

Reflections On What Jesus Says True Love Is

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

The Queen of Heaven in the Kingdom of the Divine Will. Day Twenty

Now listen, dear child, to the point one can reach, when the Divine Will takes operating life in the creature, and the human will lets It work without impeding Its step. This Fiat, which by nature possesses the generative virtue, generates all goods in the creature; It renders her fecund, giving her maternity over all, over all goods, and over the One Who created her. **Maternity says and means true love, heroic love, a love which is content with dying to give life to the one it has generated. Without this, the word maternity is sterile, it is empty, and is reduced to a mere word, but does not exist in fact.** Therefore, my child, if you want the generation of all goods, let the Fiat take Its operating life in you, which will give you maternity, and you will love everyone with the love of a mother. And I, your Mama, will teach you how to fecundate this maternity, all holy and divine, within you.

The Queen of Heaven in the Kingdom of the Divine Will. Day Twenty- One

My dearest child, who can tell you what my little Jesus suffered in my womb? Unheard-of and indescribable pains! He was endowed with full reason – He was God and man – and His love was so great that it was as if He put aside the infinite seas of joys, of happiness, of light, and plunged His tiny Humanity into the seas of darkness, of bitternesses, of unhappiness and of miseries, which the creatures had prepared for Him. And little Jesus took them all upon His shoulders, as if they were His own. **My child, true love never says 'enough'. It does not look at pains, and by dint of pains it searches for the loved one; and when it gives its own life to give life back to the beloved, only then is it content.**

VOL. 2 – June 12, 1899

Then, I don't know how, I saw the confessor from afar. Immediately I prayed to Jesus that He would go to prepare the confessor to able to receive Him at Communion. And Jesus seemed to go to father. After a little while He came back and told me; "I want the way you deal with Me and with the confessor to be one; and I want the same from him. He must look at you and deal with you as if you were another Me, because, since you are victim as I was, I want no difference at all; and this, so that everything may be purged, and my love alone my shine in everything."

I said to Him: 'Lord, this seems impossible – that I may deal with the confessor as one does with You, especially in seeing the instability.' **And Jesus: "Yet, it is so; true virtue, true love, makes everything disappear, destroys everything, and with enchanting mastery makes God alone shine through all of its operations, and it looks at everything in God."**

After this, the confessor came to call me to obedience and then celebrate Holy Mass; and so it ended. Then I listened to Holy Mass and I received Communion. Now, who can say the intimacy that passed between Jesus and me? It is impossible to manifest it; I have no words to make myself understood, therefore I let it pass in silence.

VOL. 4 - September 5, 1900

Hope, the nourishment of Love.

Since in the past days my adorable Jesus had not made Himself seen so much, I was feeling diffident about the hope of reacquiring Him again; even more, I believed that everything was over for me: visits of Our Lord and state of victim. However, this morning blessed Jesus came, wearing a horrible crown of thorns, and placed Himself near me, moaning, in the act of wanting a refreshment. So I removed it very gently, and to give Him more pleasure I put it on my head. **Then He said to me: "My daughter, true Love is when It is sustained by Hope, and persevering Hope, because if today I hope and tomorrow I do not, Love becomes infirm. In fact, since Love is nourished by Hope, the more nourishment It administers to It, the stronger, more robust and more lively Love becomes.** And if this is missing, poor Love becomes infirm first, and remaining alone, without support, It ends up dying completely. Therefore, as great as your difficulties may be, you must never, even for one instant, move away from Hope with the fear of losing Me. On the contrary, you

must act in such a way that, overcoming everything, Hope may make you found always united with Me, and then Love will have perennial life." After this, He continued coming without telling Me anything else.

VOL. 4 - October 23, 1900

True love never remains alone.

This morning, after I received Communion, my adorable Jesus made me see the confessor who was placing the intention of having me suffer the crucifixion. I felt my poor nature as reluctant, not because I did not want to suffer, but for other reasons which it is not necessary to describe here. But Jesus, as though lamenting about me, said to father: "She does not want to submit herself." I was moved at His lament, father renewed the command, and I submitted myself. After I suffered a little, since I saw father present, the Lord said: "My beloved, here is the symbol of the Sacrosanct Trinity: Myself, father, and you. From eternity my love has never been alone, but always united in perfect and reciprocal union with the Divine Persons, because true love never remains alone, but produces other loves, and delights in being loved back by the loves which it itself has produced. And if it is alone, either it is not of the nature of divine love, or it is only apparent. If you knew how much I delight in, and enjoy, being able to continue that love in the creatures which reigned from eternity, and reigns still now, in the Most Holy Trinity. This is also why I say to you that I want the consensus of the intention of the confessor united with Me – to be able to continue this love more perfectly, symbolic of the Sacrosanct Trinity."

VOL. 4 - November 25, 1900

The nature of true love is to transmute pains into joys, and bitternesses into sweetnesses.

Since my most sweet Jesus delayed in coming, I was almost afraid He would not come; but then, to my surprise, all of a sudden He came and told me: "My beloved, do you want to know when it is that a work is done for one's beloved? When, encountering sacrifices, bitternesses and pains, it has the virtue of changing them into sweetnesses and delights. In fact, this is the nature of true love: to transmute pains into joys, and bitternesses into sweetnesses. If one experiences the opposite, it is a sign that it is not true love that is acting. Oh, in how many works they say: 'I do this for God'; but then, at some encounters, they draw back. With this they show that it was not for God, but for their own interest and for the pleasure they felt."

Then He added: "Generally it is said that one's own will ruins everything and infects the holiest works. Yet, if it is connected with the Will of God, there is no other virtue that can surpass this one's own will, because where there is a will there is life in operating good, but where there is no will, there is death in operating, or one operates with difficulty, as though agonizing."

VOL. 4 - December 3, 1900

The nature of the Most Holy Trinity is formed of most pure, most simple, communicative Love.

This morning, as I was outside of myself, I found myself with Baby Jesus in my arms; and while I delighted in looking at Him, I don't know how, from the same Baby a second came out, and after a few instants, a third Baby, both of Them similar to the first, though distinct among Themselves. Stupefied in looking at this, I said: "Oh, how one can touch with hand the sacrosanct mystery of the Most Holy Trinity, that while You are One, You are also Three.' It seemed to me that all Three of Them spoke to me, but as the word came out, it became one single voice: "**Our nature is formed of most pure, most simple, communicative Love, and the nature of true Love has this of its own: it produces from itself images fully similar to itself in power, in goodness, in beauty and in everything it contains; and only to give more sublime prominence to Our Omnipotence it places the mark of distinction, in such a way that, melting in love, this nature of Ours - which is simple, with no matter at all which might prevent Our union - forms Three [Persons]; and returning to melt, it forms One. It is so true that the nature of true Love has this prerogative of producing images fully similar to itself, or of assuming the image of the beloved, that the Second Person, in redeeming mankind, assumed the nature and the image of man, and communicated the Divinity to man.**"

VOL. 4 - September 5, 1901

True love makes up for everything.

As my beloved Jesus came back, I felt almost a fear of not corresponding to the graces that the Lord gives me, as those words which He has said to me before – "At least be grateful" – had remained impressed in me. Seeing me with this fear, He told me: "My daughter, courage, do not fear; love will make up for everything. Besides, since you have set your will of truly doing what I want, even if sometimes you should fail, I will make up for you - therefore, do not fear. Know, however, that true love is ingenious, and true ingenuity reaches everything; more so, when in the soul there is a love that loves, a love that grieves for the pains of the beloved as if they were its own, and a love that reaches the point of taking upon itself the sufferings which the beloved should suffer - which is the most heroic love, and which resembles my own love, as it is very difficult to find one who lays down his own flesh. So, if in all of yourself there is nothing but love, if you do not satisfy Me in one way you will do it in another. Even more, if you are in possession of these three loves, it will happen to Me as to that person who is insulted, offended with all sorts of outrages by everyone, but among many, there is one who loves him, compassionates him, repays him for all. What does he do? He fixes his eyes on his beloved, and finding his recompense, he forgets all the offenses, and gives favors and graces to the very offenders."

VOL. 4 - January 25, 1902

The fever of love makes the soul take flight toward Heaven. Sweet reproach of Jesus.

This morning, after I went through much hardship, my adorable Jesus came, and as soon as I saw Him, I said to Him: 'My beloved Good, I can bear no more, take me with You to Heaven once and for all, or remain forever with me on this earth.' And He: "Let me observe a little bit where the fever of your love has reached. In fact, just as the natural fever, when it reaches a high degree, has the virtue of consuming the body and of making it die, in the same way, the fever of love, if it reaches an extremely high degree, has the virtue of melting the body and of making the soul take flight even unto Heaven." And while saying this, He took my heart in His hands as though to visit it, and He continued: "My daughter, the intensity of the fever of love has not reached that point; it takes a little more." Then He made the act of wanting to pour [His bitternesses into Me], but I did not say anything to Him; and He, almost reproaching me, added sweetly: "Don't you know your duty – that the first thing you should do on seeing Me is to check whether there is something in Me that afflicts Me and embitters Me, and to pray Me to pour it upon you? **This is true love – to suffer the pains of the beloved, so as to be able to see the loved one fully content.**" Feeling ashamed, I said: 'Lord, pour.' And He poured and disappeared.

VOL. 4 - September 10, 1902

The prerogatives of love.

I thought that blessed Jesus had come back according to the usual way, but what was not my disillusion when, after deciding that He was not going to take me for now, He began to make me struggle for seeing Him, and most of the times, like shadow and flash. Then, this morning, as I was feeling very tired and exhausted in my strengths for the continuous longing and waiting, it seemed He came, and transporting me outside of myself He told me: "My daughter, if you are tired, come to my Heart - drink, and you will be refreshed." So I drew near that divine Heart and I drank in large gulps a milk mixed with a most sweet blood. **After this, He told me: "The prerogatives of love are three: constant love without end, strong love, and love of God and neighbor bound together. If these prerogatives do not appear in the soul, one can say that hers is not the quality of true love."**

VOL. 5 - March 19, 1903

True love is that of one who, in suffering for God, wants to suffer more.

This morning I saw the confessor all humiliated, and also blessed Jesus and Saint Joseph, who said to him: "Get down to work, for the Lord is ready to give you the grace you want."

After this, on seeing my dear Jesus suffering as in the course of His Passion, I said to Him: 'Lord, did You not feel tiredness in suffering so many different pains?' And He: "No, on the contrary, one suffering would ignite the heart more to suffer another one. These are the ways of Divine Suffering; not only this, but in suffering and operating, It looks at nothing but the fruit It receives from it. In my wounds and in my blood I saw nations saved and the good that creatures would receive; and my Heart, instead of feeling tiredness, felt joy and ardent desire to suffer more. So, this is the sign that what one suffers is participation in my pains: that there is

suffering united with joy to suffer more; that in operating, one operates for Me; that one does not look at what he does, but at the glory he gives to God, and at the fruit he receives."

VOL. 5 - October 18, 1903

Sin is an act of the human will opposite to the Divine. True love is to live in the will of the beloved.

Continuing in my usual state, I saw my adorable Jesus for short instants, and He told me: "My daughter, do you know what forms sin? An act of the human will opposite to the Divine. Imagine two friends who are in opposition; if the thing is light, you would say that their friendship is not perfect and loyal. Be it even in little things, how can they love and yet oppose each other? **True love is to live in the will of the other, even at the cost of sacrifice.** If then the thing is grave, not only are they not friends, but they are fierce enemies. Such is sin. Opposing the Divine Will is the same as making God one's enemy; be it even in little things, it is always the creature that puts herself in opposition to the Creator."

VOL. 6 - November 10, 1903

How true love forgets himself.

Continuing in my usual state, I saw blessed Jesus for just a little, saying to me: "My daughter, true love forgets himself and lives of the interests, of the pains and of everything that belongs to the beloved." And I: 'Lord, how can one forget himself when we feel ourselves so much? It is not something far away from us, or separated, which can easily be forgotten.' **And, again, He added that that is precisely the sacrifice of true love – that while one has himself, he must live of everything that belongs to the beloved.** Even more, if he remembers himself, this memory must serve him to become more industrious about how to consume himself for the loved object. And if the beloved sees that the soul gives all of herself to Him, He will know well how to repay her by giving her all of Himself and letting her live of His divine life. So, one who forgets himself completely, finds everything. Moreover, it is necessary to see the difference that exists between what one forgets and what one finds: one forgets what is ugly and finds what is beautiful; one forgets nature and finds grace; one forgets passions and finds virtues; one forgets poverty and finds richness; one forgets foolishness and finds wisdom; one forgets the world and finds Heaven."

VOL. 6 - March 20, 1905

True love and true virtues must have their origin in God.

Continuing in my usual state, blessed Jesus came for just a little and told me: "My daughter, the love which does not have its origin in God cannot be called true love, and the virtues themselves which do not have their origin in God are falsified virtues. Indeed, everything which does not have its origin in God can be called neither love nor virtue, but rather, apparent light that ends up converting into darkness." Then He added: "For example: a confessor who works and sacrifices himself very much for a soul is something holy – it apparently gives of heroism; and yet, if he does so because he has obtained or hopes to obtain something, the origin of his sacrifice is not in God, but in himself and for himself, therefore it cannot be called virtue."

VOL. 7 – April 26, 1906

On hearing 'a heart that loves for all', I felt as though I were being picked on, and I myself cannot tell how I came out saying: 'What are you saying – a heart that loves for all? Not only that loves for all, but that repairs for all, that suffers, that thanks, that praises, that adores, that respects the holy law for all; **because I do not believe it is true love toward the beloved, if one does not render him the love and all the satisfaction which the others were supposed to render him, in such a way that in that person, he must find all the good and the contentment which he was to find in all.**' On hearing me, he became more ignited, and drew near me in the act of wanting to clasp me. I was afraid, I felt blushing for having spoken that way, and my heart, struck by his heartbeats, was throbbing. He seemed to transform, as if he were Our Lord, but I cannot tell with certainty. Without my being able to oppose Him, He clasped me to Himself, telling me: "Every morning I will come to you, and we will have breakfast together." At that moment I found myself inside myself.

VOL. 8 - October 29, 1907

True love and sacrifice.

As I was in my usual state, I found myself outside of myself, and I saw baby Jesus who, placing Himself on my bed, beat my whole body with His hands, giving me also some kicks. After He beat me well and trampled me, He disappeared. As I returned into myself, I could not understand the reason for this beating; but I was content, remembering that I had drawn closer to Jesus to be beaten more. Then, while feeling all beaten up, I was surprised again by blessed Jesus who, removing the crown of thorns from His head, Himself, drove it into mine, but with such force that all the thorns were driven into me. Then, placing Himself in my interior, almost in the act of moving forward, He told me: "My daughter, how are you doing? Let us go higher, let us go higher in chastising the world."

I felt frightened on hearing that I was uniting my will to His in going higher with chastisements. And He added: "That which I tell you, you must not forget. Remember that some time ago I showed you the present chastisements, as well as those which I was to send; and you, presenting yourself before my justice, pleaded so much for mankind, offering yourself to suffer anything, that it was conceded to you, as alms, that instead of doing 'ten', out of regard for you it would do 'five'. This is why this morning I beat you – to be able to give you your intent: that, though having to do ten, I do five."

Then He added: "My daughter, love is that which ennoble the soul and gives her possession of all my riches, because true love tolerates no division of any kind, even though one may be inferior to the other. 'What is mine is yours': this is the language of two beings who really love each other, because true love is transformation. So, the beauty of one removes the ugliness of the other, and renders him beautiful; if one is poor, I make him rich; if ignorant, I make him learned; if wretched, I make him noble. One is the heartbeat, one the breath, one the will in two beings that love each other; and if any other heartbeat or breath wanted to enter into them, they feel suffocated, breathless and torn, and they become ill. So, true love is health and sanctity, and one breathes a balsamic and fragrant air, which is the breath and the life of love itself. But it is in sacrifice that this love is more ennobled, more strengthened, more confirmed and expanded. So, love is the flame, sacrifice is the wood. Where there is more wood, the flames are higher, and the fire is always greater.

What is sacrifice? It is to empty oneself out in the love and in the being of the beloved; and the more one sacrifices himself, the more he is consumed in the being of the beloved, losing his own, and acquiring all the features and the nobility of the Divine Being. See, it is so also in the natural world, though very imperfect: who acquires a name, nobility, heroism? – a soldier who sacrifices himself, who exposes himself in battle, who lays down his life for love of the king, or another who stands arms akimbo? Certainly the first one. The same for a servant: who can hope to sit at the table of his master? – the faithful servant who sacrifices himself, who lays down his life, who has greater care for the interests of his master than for his own, out of love for his master; or the servant who, though he fulfills his duty, when he can shun the sacrifice, shuns it? Certainly the first one. The same for a son with his father, for a friend with his friend, and so with all the rest. Therefore, love ennoble and unites, and forms one single thing; sacrifice is the wood to make the fire of love grow; obedience, then, orders everything."

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 - October 6, 1909

The virtues of true love are: to purify everything, to triumph over everything, to reach everything.

After I received Communion, my always lovable Jesus came for a little while, and since I had had a discussion with the confessor on the nature of true love, I wanted to ask Jesus whether I was right or wrong, and He said to me: "My daughter, it is exactly like that, as you were saying – that true love facilitates everything, excludes any fear, any doubt, and all of its art is in taking possession of the beloved; and when it has made her its own, love itself provides her with the means in order to preserve the object acquired. Now, what fear, what doubt can a soul have about something that belongs to her? What can she not hope for? Even more, when she has come to take possession of it, love becomes daring and reaches the point of taking excesses up to the incredible. True love can say: 'There is no longer *yours* and *mine* - I am yours, and you are mine; so, we can dispose of each other, delight in each other, enjoy each other. If I have acquired you, I want to use you as I please.'

How can the soul, in this state of true love, go fishing for defects, miseries, weaknesses, if the object acquired has condoned her everything, embellishes her with everything, and the object that she possesses keeps purifying her continuously? These are the virtues of true love: to purify everything, to triumph over everything, to reach everything. In fact, what love can there be for a person whom one fears, about whom one doubts, from whom one does not hope for everything? Love would lose the best of its qualities. It is true that even in the saints one can see this; and this shows that in the saints love can be imperfect and can have its variety, according to the state in which they find themselves.

In you the thing is very different: since you should be in Heaven with Me, and you have sacrificed this for love of obedience and of your neighbor, love has been confirmed in you, the will has been confirmed in not offending Me. Therefore your life is like a life that has already passed, and this is why you do not feel the burden of your miseries. So, be well attentive on what befits you, and on loving Me up to the infinite Love."

VOL. 10 - October 11, 1911

True Love is in the union of wills. Jesus can deny nothing to one who loves Him.

My always lovable Jesus continues to come for just a little, but always with the refrain of causing a tragedy – and not just this, but of letting Italy be invaded by foreign people. If this happens, there will be great troubles for Italy. So I was saying to Jesus: 'The war, the wars, the earthquakes, the cities destroyed – now you want to add this too; You really want to go too far! But who shall be able to resist?'

And Jesus: "Ah! my daughter, it is necessary, it is necessary. You do not comprehend well what excesses man has reached, and from all classes – priests, religious... Who will purge them? Is it not good for Me to use foreign people in order to purify everything and to make them lower their haughty and proud heads?"

And I: 'You cannot do this – at least this of making the foreigners come. I will win over You with my love – what am I saying? Rather, with your Love. Have You Yourself not said that You can deny nothing to one who loves You?'

And Jesus: "Do You want to win over Me? It seems you want to fight with Me, but don't you know that true Love is in the union of wills?"

And I, getting more excited, said: 'Certainly – united with your Will in everything, but not in this. Here the harm of others enters. We will fight when the war has ended, but You will not win it.'

And Jesus: "Brava, brava, you want to fight with Me."

And I: 'It is better to fight with You than with someone else, because You alone are the Good One, the Holy One, the Lovable One, who takes care of his children.'

And Jesus: "Come with Me for a little while – let's go see."

And I: 'I don't want to come. You don't want to give me anything – what would I come for?' But then we went. Who can tell the evils that could be seen, and Jesus's reason for wanting to almost destroy us! They are so many, that I don't know where to start to tell them; therefore I stop here.

VOL. 10 - February 2, 1912

How the victim soul must be.

This morning, as I offered a soul as victim to Jesus, Jesus accepted the offer, and told me: "My daughter, the first thing I want is union of wills. She must give herself prey to my Will; she must be the amusement of my Volition. I will be very attentive on looking at whether everything she does is connected to my Will, especially if it is voluntary. In fact, I will not take into account things which are not voluntary, to the point that, when she tells me that she wants to be my victim, I will consider it as not said.

Second. To the union with my Will add Victim of Love. I will be jealous of everything. **True love is no longer master of itself, but of the beloved.**

Third. Victim of Immolation. She must do everything in the attitude of sacrificing herself for Me, even the most indifferent things.

To this, will add being Victim of Reparation. She must feel sorrow for everything, repair Me for everything, compassionate Me in everything; and this will be the fourth thing.

If she behaves faithfully in this, then will I be able to accept her as Victim of Sacrifice, of Suffering, of Heroism, of Consummation. Recommend that she be faithful. If she is faithful, everything is done."

And I: 'Yes, she will be faithful.'

And He: "We'll see."

VOL. 11 – February 24, 1912

'Tell me, will you give me a first place in your Will?' Jesus smiled: "Yes, yes, I promise you. I will never let you out of my Will, and you will take and do whatever you want."

'Jesus, I want to be poor poor, little little. I don't want anything even of your things; it is better if You keep them. I want only You, and You will give me things as I need them; isn't it true, O Jesus?'

And Jesus: "*Brava, brava*, my daughter! Finally I have found someone who does not want anything. Everyone wants something from Me, but not the all, that is Myself only; while by wanting nothing, you want everything, and here is the fineness and the astuteness of true love." I smiled and He disappeared.

VOL. 11 - May 22, 1912

True love is not subject to discontents, neither does it tolerate them, because it resolves everything in love.

Finding myself in my usual state, blessed Jesus came for a little while, and since I was feeling a certain discontent in me, He told me: "My daughter, true Love is not subject to discontent; rather, it takes the opportunity to turn these same discontents into the most beautiful contentments by virtue of Love. Further, since I am the contentment of contentments, I cannot tolerate any discontent, any more than if it were my own rather than hers. So I am forced to give her that thing which makes her happy in order to have her all conformed with Me; otherwise there would be some clashing and dissimilar fibers, heartbeats or thoughts which would make us lose the best of our harmony. I cannot tolerate all this in the one who really loves Me.

Moreover, true Love operates for love, and for love it does not operate; it asks for love, and it gives for love. Therefore, true Love ends all in love; for love it dies and for love it rises again."

And I: 'Jesus, it seems that You want to escape me with this talking, but know that I am not giving up. For now, surrender to me for love; do for me an act of love and surrender to all that is so necessary to me, and to which I am so constrained by love. After all, I give everything to You. Otherwise I will be discontent.'

And Jesus: "You want to win through discontents." He smiled and disappeared.

VOL. 11 – July 19, 1912

Then He added: "True love must stand alone. When it leans on something else - even a holy thing or a spiritual person - it gives Me nausea and, instead of content, I feel embittered and bothered. Only when love is alone can I take control and do with the soul whatever I want. This is the nature of true love. But when it does not stand alone, one thing can be done, something else cannot. It is a hindered command, which does not give full

freedom; therefore, love feels uncomfortable and constrained."

VOL. 11 – August 27, 1913

Ah, if you knew into what constraints of love you put Me, and how much I suffer when I see you the least bit saddened or disturbed because of Me! You would be more content, and the others would abstain from bothering you." And I: 'Do you see, O Jesus, how much evil I do, to the extent of making You suffer?' And soon Jesus: "My daughter, don't be troubled for this. **Sufferings which come from the love of the soul contain also great joys, because true love, though it brings sufferings, is never separated from great joy and unspeakable contentments.**"

VOL. 14 - February 21, 1922

Love makes one die and live continuously, to give life to the beloved and form one single life.

Continuing in my usual state, my always adorable Jesus, on coming, told me: "My daughter, my Love toward the creature made Me die in every instant. **The nature of true Love is to die and live continuously for the beloved.** The love of wanting her with oneself makes one feel death, and causes a martyrdom, perhaps of the most painful and prolonged. However, Love Itself, stronger even than death, gives one life at the very instant in which he dies - but to do what? To give life to the loved one, and form one single life with her. Those flames have the virtue of consuming one life to fuse it within the other. This is precisely the virtue of my Love: to make Me die, and form many seeds from my consummation, to place them in the hearts of all creatures, so as to make Me rise again and form with them one single life with Me.

Now, you too can die, who knows how many times for love of Me - and maybe in every instant. Every time you want Me and do not see Me, your will feels the death of my privation – and it does in reality, because as you do not see Me, your will dies because it does not find the life it looks for. However, after it has consumed itself in that act, I am reborn in you, and you in Me; and you find the life you wanted, but to return to die once again in order to live in Me. In the same way, if you desire Me, your unsatisfied desire feels death; but as I make Myself seen, it finds its life again. And so, your love, your intelligence, your heart, can be in continuous act of dying and living for Me. If I have done this for you, it is only fair that you too do it for Me."

VOL. 16 – March 13, 1924

And Jesus: "My daughter, you do not know the nature of true love, and this is why you speak in this way. **True love can hide nothing to the beloved - either joys or pains.** For one sorrowful thought, for one fiber of the heart, which it hides and does not pour into the beloved, it feels as though separated from her, discontent, restless; and until it pours all its heart into the loved one, it cannot find rest. So, coming without pouring in you all my Heart, my pains, my joys and the ingratitude of men, would be too hard for Me. I would rather content Myself with remaining as though hidden in the depth of your soul, instead of coming without sharing with you my pains and my most intimate secrets. Therefore, I will be content with suffering in seeing you suffer, rather than not pour all of my Heart in you."

And I: 'My Jesus, forgive me. I said this because You said that You suffered in seeing me suffer; but let nothing ever be, which may divide us in love – rather, any pain; but separate, never.'

VOL. 17 – December 24, 1924

Daughter, this is the nature of true Love; this is to work as God: firmness, and not to withdraw at the cost of any sacrifice. This firmness in my works is my victory – the greatest one of my glory; and this is the sign to know whether the creature works for God: firmness. The soul looks to no one in the face - neither to pains, nor to herself, nor to self-esteem, nor to creatures. Even though it may cost her own life, she looks only at God, for love of Whom she set herself to work; and she feels victorious in offering the sacrifice of her life for love of Him.

Not being firm is of the human nature and of the human way of working. Not being firm is the work of passions, and with passion. Mutability is weakness, it is cowardice, and it is not of the nature of true love. Therefore, firmness must be the guide in working for Me. So, in my works I never change: whatever the events may be, when a work is done once, it is done forever."

VOL. 24 – June 16, 1928

True Love is never content; only then is It content, when It can say: ‘I have nothing else to give him.’ And knowing that man can return to be happy, victorious and glorious in the noble state in which he was created by God – and this, by means of my Will reigning in their midst – this is why all the divine yearnings, the sighs, the manifestations are directed toward making Our Will known to make It reign, so as to be able to say to Our Love: ‘Calm Yourself, for Our beloved child has reached his destiny. He is now in possession of Our inheritance that was given to him in Creation, which is Our Fiat! And while he possesses what is Ours, We possess him. Therefore, the marriage is established once again, the spouses have returned to their place of honor; there is nothing left but to celebrate and enjoy a good so great, after such a long sorrow’.”

VOL. 25 – October 17, 1928

Look at Me, I am here, hidden in this tabernacle; I pray, I cry and I make not even my breath heard; within the sacramental veils, my very Divine Will keeps Me as though dead, annihilated, restricted, compressed, while I am alive and give life to all. Oh! abyss of my love, how immeasurable you are. In the maternal womb I was loaded down with the weight of all souls and of all sins; here, in each host, small as it is, I feel the enormous weight of the burden of the sins of each creature. **And while I feel crushed under the enormity of so many sins, I do not tire, because true love never tires, and wants to win with the greatest sacrifices; it wants to expose its life for the beloved.** This is why I continue my life, from the moment I conceived up to my death, in each sacramental host.

VOL. 26 – May 31, 1929

So, with these thoughts I continued to write. Then, after I finished, I began to pray, and my sweet Jesus came out from my interior, and clasping me in His arms, told me: **“My daughter, true love needs an outpouring. I could no longer contain within Myself this intense outpouring of making known my Will, Its knowledges, Its immense value, and how It wants to form Its Kingdom upon earth.** My Heart finds Itself amidst the ardor of flames, for I want to give this surprise to the human generations – the Kingdom of my Divine Will on earth; a surprise not expected by them. And my contained Love was moaning, raving, and was devoured by inextinguishable flames, for It wanted to make known that It wanted to give them this great good, a good that surpasses all other goods - which is the Kingdom of my Divine Fiat. This great good I gave at the beginning of Creation, because from Our Divinity never do incomplete goods and works come out. But it was rejected by man, and We had the sorrow of feeling the life, the substance, the goods and the most essential part of Creation being rejected back; and man rendered all Our works incomplete for himself, and has never given a thought to reacquiring what he rejected from Us.

VOL. 28 – February 26, 1930

But while my mind was wandering in this reciprocal love of God and of the creature, my sweet Jesus, all goodness, told me: “My daughter, what a sweet memory is the creation of man. He was happy, and We too felt the fruit of the happiness of Our work; We felt such pleasure in loving him and in being loved back. Our Divine Will preserved him for Us fresh and beautiful, and carrying him in Its arms of light, It let Us contemplate how beautiful was the work created by Us, Our dear son; and, as Our son, We kept him in Our house, amidst Our endless goods, and, as a consequence, as Our son, he acted as master. It would have been against the nature of Our Love not letting the one whom We so much loved, and who so much loved Us, act as master. **In true love there is no ‘mine’ and ‘yours’, but everything is in common. And besides, letting him act as master caused no harm to Us; on the contrary, it gladdened Us, it made Us smile, it amused Us, it gave Us the beautiful surprise of Our own goods.** And then, how could he not be master if he possessed Our Divine Will that lords over everything and dominates everything? In order not to make him master, We would have had to place Our Divine Will in servitude, which could not be – wherever It reigns, there are no servitudes, but everything is mastership. Therefore, for as long as man lived in Our Divine Fiat, he knew no servitude; as he sinned, withdrawing from Our Divine Volition, he lost the mastership and reduced himself to servitude. What a change! From son, to servant! He lost the command over created things, he became the servant of everything. By withdrawing from Our Divine Fiat, he felt shaken from his very foundations, and he felt his very person vacillating; he experienced what weakness is, and felt himself the servant of passions that made him feel ashamed of himself; and he reached the point of losing the dominion of himself. So, strength, light, grace,

peace, were no longer in his power as before, but he had to beg for them with tears and prayers from his Creator. Do you see, then, what living in my Divine Will means? To be master. A servant is one who does his own will.”

VOL. 29 – April 4, 1931

And although Jesus had left me alone in the pains, later He came back and told me: **“My daughter, true Love can do nothing, nor can It suffer, if It does not share it with she who loves Me. How sweet is the company of dear ones in the pains.** Their company mitigates My pains, and I feel as if they were giving life back to Me; and to feel life being given back to Me by dint of pains is the greatest love that I find in the creature; and I give her My Life again in exchange. So, the love is so great, that they exchange the gift of life, one for the other. But do you know who drew Me into your arms to ask you for help in My pains? The continuous thundering of your ‘I love You,’ that, making bolts of lightning, drew Me to come to throw Myself into your arms to ask you for relief.

VOL. 29 – June 23, 1931

So, the creature, by remembering and recognizing what God has done for her, loves Us as her Father, as We love her as Our daughter; We feel that Our Paternity is not a sterile Paternity, but fecund. In the same way, with one who remembers and recognizes what I did and suffered in My Life and Passion, I feel Myself Redeemer, and I give her to possess the goods of Redemption. So, My Pains, My Works, My Steps, line up around the happy creature in order to help her, sanctify her, and make her feel, within herself, the effects of all My Life. And with one who recognizes what Our Love has done and can do in the order of grace, I feel Myself passionate Lover, and I give her the possession of My Love, in such a way that she will feel such love for Me as to be unable to live without loving Me. **And since true love is in always doing My Will, I make of her a prodigy of My Love and of My Will.**

VOL. 29 - September 12, 1931

True love forms the stake on which to consume oneself in order to make Him whom one loves live again.

The day of Jesus in the Eucharist.

My abandonment in the Divine Volition continues; and while I was doing my acts, I thought to myself: “But, is it true that my sweet Jesus likes the continuity of my little acts?”

And Jesus, making Himself heard, told me: “My daughter, a broken love can never give of heroism, because by not being continuous, it forms many voids in the creature, that produce weakness, coldness, and are almost in act of extinguishing the little flame that was lit. And therefore it takes away from her the fortitude of love, that, with its light, makes one comprehend Who it is that one loves, and with its heat it maintains lit the little flame that produces the heroism of true love; so much so, that she feels happy to give her life for Him whom she loves. A continuous love has the virtue of generating in the soul of the creature Him whom she always loves; and this generation is formed in the center of her continuous love.

“See, then, what an incessant love means: to form for oneself the stake on which to consume and burn oneself; to be able to form, on that stake, the Life of your beloved Jesus. One can say: ‘In continuous love I consume my life to make live again Him whom I incessantly love.’ Oh! had I not always loved the creature, and if I did not love her with a love that never says ‘Enough,’ I would never have descended from Heaven to earth to give her My Life with so many pains and heroism for love of her. It was My continuous Love that, like sweet chain, drew Me and made Me do the heroic act of laying down My Life in order to purchase hers. A continuous love can reach anything, it can do anything, it facilitates everything, and it knows how to convert everything into love.

“On the other hand, a broken love can be called love of circumstances, interested love, vile love, that can reach the point, if the circumstances change, of denying and maybe even despising Him whom it loved. More so, since only the continuous acts form life in the creature, she, as she forms her act, in her very act arises the light, the love, the sanctity, the grace, according to the act that she does. **Therefore, an interrupted love and good cannot be called either true love, or true life, or true good.**”

Then He added with a more tender tone: “My daughter, if you want your Jesus to accomplish in you His loving designs, let your love and your acts be continuous in My Will. In fact, when My Will finds continuity, It finds Its way of Divine Acting, and remains engaged in the perennial act of the creature; and It hastens to do what It has established for her, finding, by virtue of her incessant acts, the space, the necessary preparations and the very life in which It can form Its admirable designs and accomplish Its most beautiful works. More so, since each act done in My Will is one more re-tying that is formed between the Divine Will and the human; it is one more step that she takes in the Sea of the Fiat, it is a greater right that the soul acquires.”

VOL. 30 – November 16, 1931

“In fact, True Love constitutes a Right in the creature—Right of Relationship, Right of Participation in the Goods, Right to be Loved. Each of his acts of Love is a vibrating note that palpitates in the Divine Heart; and with its sound it says: ‘I Love You—Love me.’ And the sound does not cease if he does not hear the note of his Creator that, echoing the sound of the soul, answers to him: ‘I Love you, O son.’ O! how We await the ‘I love You’ of the creature, to let him take his place in Our Love, to have the sweet pleasure of being able to say to him: ‘I Love you, O son,’ and so be able to give him a greater Right to Love Us and to belong to Our Family.

“A broken love, and one that does not make Our Things its own, nor does it defend them, cannot be called love of son; at most, it can be love of friendship, love of circumstance, love of interest, love of necessity, that does not constitute a right, because only sons have the Right to Possess the Goods of the Father, and the Father has the Sacrosanct Duty, even by Divine and human Laws, to make his children possess His Goods. Therefore, Love always, so that you may find, in all your acts, the Love, the Encounter, the Kiss of your Creator.”

VOL. 30 – December 25, 1931

“Now, you know that True Love never says ‘enough;’ if it could say ‘enough’ it would lose the nature of the True Divine Love; and therefore, even from the arms of My Mother, while I was taking the Food, the Breath, the Love, the Paradise that She gave Me, My Love extended, made itself Immense, embraced the centuries—it searched, ran, called, raved, for it wanted the Divine Daughters. And My Will, to calm My Love, presented to Me the Divine Daughters whom It would form for Me in the course of the centuries; and I looked at them, I embraced them, I Loved them and I received the Breath of their Divine Affections; and I saw that the Divine Queen would not remain alone, but would have the Generation of My Divine Daughters and Hers. My Will knows how to change and give the Transformation, and form the Noble Grafting—from human to Divine. Therefore, when I see you operate in It, I feel, being given to Me and repeated for Me, the Paradise that My Mama gave Me when She received Me, a little Baby, into Her arms. Therefore, those who do and Live in My Divine Will make arise and form the sweet and beautiful hope that Its Kingdom will come upon earth, and I will delight in the Paradise of the creature, that My Fiat has formed in them.”

VOL. 31 – January 22, 1933

I was thinking about the Divine Volition, and a thousand thoughts crowded my mind, and I said to myself: “But why does Jesus so much Love to want my will? If He wants to give me His, I gain the profit. To have a Divine Will in my power, I possess everything, enclose everything, even God Himself—but He wanting mine, for nothing less than in order to exchange His, here is more to astonish one, because what help can it bring Him, of what profit is it to Him, a will so weak and insignificant, that knows how to produce more evil than good? One sees that Jesus does not understand accounts, nor does He know how to give, or better, does He want to give the just value to what He gives, for the exchange that He receives. Provided He obtains His Intent, He doesn’t mind if He obtains little or nothing compared to the much that He has given, **yet here one sees that His Love is True Love, because it is disinterested.**”

VOL. 32 – March 19, 1933

“Love, then, is content when it can say: ‘You have Loved me, and I have Loved you. What you have done for me, I have done for you.’ And since We know that the creature can never reach Us, We give of Ours, and so

We equalize the parties and We remain content and Happy, he and Us, **because True Love then feels itself happy and satisfied when it can say: 'What is yours is mine.'**

VOL. 32 – August 20, 1933

“Now one who Lives in My Will, possessing Its Life, has in her power—and always, not at intervals—Sanctity, Grace, Wisdom, Goodness, everything. And it is Life that she possesses, as much in the soul as in the body, in a way that all the littlest particles of her being contain the Omnipotent Fiat. And It flows more than blood in all the creature, so much so that if she palpitates, she palpitates Fiat; if she thinks, the Fiat is impressed in her thoughts; if she speaks, she hears My Fiat flowing in her voice, and she speaks of It, if she works, her works are kneaded with My Fiat; and if she walks, her steps say Fiat. It is Life, My daughter, and as Life she must feel It in all her being, nor can she do less than feel It.

“Not so for one who does My Will. In order to feel It she must invoke It, she must pray. But when does she invoke It? In the sorrowful circumstances of life, in the needs, when she sees herself pressed by enemies, almost like those who call the doctor when they are sick, but if they are well the doctor is always a stranger for them. Therefore the Perennial Life of My Divine Volition does not exist in them, and so they are changeable in good, patience, prayer, light. They do not feel It as Life in themselves, and so they do not feel the need of possessing It as their own property. **Nor do they love It with True Love, because when acts are not continuous, one does not have dominion over them, nor have them in their own power, so love remains broken.** Therefore the difference is great between Life and the Effects. Life makes one feel the need to Live of Divine Will; instead the Effects, no. If they have, they have each other; if they do not have each other, they remain indifferent. So always wanting My Will means that one possesses Its Life.”

VOL. 33 – February 4, 1934

“**True Love does not know how to be without Loving, and It uses all the arts, It takes the occasion of the littlest things as well as the greatest in order to Love.** Our Love now hides Itself, now it Reveals Itself; now directly, and now in an indirect way, in order to make known that We animate with Incessant Love She who We brought forth from the depth of Our Love. Greater Gift We could not give to all the generations, than giving them this Incomparable Creature as Mother of All and as Bearer of Our Love hidden in Her so as to feed it to all Her children.”

VOL. 33 – November 5, 1934

But while I made my course, my sweet Jesus, surprising me with His brief little visit, all Goodness told me: “**My blessed daughter, you must know that True Love in the creature places Me in the conditions of making Me forget everything and of disposing Me to concede that My Will come to Reign on earth.** Not that I suffer from forgetfulness, that cannot be in Me, it would be a defect, but rather I experience such enjoyment in the True Love of the creature when I find that all the particles of her being tell Me that they Love Me. And this Love of hers for Me, overflowing outside, invests Me and runs in My whole Being, in My Works, and as kneading itself with Me, makes Me feel her Love anywhere and everywhere. In order to enjoy this Love of the creature, I set everything aside, and as if I were forgetting about it, she inclines Me so much that she deposes Me and imposes herself over Me to give her Surprising things and what she wants, and even the Kingdom of My Will. True Love has such power that it calls My Will as Life in the human being.

VOL. 34 – June 18, 1937

“This is Our Divine Commerce We want in order to give Ourselves: We give Ourselves in order to receive the life of the creature in Our Supreme Being. This exchange of Lives maintains the conversation; We make Ourselves known for who We are. We let her feel the ardent Heartbeats, the Love that consumes Us, how We Love her, and how We want to be Loved. And then, if she did not feel the need of continuously giving herself to Us, it is a sign that she does not Love Us, and her heart is not in possession of Our Irresistible Love. **This is the sign of True Love: to want to always give oneself, almost in every instant, to whom one Loves.** But while she gives herself, the strength of Love imposes Itself such that she wants to receive, and if she did not receive she would feel suffocated and burst into cries of sorrow, as to deafen the Heavens and earth. And

therefore, in order to not arrive at such straits of sorrow, My Love waits for the creature to give herself to Me, and I immediately give Myself to her, with all the Infinity of Our Will.”

VOL. 35 – September 20, 1937

“Don’t be surprised. **This is the nature of Our Will and of True Love: to Unify the creature with Us; to Love her and make her Love Us as We do.** Disparities must not exist. Otherwise it would make the creature unhappy to see that We Love her so much, and she cannot; that We know how to do many things and she can do nothing... poor child. She would be in Our Divine Being under the weight of a profound humiliation—like a stranger, with no trust; like a poor one, before a rich. We just cannot do this. If she is with Us, all that is Ours must be hers too. To Live in Our Fiat is Unity—common Works and Joys. This is what makes Us more Happy, and gives Us a large field for the Outpouring of Our Love.”

VOL. 36 – April 15, 1938

And my sweet Jesus ran toward me and squeezing me tight in His arms told me: “My good daughter, be of good cheer. Don't be too worried; I don't want you worried. It is your Jesus who wants this painful state for you—this succumbing as if you were losing your life. **I suffer it together with you, since True Love cannot deny anything to the loved one.** And then, this state of yours, so painful—as if losing your life, was necessary and wanted by My Divine Will. It wanted to find in you the return and reparation for the many deaths that creatures inflict upon It when they reject It, not giving It Life within themselves. Submitting yourself for so long to these pains of death repaid My Divine Will for the many deaths given to It, and called It to kiss the human will—to make Peace. It is thanks to this, I could speak so much about My Will.

VOL. 36 – May 27, 1938

Then my beloved Jesus, coming back to visit my poor soul, all Love told me: “My blessed daughter, I want you here, imprisoned in My Will, so that no other things can have Life in you. Now, you must know that all the harmony of the creature is in the repetition of her good acts done in My Will. A single act does not form any harmony or Beauty, but many continuous acts United together call the attention of God, Who puts Himself in waiting for the acts of the creature. As she performs them, He communicates to her, now Beauty, now Sanctity, now Goodness, Wisdom or Love. In sum, He provides her with His ornaments and Divine Qualities. All the acts repeated by the creature form the strength of her soul, binding God even more to herself. They form Heaven in the depth of the soul and as she goes on repeating her acts, some are turned into star, others into wind blowing whispers of Love, others become a sea continuously murmuring Love, Glory, Adoration to God the Creator. In sum, the whole atmosphere is reproduced in her. However, when the acts are not continuously repeated, they lack that Unifying Power that gives Strength to all; they lack that Divine Mode of acting unceasingly, sustaining each of them with Creative Strength in Perennial Attitude of doing and redoing again.

“Furthermore, a single act has never formed any Sanctity because it has no Strength; it does not possess the Life of Love, since True Love never says ‘enough’—never stops—and if it does, it's dead. Only continuously repeated acts can send good surprises to Heaven where, as one arriving act is being enjoyed, another one follows and more and more arrive forming the Enchantment for the Heavenly Fatherland. Therefore, in My Will there is always something to do and time can't be wasted.”

VOL. 36 – July 11, 1938

Since I was suffering, with difficulty I continued to write, and my sweet Jesus, to give me Strength, told me: “My blessed daughter, Courage, I am with you; I am so pleased when you write that, for each word you write, I give you a kiss, a hug and one of My Divine Lives, as a Gift. Do you know why? Because I see, copied in these Writings, Our Life of Eternal Love, the copy of Our Operating Divine Will. Also, Our Love, repressed for six thousand years, bursts out, and finds relief for Our Flames, in making known how much It Loves the creature; to the extent that It wants to give her Its own Will as Life. This, so that on both sides we can say: what is mine is yours.

“Only then True Love is satisfied, when It can say: ‘We Love each other with equal Love. What I want she wants. If there were any disparity of Love, it would make both of us unhappy, and if one wanted something and the other something else, the Union, the Love would cease. Since My Love is True Love,

knowing that the creature has a limited love and will, We can say that we Love each other with one Love, that we have only one Will. If one doesn't become the will of the other, True Love doesn't exist and cannot arise. Therefore, you should be Happy to be used for the Outpouring of My Love—for many centuries repressed—and for the refreshment of My Flames that are such as to make Me delirious. So, let's Love each other with one Love and let's say together: 'What you want I want.' Say: 'Jesus, dissolve my will into Yours, and give me Yours to Live.'"

VOL. 36 – July 24, 1938

If she lets My Will move her, she will have True Love, she will be still, constant, unshakable in the Good, but if she is not animated by My Will, her Love will be as a painted love, with no life—inconstant. Poor love, without the Life of My Will! The Good and the Works it will do will be exposed to the cold, the frost of the night and the burning sun, that have the virtue to burn and dry even the most beautiful works. See then, daughter, the difference between My Will and Love: the daughter cannot be born without the Mother. Therefore, cherish the Possession of Its Life in your heart if you don't want to be sterile in the Good, with no generations to populate Heaven and earth."