than the virtues which are images of the plants, It needs continuous nourishment in order to grow and to become a whole life, as much as a creature is capable of. This is why it is necessary that you always live in It: that you may take Its delicious food from my Will Itself, so as to nourish Its divine life in you. See then, how great is the difference which exists between the virtues and my Will: the first are plants, flowers and fruits which embellish the earth and delight the creatures, while my Fiat is heaven, sun, air, heat, heartbeat – all things which form life, and divine life, in the creature. Therefore, love this life, and give it continuous nourishment, that it may fill you completely and nothing may be left of you."

VOL. 34 - December 20, 1936

"And so many Triumphs and Victories She did in God, for however many acts all creatures would have done, such that all can say: 'I am provided with a Dowry by the Acts of My Queen Mama, and for Seal She has Invested them for me with Her Triumphs and Victories that She made with Her Creator.' In fact, one who wants to make himself holy, finds the Dowry of his Celestial Mother and Her Triumphs and Victories in order to arrive at the greatest Sanctity. The weak one finds the Strength of the Sanctity of his Mama and Her Triumphs in order to be strong. **The afflicted, the suffering one, finds the Gift of the sufferings of his Celestial Mother in order to obtain the Triumph, the Victory, of resignation.** The sinner finds the Victory and the Triumph of pardon. In sum, everyone finds in this Sovereign Queen the Dowry, the support, the help for the state in which they find themselves. And O! how Beautiful it is. It is the most moving scene,

enrapturing and enchanting, to see this Celestial Mother in every creature, that She acts as Mama. We feel that She Loves and prays in Her children. This is the Greatest Prodigy among Heaven and earth, Greater Good We could not give to the creatures.

VOL. 36 - July 30, 1938

After this He added: “My daughter, one who Lives in My Will is kept in My Divine Room. She possesses all Our Goods; Strength and Light are in her power. On the other hand, one who does My Will forms the way to arrive to enter It. There are dangers on the way, and she has to be exposed to the cold and the frost. She won't find water ready to drink, good food to feed herself or a bed in which to rest; one can say she is like a poor wayfarer who never arrives at her home. What a difference there is between one who Lives in My Will and one who does My Will! **But it is still necessary to form the way—living resigned—doing My Will in all circumstances of life in order to be able to Live in My Will. Here she will find her Divine Room, the Center of her rest, the exile changed into Fatherland.**”

Fiat!!!