***Divine Mercy***

***in***

***The Divine Will***



***From the Writings of***

***The Servant of God Luisa Piccarreta***

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

**Divine Mercy and The Divine Will**

**Divine Will**

***Luisa Piccarreta was born on April 23, 1865 the Sunday after Easter (Divine Mercy Sunday***), in Corato,Bari, to Nicola Vito and Rosa Tarantino, who had five daughters: Maria, Rachele, Filomena, Luisa and Angela. A few hours after Luisa’s birth, her father wrapped her in a blanket and took her to the main church for baptism. Her mother had not suffered the pangs of labor: her birth was painless.

**Divine Mercy**

St. Faustina’s Diary – 299***. I desire that the first Sunday after Easter be the Feast of Mercy.***

**Divine Will**

Luisa, having accepted the role of victim, came to experience a most peculiar condition: every morning she found herself rigid, immobile, huddled up in bed, and no one could move her because of her weight, as if she were a large piece of lead, nor could they stretch any of her members, to raise her arms or move her head or legs as they were strongly stiffened no one was able to stretch her out,. Her body assumed a rock-like hardness.  Her tiny frame grew so heavy that no one could lift it.  In this death-like state, Luisa was totally paralyzed, although she retained consciousness and suffered excruciating pains.  ***As we know, it required the presence of a priest who, by blessing her with the sign of the Cross with his thumb on the back of her hands Reciting at the same time the Trisagion prayer of the Byzantine liturgy “Holy God, Holy Mighty One, Holy Immortal One, Have Mercy on us.”***  This dispelled that corpse-like rigidity – then the body of Luisa came round and started to move, and her sister could lift her easily and with no strain, placing her in her usual and only position, sitting on her little bed.

**Divine Mercy**

St. Faustina’s Diary:  476. This prayer will serve to appease My wrath.   You will recite it for nine days, on the beads of the rosary, in the following manner:  First of all, you will say one Our Father and Hail Mary and the I Believe in God.  Then on the Our Father beads, you will say the following words: “Eternal Father, I offer You the Body and Blood, Soul and Divinity of Your dearly beloved Son, Our Lord Jesus Christ, in atonement for our sins and those of the whole world.”  On the Hail Mary beads you will say the following words:  “For the sake of His sorrowful Passion have mercy on us and on the whole world***.”  In conclusion, three times you will recite these words”  Holy God, Holy Mighty One, Holy Immortal One, have mercy on us and on the whole world.***

**Divine Will**

**Volume 6 – April 16, 1904**

Jesus and God the Father speak about Mercy. – Continuing in my usual state, I found myself outside of myself, and I saw a multitude of people, and in their midst one could hear noises of bombs and gun shots.  People were dropping dead or wounded, and those who were left would flee up to a palace nearby; but the enemies would go up there and kill them, more surely than those who remained outside.  So I said to myself:  ‘How I wish I could see whether the Lord is there in the midst of these people, so as to say to Him:  ‘Have mercy – pity on these poor people!’  So I went round and round and I saw Him as a little Child; but little by little He kept growing, until He reached the perfect age.  I drew near Him and I said***:  ‘Amiable Lord, don’t You see the tragedy that is happening?  You don’t want to make use of mercy any more?  Do You perhaps want to keep this attribute as useless, which has always glorified your Incarnate Divinity with so much honor, forming a special crown on your august head, and bejeweling You with a second crown, so wanted and loved by You – which is souls?’***

Now, while I was saying this, He told me:  ‘Enough, enough, do not go any further; you want to speak of Mercy, and what about Justice – what are we going to do with It?  I have told you and I repeat to you:  ‘It is necessary that Justice follow Its course’.”  So I replied:  ‘There is no remedy – why then leave me on this earth when I can no longer placate You and suffer in the place of my neighbor?  Since it is so, it is better if You let me die.’  At that moment I saw another person behind the shoulders of blessed Jesus, and He told me, almost making a sign with His eyes:  “Present yourself to my Father and see what He tells you.’  I presented myself, all trembling, and as soon as He saw me, He told me:  “Why have you come to Me?”  ***And I:  ‘Adorable Goodness, infinite Mercy, knowing that You are Mercy Itself, I have come to ask for your Mercy – Mercy on your very images, Mercy on the works created by You; Mercy on nothing else but your creatures themselves.’  And He said to me:  “So, it is Mercy that you want.  But if you want true Mercy, after Justice has poured Itself out It will produce abundant fruits of Mercy***

**Divine Mercy**

In answer to Luisa’s request for Mercy,***St. Mary Faustina of the Blessed Sacrament was born the following year on August 2, 1905***

**Divine Will**

The archbishop at that time, Giuseppe Bianchi Dottula (December 22, 1848-September 22,1892)**,** came to know of what was happening in Corato**;**thought it right to delegate to Luisa a special confessor, Fr. Michele De Benedictis. Fr. Michele, ordered her to eat at least once a day, ***even if she immediately threw up everything she had swallowed. Luisa was to live on the Divine Will alone. It was under this priest that she received permission to stay in bed all the time as a victim of expiation. This was in 1888. Luisa remained nailed to her bed of pain, from New Year 1889 she was to remain there permanently.***

**Divine Mercy**

***St. Faustina’s Diary –***1264…Act of total abandonment to the will of God, which is for me, love and mercy itself.  Jesus-Host, whom I have this very moment received into my heart, through this union with **You I offer myself to the heavenly Father as a sacrificial host, abandoning myself totally and completely to the most merciful and holy will of my God.  From today onward, Your will, Lord is my food**.  Take my whole being dispose of me as You please.   Whatever Your fatherly hand give me, I will accept with submission, peace and joy.

**Divine Will**

**Volume 11 – April 10, 1912**

***The souls who have more trust will shine more in the crown of the divine mercy***.  Continuing in my usual state, as soon as blessed Jesus came, He told me: “***My daughter, the souls who will shine the most, like bright gems in the crown of my divine mercy, are the souls who have more trust, because the more trusting they are, the more they give space for the attribute of my Mercy to pour into them all the Graces that they wan***t. On the other hand, the soul who does not have real trust closes the graces within Me, remaining poor and unequipped, while my Love remains contained within Me and suffers greatly.  In order not to suffer so much, and to be able to freely pour out my Love***, I deal more with those souls who trust than with the others.*** With these souls I can pour out my Love, I can play, I can cause loving contrasts, since there is no worry that they may feel ashamed or afraid; rather, they become more brave and take everything in order to love Me more. ***Therefore, trusting souls are the outpouring and the amusement of my Love – the most graceful and the richest ones.”***

**Divine Mercy**

***Saint Faustina’s Diary -102.***When you say this prayer, with a contrite heart and with faith on behalf of some sinner, I will give him the grace of conversion.  This is the prayer:*“****O Blood & Water, which gushed forth from the Heart of Jesus as a fount of Mercy for us, I trust in You****.”*

**Divine Will**

In 1994, on the ***day of the Feast of Christ the King***, in the main church, Archbishop Carmelo Cassati, in the presence of a large crowd including foreign representatives, officially opened the beatification cause of the Servant of God Luisa Piccarreta.

**Divine Mercy**

***St. Faustina’s Diary – 83.***Write this:  ***before I come as the just Judge, I am coming first as the King of Mercy*.** Before the day of justice arrives, there will be given to people a sign in the heavens of this sort:

**Divine Will**

**Volume 10 – February 3, 1912**

*If in the soul there is no purity, upright working and love, she cannot be the mirror of Jesus.*Continuing in my usual state, my always lovable Jesus came, and placing His holy hand under my chin, He told me:  “***My daughter, you are the reflection of my glory***.”

Then He added:  “In the world I need mirrors to which to go and look at Myself.  Only then can a fount serve as mirror in which people can reflect themselves…

**Divine Mercy**

***St. Faustina’s Diary -163.***O Most Holy Trinity!  As many times as I breathe, as many times as my heart beats, as many times as my blood pulsates through my body, so many thousand times do I want to glorify Your mercy.I want to be completely transformed into Your mercy and ***to be Your living reflection***, O Lord.

**Divine Will**

**November 9, 1906**

**Effects of meditating continuously on the Passion.**

Finding myself in my usual state, I was thinking about the Passion of Our Lord; and while I was doing this, He came and told me: ***“My daughter, one who meditates continuously on my Passion and feels sorrow for it and compassion for Me, pleases Me so much that I feel as though comforted for all that I suffered in the course of my Passion***; and by always meditating on it, the soul arrives at preparing a continuous food.

**Divine Mercy**

St. Faustina’s Diary – 267 Jesus told me that **I please Him best by meditating on His sorrowful Passion**, and by such meditation much light falls upon my soul.  He who wants to learn true humility should reflect upon the Passion of Jesus.

**Divine Will**

Saint Annibale Maria Di Francia -Messina, October 29, 1926 – Intelligentes quae sit voluntas Dei. We begin, with this first printing, the publication of more than 20 handwritten volumes of sublime revelations which, always excepting the judgments of the Holy Church, we believe to have been given by Our Lord Jesus Christ to a soul, a dearest daughter and disciple of His, who is the pious author of the Hours of the Passion.  Even now we make known that these revelations, which are continuing and will continue, we don’t know for how much longer, have as their goal the establishment of the complete Triumph of the Kingdom of the Divine Will upon earth.

**Divine Mercy**

St. Faustina’s Diary – 304. O my Jesus, my only hope, thank You for the book which You have opened before my soul’s eyes.  **That book is Your Passion**  which You underwent  for love of me. It is from this book that I have learned how to love God and souls.  In this book there are found for us inexhaustible treasures. O Jesus, how few souls understand You in Your martyrdom of love!

**Divine Mercy**

St. Faustina’s Diary – 1826…When I had received Jesus in Holy Communion, my heart cried out with all its might, “**Jesus, transform me into another host! I want to be a living host for You.**  You are a great and all-powerful Lord; You can grant me this favor.”  And the Lord answered me, **You are a living host, pleasing to the Heavenly Father.  But reflect:  What is a host?  A sacrifice.  And so…?**Oh my Jesus, I understand the meaning of “host”, the meaning of sacrifice**.  I desire to be before Your Majesty a living host;  that is, a living sacrifice that daily burns in Your honor.**

When my strength begins to fail, it is Holy Communion that will sustain me and give me strength.  Indeed, I fear the day on which I would not receive Holy Communion.  My soul draws astonishing strength form Holy Communion. **O living Host, light of my soul!**

**Divine Will**

**Volume 14 –** **March 24, 1922**

**Every Act Done in the Divine Will Multiplies the Sacramental Life of Jesus. As I continued in my usual state, my ever-lovable Jesus came and said to me:**

“My daughter, when the soul does its acts in my Will it multiplies my Life. If it does ten acts in my Will, it multiplies Me ten times; and if it does twenty, one hundred, one thousand, or even more acts in my Will, so many times does it multiply Me. It is similar to the sacramental consecration. I am multiplied into as many hosts as are consecrated. But in the case of the consecration I need the hosts to be able to multiply Myself, and I need a priest to consecrate them. Whereas**in my Will I need the acts of creatures which are living hosts, not dead like the hosts before their consecration, so that my Will may consecrate and enclose Me in these acts. Thus am I multiplied in each act of a soul when it is done in my Will. Because of this my Love finds its complete release and satisfaction in souls that do my Will and live within my Volition. It is they who constantly provide the basis not just for the acts that all creatures owe Me, but also for my Sacramental Life itself.** How many times does my Sacramental Life remain enclosed and shackled within a few consecrated hosts. Few are those who receive communion and often there are no priests to consecrate Me. My Sacramental Life not only fails to be multiplied as it desires, but often ceases to exist. Oh, how my Love suffers! I would like to multiply my Life every day into as many hosts as there are creatures, so that I could give Myself to them. Yet I wait in vain; my Will remains impotent. **But what I have decided, shall be. That is why I am taking a different path and multiply Myself, alive, in each act done by creatures in my Will. I want these acts to bring about the multiplication of my Sacramental Life. Oh yes, only those souls who live in my Will provide all the communions creatures fail to receive, and make up for all the consecrations priests have failed to make! In them I will find everything, even the multiplication of my Sacramental Life.** I repeat, your mission is very great. I could not have picked you for a higher, more noble, more sublime, more divine mission. There is nothing that I will not concentrate in you, even to the multiplication of my Life. I will perform new prodigies of Grace never performed before. Therefore, be attentive and faithful toMe. Make sure that my Will always finds life in you. Then in my own Will living in you, I will find the work of Creation whole and complete, with all the rights that are due me and with everything I desire.”

**Divine Will**

**Volume 11 – March 15, 1912**

How The Divine Will is the Sanctity of Sanctities “My daughter, My Will is the Sanctity of Sanctities. Therefore, the soul that does my Will according to the perfection that I teach you – that is, on earth as it is in Heaven – no matter how little or ignorant she may be, she will surpass even such Saints, despite their prodigies, striking conversions, and miracles. When comparing souls that do my Will – who are in my third ‘FIAT’ – with such Saints, the former are queens, and all others as if they were at their service. The soul that does my Will appears as if she were accomplishing nothing, yet she accomplishes everything, because by remaining in my Will, she acts divinely, secretly, and in a surprising way. Such souls are lights which illuminate, winds that purify, fire that burns, miracles that make miracles occur. Such souls are channels, and in these souls, power resides. Thus, they are the feet of the missionary, the tongue of the preacher, the strength of the weak, the patience of the infirm, the sovereignty, the obedience of subjects, the tolerance of the calumniated, the steadfastness in dangers, the heroism of heroes, the courage of the martyrs, the sanctity of sanctities, and so forth. **By remaining in my Will, they partake in all good things that can exist on earth and in Heaven. “Behold, this is why I am able to say that they are my true Hosts – but living Hosts, not dead. For the accidents that form the Host Eucharist are neither full of life, nor do they affect my Life, but the soul that remains in my Divine Will is full of life, and in doing my Will, she affects and partakes in all that I do. This is why these consecrated Hosts of my Will are more dear to Me than my very own Sacramental Hosts. And if I have reasons for existing in my Sacramental Hosts, they are to form these Consecrated Hosts of my Will. My daughter, the pleasure that I draw from my own Will is so great, that scarcely upon hearing it mentioned, I become elated with joy and call all of Heaven to make merry. Imagine, for yourself, what it will be like for those souls who do my Will. I find all happiness in them, and I give all happiness to them. Their life is the life of the Blessed. Only two things are fixed in their hearts: they desire, they long for my Will and for my Love. They find few other things to do, and yet they do everything. Their very virtues remain absorbed in my Will and in my Love. Thus, their virtues no longer have anything to do with them, because my Will contains, possesses, absorbs all, but in a Divine way, in an immense and interminable way. This is the life of the Blessed!”**

**Divine Mercy and Trust in The Divine Will**

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**Volume 1**

May everything be for the honor and glory of God – and to me, all the confusion.  Oh! Holy Spouse, come to my help.  In considering the many graces You have given to my soul, I feel all horrified and frightened, all full of confusion and shame at seeing myself still so bad and unrequiting of your graces.  But, my lovable and sweet Jesus, forgive me, do not withdraw from me, but continue to pour your grace into me, that You may make of me a triumph of your mercy.

**Volume 1**

And the Lord, benignly, added:  “Do not want to afflict yourself because of this.  What I want from you is that you abandon yourself in my arms as if you were dead.  Until you keep your eyes opened to look at what I am doing, and at what the creatures do and say, I cannot operate freely upon you.  Don’t you want to trust Me?  Don’t you know how much I love you, and that everything I allow, either through creatures, or from demons, or directly from Me, is truly for your good and serves for nothing but to lead the soul to that state for which I have chosen her?  Therefore I want you to remain in my arms with your eyes closed, without looking at and investigating this or that, trusting Me completely, and letting Me operate freely.  If then you want to do the opposite, you will lose much time, and you will come to oppose what I want to do with you.  As for creatures, use profound silence, be benign and submissive with everyone; let your life, your breathing, your thoughts and affections be continuous acts of reparations to placate my justice, offering Me, along with them, the bothers from creatures, which will not be few.”

**Volume 2 –** **June 23, 1899**

***….***After a little while, standing up and drawing His lips near to my face, Jesus began to play something like the sound of a trumpet from His mouth.  All of those people turned pale and trembled, saying among themselves:  “What is this? What is this?  Now we die!”  I said to Him:  ‘Lord, my Jesus, what are You doing?  How is this? – up until now You did not want to be seen, and now You start playing.  Be quiet, be quiet – don’t make people scared; don’t You see how they are all frightened?’  And Jesus:  “This is nothing yet – what will happen when, all of a sudden, I will play even louder?  They will be caught by such fear, that many, many will lose their lives.”  And I:  ‘My adorable Jesus, what are You saying?  You always go there:  that You want to do justice; but – no! Mercy! Mercy on your people, I pray.’  So, Jesus assumed His sweet and benign look, and I, continuing to see the confessor, began to importune Him again; and Jesus told me:  “I will make your confessor like a grafted tree, in which the old tree can no longer be recognized, either in the soul or in the body; and as a pledge of this, I have placed you in his hands as victim, so that he may take advantage of it.”

**Volume 4 – November 10, 1900**

**The most perfect love is in true trust in the beloved.**

As He continued not to come, I felt immersed in the greatest bitterness; my soul was tortured in a thousand ways.  Then I felt as though a shadow near me, and I heard the voice of my adorable Jesus, though I could not see Him, saying to me:  “The most perfect love is in the true trust that one must have in the loved object, and even if it should appear that the object one loves is lost – then more than ever is the time to prove this living trust.  This is the easiest means to take possession of that which one ardently loves.”  Having said this, both shadow and voice disappeared.  Who can say the pain I feel for not having seen my beloved Good?

**Volume 4 –** **October 14, 1900**

**The dangerous scourge of the middle-class.  Only innocence snatches God’s mercy and mitigates His just indignation.**

….I felt myself outside of myself, and I saw unknown persons approaching, dressed as middle-class folk.  On seeing them, the people were all horrified and screamed with fright and distress – especially the children; and they said:  ‘If these set upon us, it is over for us.”  And they added:  “Let the young girls hide!  Poor youths, if they are caught in the hands of these!”  So, turning to the Lord, I said:  ‘Pity – mercy! Move this scourge away, so dangerous for miserable humanity!  Let the tears of innocence move You to compassion!’  And He:  “Ah, my daughter! Only because of innocence do I have regard for others; it alone snatches my mercy and mitigates my just indignation.”

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**Volume 6 –** **July 29, 1904**

**Faith makes one know God, but trust makes one find Him*.***

Continuing in my usual state, as soon as I saw my adorable Jesus, I said to Him:  ‘My Lord and my God.’  And He continued:  “God, God, God alone.  Daughter, faith makes one know God, but trust makes one find Him.  So, without trust, faith is sterile, and even though faith possesses immense riches with which the soul can enrich herself, if there is no trust she remains always poor and lacking in everything.”  While He was saying this, I felt myself being drawn into God, and I remained absorbed in Him like a little drop of water in the immense sea.  As much as I looked, I could find no boundaries, either of height or of breadth; Heaven and earth, blessed and pilgrim souls, all were immersed in God.  I could also see wars, like that between Russia and Japan, the thousands of soldiers who were dying and will die, and that by justice, also natural, the victory will be of Japan; and I saw that other European nations are plotting machinations of war even against nations of Europe.  But who can say all that I could see of God and in God?  So, to end it, I stop here.

**Volume 6 –** **June 20, 1904**

**Victim souls are the daughters of Mercy*.***

After I struggled very much, blessed Jesus came for just a little and told me:  “My daughter, human perfidy has reached such a point as to exhaust my Mercy on its part.  But my goodness is so great as to constitute daughters of Mercy, so that on the part of creatures also, this attribute may not be exhausted.  These are the victims who are in full ownership of the Divine Will, having destroyed their own.  In fact, in these souls, the container given by Me in creating them is in full vigor, and since they have received the particle of my Mercy, being daughters, they administer it to others.  It is understood, however, that in order to be able to administer the particle of my Mercy to others, they themselves must be in Justice.”  And I:  ‘Lord, who can ever be in Justice?’  And He:  “One who does not commit grave sins and abstains from committing the slightest venial sins of his own will.”

**Volume 7 –** **January 3, 1907**

**True trust reproduces Divine Life in the soul.**

Continuing in my usual state, I saw blessed Jesus for just a little, and He told me: “My daughter, if one fears much, it is a sign that she relies much on herself, because in noticing nothing but weaknesses and miseries within herself, she naturally and justly fears. On the other hand, if one fears nothing, it is a sign that she relies on God, because by relying on God, her miseries and weaknesses are dissolved in God, and as she feels invested by the Divine Being, it is no longer she who operates, but God within her. So, what can she fear? Therefore, true trust reproduces Divine Life in the soul.”

**Volume 9 –** **September 11, 1910**

**Jesus wants love, truth and rectitude from souls.  A soul perfectly united to the Divine Will makes Mercy win over Justice.**

Continuing in my usual state, it seemed that the confessor put the intention of making me suffer the crucifixion.  After some hardships, benign Jesus concurred a little, and told me:  “My daughter, because of the world I cannot take any more; many move Me to indignation, and snatch scourges from my hands by force.”  And while He was saying this, there seemed to be a pouring rain that was causing damage to the vineyards.  Then I prayed for the confessor, who seemed to be there present.  I wanted to take his hands, to have him touched by Jesus, and it seemed that Jesus did it.  I prayed Him to tell what He wanted from father, and Jesus said to him:  “I want love, truth and rectitude.  That which renders man most dissimilar from Me is not being armed with these prerogatives.”  And as He said ‘love’, He seemed to seal all of his members, his heart, his intelligence, with love.  Oh, how good is Jesus!

Then afterwards, having told father what I wrote on the 9th, I remained doubtful, and I said to myself:  ‘How I wish I would not have to write these things… if it is true that Jesus suspends the scourge to content me, or if it is my fantasy.’  And Jesus told me:  “My daughter, justice and mercy are in a continuous fight, and the victories of mercy are more than those of justice.  Now, when a soul is perfectly united with my Will, she takes part in my actions *ad extra*, and as she satisfies with her sufferings, mercy obtains its most beautiful victories over justice.  And since I delight in crowning all of my attributes with mercy, even justice itself, in seeing Myself being importuned by the soul united with Me, in order to content her, I surrender to her, because she has surrendered all of her things in my Will.  This is why I do not come when I do not want to surrender – because I don’t trust that I can resist without surrendering.  So, what is your doubt?”

**Volume 11 – August 20, 1913**

**One who lives in the Divine Will must have  trust, simplicity and disinterest in giving to all.  Her life and her work are ended, because the Divine Will consecrates her and transubstantiates her.**

While I was praying, I saw my always lovable Jesus within me, and many souls around me, who were saying:  ‘Lord, You have placed everything in this soul!’  And stretching their hands toward me, they said:  ‘Since Jesus is in you, and all His goods are with Him, take them and give them to us.’  I remained confused, and blessed Jesus told me:  “My daughter, all possible goods are contained in my Will, and it is necessary for the soul who lives in It to be in It with trust, operating as owner together with Me.  Creatures expect everything from this soul, and if they don’t receive, they feel defrauded.  But how can she give if she does not operate together with Me in complete confidence?  Therefore, trust in giving; simplicity in communicating herself to all; disinterest for herself, to be able to live completely for Me and for her neighbor are necessary for the soul who lives in my Will.  Such am I.”

Then He added:  “My daughter, it happens to one who does my Will as to a grafted tree:  the power of the graft has the virtue of destroying the life of the tree which receives the graft.  Therefore, one can no longer see the fruits and the leaves of the first tree, but those of the graft.  And if the first tree said to the graft:  ‘I want to keep at least a little branch, so that I too will be able to give some fruits, in order to make everybody know that I still exist,’ the graft would say:  ‘You have no more reason to exist after you submitted yourself to receive my graft.  Life will be all mine.’

In the same way, the soul who does my Will can say:  ‘My life is ended.  I will no longer produce my works, my thoughts, my words, but the works, thoughts and words of the One whose Will is my Life.’  Therefore, I say to the one who does my Will:  ‘You are my life, my blood, my bones,….’  The true, real, sacramental transformation takes place, not by virtue of the words of the Priest, but by virtue of my Will.  As soon as the soul decides to live in my Volition, my Will creates Myself within the soul; and as my Will flows in the will, works and steps of the soul, she undergoes as many of my creations.  It happens just as to a pyx full of consecrated particles:  there are as many Jesuses for as many particles – one for each particle.  In the same way, by virtue of my Will, the soul contains Myself in her whole being, as well as in each particle of it.  One who does my Will fulfills the true eternal Communion – a Communion with complete fruit.”

**Volume 17 –** **December 24, 1924**

**The pain of death was the first pain which Jesus suffered at His Conception, and which lasted for His whole life.  In the Incarnation God placed Himself at the mercy of His creatures.  Firmness in operating.**

My days are ever more sorrowful.  I am under the hard press of the hard privation of my sweet Jesus, which is upon me like a deadly iron, to kill me continuously.  But as it is about to arm the last blow in order to finish it, it leaves it suspended above my head; and I await this last blow like a relief, to go to my Jesus – but I wait in vain!  And I feel my poor soul, and also my nature, being consumed and melted.  Ah! my great sins do not make me deserve to die!  What pain!  What a long agony!  O please! my Jesus, have pity on me!  You who are the only one who knows my harrowing state – do not abandon me, do not leave me at the mercy of myself.

Now, while I was in this state, I felt I was outside of myself, within a most pure light; and in this light I could see the Queen Mama and the little Baby Jesus inside Her virginal womb.  Oh! God, in what a sorrowful state was my lovable little Baby!  His little Humanity was immobilized; His little feet and hands were immobile, without the slightest motion; there was no room, either to open His eyes, or to breathe freely.  His immobility was such that He seemed to be dead, while He was alive.  I thought to myself:  ‘Who knows how much my Jesus suffers in this state!  And how much His beloved Mama suffers, in seeing Baby Jesus so immobilized within Her very womb!’

Now, while I was thinking of this, my tiny little Baby, sobbing, said to me:  “My daughter, the pains I suffered in this virginal womb of my Mama are incalculable to the human mind.  But do you know what the first pain was, which I suffered in the first act of my Conception, and which lasted for my whole my life?  The pain of death.  My Divinity descended from Heaven as fully happy, untouchable by any pain and by any death.  When I saw my little Humanity being subject to death and to pains for love of creatures, I felt the pain of death so vividly, that I really would have died of sheer pain, if the power of my Divinity had not sustained Me with a prodigy, making Me feel the pain of death and the continuation of life.  So, for Me it was always death:  I felt the death of sin, the death of good in the creatures, and also their natural death.  What a cruel torment this was for Me, during my whole life!  I, who contained life and was the absolute Lord of life itself, was to subject Myself to the pain of death.  Don’t you see my little Humanity immobile and dying in the womb of my dear Mama?  And don’t you yourself feel, within yourself, how hard and excruciating is the pain of feeling oneself dying, without dying?  My daughter, it is your living in my Will that makes you share in the continuous death of my Humanity.”

So, I spent almost the whole morning close to my Jesus, inside the womb of my Mama; and I saw that, as He was in the act of dying, He would regain life, to then abandon Himself to dying again.  What pain, to see Baby Jesus in that state!

Then, after this, at night, I was thinking about the act in which the sweet little Baby came out of the maternal womb to be born into our midst.  My poor mind wandered within a mystery so profound and all love; and my sweet Jesus, moving in my interior, stretched out His little hands to embrace me, and said to me:  “My daughter, the act of my birth was the most solemn act of the whole Creation.  Heaven and earth felt plunged into the most profound adoration at the sight of my little Humanity, which kept my Divinity as though enclosed within walls.  So, in the act of my birth, there was an act of silence and of profound adoration and prayer:  my Mama prayed, and remained enraptured by the power of the prodigy which was coming out of Her;Saint   Josephprayed; the Angels prayed; and all Creation felt the strength of the love of my creative power being renewed upon them.  All felt honored and received true honor, because the One who had created them would make use of them for what was needed for His Humanity.  The sun felt honored, in having to give its light and heat to its Creator; it recognized the One who had created it – its true Lord, and made feast for Him and paid Him honor by giving Him its light.  The earth felt honored, when it felt Me lying in a manger; it felt touched by my tender limbs, and exulted with joy with prodigious signs.  All Creation saw their true King and Lord in their midst; and feeling honored, each one wanted to perform its office for Me:  the water wanted to quench my thirst; the birds, with their trills and warblings, wanted to cheer Me; the wind wanted to caress Me; the air wanted to kiss Me – all wanted to pay Me their innocent tribute.  Only men, ungrateful, even though all felt something unusual within themselves – a joy, a powerful strength – were reluctant; and suffocating everything, they did not move.  And even though I called them with tears, with moans and sobs, they did not move, except for some few shepherds.  Yet, it was for man that I was coming upon earth!  I was coming to give Myself to him, to save him, and to bring him back to my Celestial Fatherland.  Therefore, I was all eyes to see whether he would come before Me in order to receive the great gift of my divine and human Life.  So, the Incarnation was nothing less than placing Myself at the mercy of the creature.  In the Incarnation I placed Myself at the mercy of my dear Mama; as I was born,Saint Josephtoo was added, to whom I gave the gift of my Life.  And since my works are eternal and not subject to ending, this Divinity, this Word who descended from Heaven, never withdrew from the earth, so as to have the occasion to give Himself continuously to all creatures.  As long as I lived, I gave Myself in an unveiled manner; then, a few hours before dying, I made the great prodigy of leaving Myself in the Sacrament, so that, whoever wanted Me, could receive the great gift of my Life.  I paid no attention either to the offenses they would give Me, or to their refusals to receive Me.  I said to Myself:  ‘I have given Myself – I do not want to withdraw, ever.  Let them do to Me whatever they want – I will always be theirs, and at their disposal’.

Daughter, this is the nature of true love – of the operating as God:  firmness, and not to withdraw at the cost of any sacrifice.  This firmness in my works is my victory and the greatest glory of mine; and this is the sign to know whether the creature operates for God:  firmness.  The soul looks no one in the face – neither pains, nor herself, nor self-esteem, nor creatures – even though it may cost her her life; she looks only to God, for love of whom she set herself to operate; 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 operating.  Not being firm is the operating 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 operating for Me.  So, in my works I never change; whatever the events might be, once it is done, it is done forever.”

**Volume 17 –** **September 2, 1924**

**How much harm distrust causes in the soul.**

I was feeling very oppressed, but all abandoned in the arms of Jesus, and I prayed Him to have compassion on me.  But while I was doing this, I felt I was loosing consciousness and I saw a little girl, weak, pale, and all engrossed in deep melancholy, coming out from within me.  And blessed Jesus, going toward her, took her in His arms and, moved to pity, pressed her to His Heart; and with His hands He touched her forehead, marking her eyes, her lips, her breast, and all the members of the little girl, with signs of the cross.  And as He was doing this, she would regain strength, acquire color and stir herself from that state of melancholy.  And Jesus, seeing that the little girl was reacquiring strength, would clasp her more tightly to Himself, to strengthen her more, and He said to her:  “Poor little one, what a state you are in!  But do not fear, your Jesus will make you come out of this state.”

While this was happening, I thought to myself:  ‘Who is this little girl who came out of me and whom Jesus loves so much?’  And my sweet Jesus told me:  “My daughter, this little girl is your soul, and I love her so much that I cannot tolerate seeing you so melancholic and weak.  This is why I have come – to infuse in you new life and new vigor.”  On hearing this, crying, I said to Him:  ‘My Love and my Life, Jesus, how I fear that You might leave me!  How shall I go on without You?  How shall I be able to live?  To what a deplorable state will my poor soul be reduced?  What a harrowing pain is the thought that You might leave me!  A pain that lacerates me, takes peace away from me and puts hell into my heart!  Jesus, have pity, compassion, mercy on me, a little child!  I have no one; if You leave me, everything is over for me!’  And Jesus, resuming His speaking, added:  “My daughter, calm yourself, do not fear; your Jesus does not leave you.  I am jealous of your trust, and I do not want you to even slightly distrust Me.

See, I love so much that souls be with Me in full trust, that many times I hide some defect or imperfection of theirs, or some lack of correspondence to my grace, so as not to give them any occasion to not be with Me in full trust.  In fact, if the soul loses trust, she remains as though separated from Me and all huddled within herself; she places herself at due distance from Me, and remains paralyzed in her surge of love, and therefore paralyzed in sacrificing herself for Me.  Oh! how much harm does distrust cause!  It can be said that it is like the spring frost that blocks the vegetation of the plants; and many times, if it is strong, frost can even make them die.  In the same way, distrust blocks the development of virtues, and puts freezing cold into the most ardent love.  Oh! how many times, because of lack of trust, my designs and the greatest sanctities are blocked.  This is why I tolerate some defects rather than distrust – because those can never be so harmful.  And besides, how can I leave you, if I have worked so much in your soul?  Take a look at how much I had to work.”  And while saying this, He showed a sumptuous and great palace, worked by the hands of Jesus in the depth of my soul.  And then He resumed His speaking:  “My daughter, how can I leave you?  Take a look at how many rooms – they are almost innumerable; as many knowledges, effects, values and qualities as I have made known to you in my Will, so many rooms have I formed in you in which to deposit all those goods.  There is nothing left but to add some more varieties of some more different colors in order to portray more rare beauties of my Supreme Will, to give more prominence and honor to my work.  And you fear that I might leave such a great crafting of mine?  It costs Me too much.  There is my Will involved in it; and where my Will is, there is life – life not subject to death.  And your fear is nothing but a little bit of distrust on your part.  Therefore, trust Me, and we will get on well, and I will accomplish the work of my Will.”

**Volume 22 – August 15, 1927**

***…***I continued my round in the Supreme Volition, and since I had first offered the first acts of Adam when he possessed the unity with the Supreme Will, so that I too might unite myself to those perfect acts which he did at the beginning of Creation, and then I had moved on to unite myself with the heroism of Abraham, I thought to myself:  ‘What divine wisdom!  Of Adam it is only said that he was the first man created by God, that he sinned and cast the human family into the maze of all evils; and then nothing else is said about him in the many years he lived.  Could Our Lord not return to make some other test and ask of him some other sacrifice in order to test his faithfulness?  And while Adam is put into oblivion, He calls Abraham, and after testing him and finding him faithful, He puts him on display, makes him the head of the generations, and he is spoken about with so much glory and honor.’  Now, while I was thinking of this, my sweet Jesus moved in my interior and told me:  “My daughter, these are the dispositions of my infinite Wisdom.  It is my usual way that when I ask of the creature a small sacrifice for her good and, ungrateful, she denies it to Me, I no longer want to trust her, I dismiss my designs to raise her to great things, and I leave her like a creature put into oblivion, which no one points to because of either great works or heroism, whether for God, for herself or for the peoples.  Then, you must distinguish what I wanted from Adam – the little sacrifice of depriving himself of a fruit – and it was not granted to Me.  How could I trust him and ask of him a greater sacrifice?  On the other hand, I did not ask of Abraham a fruit as sacrifice, but first I asked him to go into a foreign land in which he was not born – and he promptly obeyed Me; and then I wanted to trust him more, I lavished grace upon him, and I asked of him the sacrifice of his only son, whom he loved more than himself – and he promptly sacrificed him to Me.  From this I knew he was up to it, and I could trust him – I could entrust everything to him.  It can be said that he was the first repairer to whom the scepter of the future Messiah was entrusted, and therefore I raised him to head of the generations, to God’s great honor, as well as his own and of the peoples.

**Volume 30 – November 4, 1931**

**How trust forms the arms and the feet of the soul.  How God continues the work of the creation in the soul that does his Will.  The Divine Will, cement of the human will.**

My Jesus, center and life of my little soul, my littleness is so much, that I feel the extreme need; that you, my love, hold me pressed between your arms, and that my great weakness moves you to pity.  I am tiny and you know that the little ones, they need bands in order to reconfirm the limbs, and the milk of the mama in order to feed and to grow; and I feel the need alive, that you might wrap me with the bands of love, and pressing me to your divine breast, you give me for food the milk of your Divine Will in order to feed and to raise me.  Hear, O Jesus, I feel the need of your life in order to live; I want to live of you, and then you will write, not I, and you can write that which you want and how you want.  Therefore the assignment is yours, not mine, and I will only lend you my hand, and you will do all the rest.  Thus we understand each other, O Jesus.

Whence abandoning myself in the arms of Jesus, I felt whispered in my ear, the sweetest, who said to me:

“My little daughter, how much more you will abandon yourself in me, so much more you will feel my life in you, and I will take the post of primary life in your soul.  You know that true trust in me forms the arms of the soul and the feet in order to climb up even to me and to press me so very strongly as to not be able to release myself from her.  So that one who doesn’t have trust has neither the arms nor feet, hence she is a poor cripple.  Therefore your trust will be your victory over me, and I will hold you pressed in my arms, attached to my breast in order to give you the continuous milk of my Divine Will.

“Now you should know that every time that the soul does my Will I recognize myself in the creature.  I recognize my works, my steps, my words, my love.  It happens that the Creator recognizes himself, and his works in the creature, and the creature working in the Creator recognizes herself in him.  This recognizing each other, God and the soul, it calls forth the first act of the creation and God goes out from his rest and continues the work of the creation with this creature that lives and works in my Volition.  Because our work doesn’t end; there was only a pause for rest, and the creature with doing our Will calls us to work; but a sweet call, because for us work is new happiness, new joys and prodigious conquests.  Hence we don’t do other than continue our outlets of love, of power, of goodness and of inarrivable wisdom, which has beginning in the creation.  And the creature feels that her God doesn’t rest for her, but he continues the labor of his creative work.  And as the creature works in our Volition, thus she feels a beginning over her soul of the rain of the working love of God, his power and wisdom that doesn’t remain inactive, but that he labors in her soul.

“Oh, if you might know the satisfaction, the pleasure that we feel when the creature calls us to work!  With calling us she recognizes us, with calling us she opens the doors to us, gives us the dominion and gives us all the liberty to do that which we want in her soul.  Hence we will do a work worthy of our creative hands.  Therefore do not ever let our Divine Will escape, if you want that our work be continuous.  He will be yours and our spokesman where you will introduce your voice in order to call us, and we will hear the sweet whisper to Our ear and we will immediately descend in our own Volition in your soul in order to continue our work.  Because you should know that continuous acts form life and complete works, that which is not continuous can be called effects of my Volition, not life that is formed in the creature, and the effects fade away little by little and she remains fasting.  Hence courage and trust, and always ahead in crossing over the sea of the Divine Will.”

After this I was following the acts that my highest good Jesus had done in his Humanity when he was upon the earth, and making himself felt he added:

“My daughter, my human Will didn’t have one act of life, rather it remained in the act of receiving the continuous act of my Divine Will, that I possessed as Word of the celestial Father.  Hence all the acts and sufferings, prayers, breaths, heartbeats of mine that I did, my human will undergoing the life of the Divine Will it formed so many knots in order to retie human wills to mine; and since these human wills were as residences, some collapsed, others damaged and others reduced in rubble, my Divine Will, working in my Humanity with my acts prepared the helps in order to sustain the collapsed ones, in order to cement the damaged ones and in order to raise again over the same rubble the destroyed residences.  I did nothing for myself, I didn’t have any need; I did everything in order to redo, to rehabilitate human wills.  My only need was love and that I wanted to be loved in return.

“Now in order to receive all my helps and all my sufferings and works as working works, speaking voices and helping messengers, the creature must unite her will to mine, and immediately she will feel herself retied with mine, and all my acts will lend themselves around her to do their offices in order to sustain, to cement and to raise the human will again.  No sooner than she unites herself and decides to do my Divine Will, then all my acts as trained army put themselves at the defense of the creature, and form the safety boat in the tempestuous sea of life.  But for one who doesn’t do my Will I could say that she receives nothing, nor can she receive, because He alone is the provider of all that which I did for love for the love of the creature.”