

Maria Valtorta

THE NOTEBOOKS 1943

Translated from the Italian  
by David G. Murray

CENTRO EDITORIALE VALTORTIANO

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## Preface to the English Edition

On April 23, 1943, Good Friday, Maria Valtorta received the first of a series of "dictations" - mainly attributed to Christ, but also, on occasion, to God the Father, the Holy Spirit, Mary, and other figures associated with Divine Revelation<sup>1</sup> - which would extend over a number of years, largely coinciding with the period in which, in response to Christ's invitation, she contemplated and wrote in narrative form all of the major episodes connected with the life of the Redeemer.<sup>2</sup>

This new phase in her human and, above all, spiritual development did not appear abruptly, but had been preceded by many years of progressive union with Christ, culminating in an act of personal self-sacrifice whereby Maria Valtorta had offered herself as a "victim soul" desirous of cooperating with the work of redemption.<sup>3</sup>

Bedridden as a result of serious and growing infirmity, virtually cut off from normal social life, and generally not understood by those immediately in contact with her, under the insistent touch of inspiration she blossomed into a prolific writer, always maintaining, however, that the content of her "dictated" or revealed works, was not a literary creation of her own, but that she was merely a willing instrument in the hands of God and wrote down what she heard or saw.

The magnitude of her production and the sources to which it is attributed present us with an extraordinary spiritual event in this century which warrants attentive consideration.

The body of her works is entirely sealed by an intense perception of "Catholicity" - what it means to be a Catholic believer at this stage in history, with a lively awareness of the twenty centuries of Christianity which have already transpired and of the challenges which now face the Church and all mankind.

*The Notebooks* grouped together in this volume were all written in 1943, in the midst of the world war (two other volumes have been published in Italian, including texts from 1944 and from the 1945-1950 period, respectively). They thus reflect an acute, and sometimes agonizing, consciousness on the part of the writer of Italy's involvement in the war and of the human and spiritual errors which contributed to it. This concern of hers provided a backdrop for certain observations by Christ on such subjects as the abuse of power, the diabol-

<sup>1</sup>The commentaries attributed to her guardian angel have already been published in English as *The Book of Azariah* (Isola del Liri, Italy: Centro Editoriale Valtortiano, 1993), translated by David G. Murray.

<sup>2</sup>Published in English in five volumes as *The Poem of the Man-God* (Isola del Liri, Italy: Centro Editoriale Valtortiano, 1986-1990), translated by Nicandro Picozzi. A new edition is planned on.

<sup>3</sup>Cf. Maria Valtorta, *Autobiography* (Isola del Liri, Italy: Centro Editoriale Valtortiano, 1991), translated by David G. Murray.

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ical dimensions of war, and the loss of Christian faith among large sectors of the population. But it would be wrong to limit the context to this historical period alone, for the volume also contains numerous passages with an explicitly prophetic content dealing, for example, with impending ecological imbalances in the world,

bloody conflicts, and the apocalyptic battle between Good and Evil as presented not only in the Book of Revelation, but in terms of new applications of passages contained in the Old Testament prophets. A comprehensive vision of the Last Times is thus provided, with particular reference to the mission of the Vicar of Christ and of all convinced Christians in conveying the Redeemer's life and teachings and in sharing his human and heavenly destiny - both sufferings and glorification - to the full.

One of the keynotes of these texts is the fusion of Christ's *forcefulness* in affirming his Divine Sonship and unique role in time and eternity with his *tenderness* in approaching troubled souls and patiently seeking to raise them to faith, hope, and love through his self-sacrificing humility and their cooperation. He repeatedly insists on the need for all believers - and religious attitudes themselves - to be purified and freed from dross, especially in the case of priests, who are responsible for the welfare of many souls and who must, therefore, be Christ-like in their action. Love and pain, when joined to Christ in deep personal prayer, are the two wings enabling lowly mankind to take flight towards union with the Holy Trinity.

The presence of Mary also forms part of this work, sometimes by way of teachings and intimate confidences about her life with Christ and, on occasion, in special contemplations of her holiness and supernatural maternity.

The Holy Spirit briefly, but emphatically, manifests Himself as dynamic Love in Person, clasping the Father and the Son in a single embrace and acting throughout creation.

Another major theme of the work is the primacy of the "spirit," capable of participating in the life of the Divinity, over the "soul" and the "body" in the human structure. The earthly person must respect the spirit's "right" to holiness, to the possession of God made possible by the Redeemer, and act in accordance with the supernatural longings the spirit experiences. Those who fail to do so, silencing the spirit and contravening its inclinations, are guilty of "slaying" it, depriving both God and themselves of mutual joy in beatitude.

These *Notebooks* belong to a category of mystical literature which the Catholic Church has long been familiar with: that of so-called "private revelations." A private revelation is not binding for the faith of Christians, but its value is to be measured by its capacity to instruct and inflame souls, spurring them to love God more and apply divine teachings to their everyday lives.

In the confidence - and the conviction - that this work superabounds in these inspired qualities, we offer it for the spiritual nourishment of readers.

Rome David G. Murray  
August 28, 1996

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December 2  
Haggai, Chapters 1 and 2

Jesus says:

*"When man has separated himself from God and from the super-  
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natural to focus on himself and on natural things, he has always diminished for himself the happiness of possessing even what is natural.

*"The first thing to die is supernatural joy, that security and peace which make people strong in the vicissitudes of life, for man does not feel alone, even if he is in a desert, even if he survives in a country destroyed, since he feels the love of a Father over him and around him and the presence of immaterial forces which are, however, perceptible to his spiritual senses. Blessed are those who are in this joy! They possess eternal wealth.*

*"The second thing to perish is natural well-being. Do not look with an envious eye at those who, though living*

in disgrace before God, seem to you to have their plates full. *You do not know what and how many other things are lacking in their house or how long those plates will remain full.*

*“In any event, know that the more current well-being increases for those rebellious towards God, the more their hereafter increases in severity. The rich Epulones not be in the bosom of Abraham, but, rather, the Lazaruses with hearts rich in holy works and obedience to the holy Will.*

*“The rebellious and also those unmindful of God live endeavoring to increase their purses and granaries, houses and farms, positions and honors. O unfortunate dupes, who, the more they labor to be sated, are gnawed at all the more by the source of sin, as a rodent does in a sack of wheat which always diminishes, even if it is filled, for God’s punishment is upon their work!*

*“What do you have, you that have made the present, which dies, the aim of your lives and no longer have spiritual eyes to see God or spiritual heartbeats to think of God? Are your enterprises successful? Has your wealth increased? Has your happiness grown? No. Like the blaze of a barn, they went through a swift conflagration which seduced the (not spiritually) simple, but which lasted as long as the burning of straw and perished, leaving a little ash which the wind dispersed and rendered bitter to the palate and inimical to the eye. *Your apparent triumph turned into defeat and pain and overwhelmed you and those seduced by you.**

*“Come back to God. I say so once again. Above individual and even national interests, there is a higher interest - that of God. And it is that which should always take precedence. If that were so, you*

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*would not fall into the errors and crimes, whether individual or national, into which you fall, for God’s interest is not made of wicked, but holy things. And where there is holiness, there is no error or crime.*

*“In acting as you do, not only do you spur God to punish you in your fields and in your herds by giving you famine and drought, but you forestall the showering down from the Heavens of a dew which is much more life-giving than the dew of the night which covers the stems of the meadows with pearls and makes harvests and hay grow. *It is the dew of grace in hearts which you keep from being given to you. It is Christ who cannot act in you.**

*“It is useless to say, ‘May the heavens rain the Just One down upon the earth.’ He came down once, but you have remained - and have increasingly become - sterile lands and arid flint. You are enclosed in your spirits, wrapped in flesh and blood, killed by flesh and blood, and the Savior cannot enter to save you.*

*“And yet I will come. I will come tirelessly and to each individual to try the doors to hearts, and wherever I find someone to open to Me, I will go in to make you a dwelling of peace. I will come, for I am still the One Desired by the just of the Earth and by the saints for the Earth; I will come to take up my Kingdom for my second coming and for my final triumph.*

*“I will attract the world of the spiritually alive to Myself, and races and nations shall converge upon Me to see my glory, which is crowned with a cross. Peace shall flow, for I am the Lord of peace. It shall flow like a river of milk over the world to make it virginal with whiteness after so much blood, which cries out its pain to God on all continents at having been drawn from its veins by the hand of brothers.*

*“With my blood I washed away from this Earth the blood from Abel to the day of my death. But, afterwards, the crime of human hatred, which is the fruit of Satan, has again rendered the earth unclean, and there is no sod on your planet which has not known the taste of blood. *From these pieces of turf soaked with human blood there rises a stench which makes you increasingly wild. There is nothing but my power that can purify what surrounds you and what is within you. And when the times comes, I will come to cleanse you and the Earth of human hatred so that it will be presentable to God, with those living on it.**

*“The final battle will involve exclusively Satanic hatred, and*

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*Satan and his children will then be the only ones who hate. You all hate now. Even the saints among you more or less hate their enemies and their neighbors. And that facilitates the works of Satan and obstructs the works of God in individuals and nations.*

*“Have no impulse of animosity or contempt - you that are dearest to Me, at least you. I died for everyone - remember this. Italians, French, English, Spanish, Germans, or Romanians - they are all equally tinged with my Blood. I have bonded all of you to the base of the Divine Vine with my Blood. Why hate each other, then? *Neither racial divisions nor divisions in worship justify your animosity.**

*“I alone am the judge. Those who rage against their fellows in the name of Faith or Country are contrary to*

*Charity and thus to God. I will not curse those sent to fight because have taught obedience to authority. But my anathema has already been pronounced, and shall fill the firmament with thunder on the day of Judgment, regarding those who, under a deceitful cloak of patriotism and defense of the Faith, arrogate to themselves the right to despoil and kill in order to serve themselves.*

*“Do not wave a banner in which you do not believe. Do not pronounce a defense of what you scorn in your hearts. Do not say, ‘I am the defender of God and Country, of the cause of God and Country.’ You are lying. It is you that are the first to make an attempt on the Former and the latter and that harm, not God, who is above your attempts, but your Country. Begin to defend God in yourselves and Country in yourselves, and do not exchange Faith and Country for a plate of lentils or thirty accursed coins.*

*“Destroyers and liars. Adulterers of Faith and Country. Deriders of your doctrine and your minds, for you say one thing and do another, for you know that what you do is evil and do it all the same, for you espouse an idea or Faith and then betray it for a base love, for you lie to yourselves and others, for you destroy what others have cultivated to give to you as a heritage.*

*“O cruel ones, who destroy even God’s work and slay the temple of your bodies, in which there is a dead soul, and the temple of God, for in the churches there are no longer, except too rarely, faithful and ministers who are ‘alive’.*

*“Of what use are your rites performed with a dead soul? Don’t you remember that living, perfect, and prime hosts should be offered to God? And do you offer the leftovers, the crippled, and the*

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*dead? Dead, for you kill what you touch with a dead soul; crippled, for you render deformed what you give God with a sick soul; leftovers, for you reserve for Him what remains after you have fattened yourselves for your own pleasure.*

*“Come back to God. Come back to Christ. Priests, come back so as to become ‘priests.’ You need his consecration, this oil dripping from the Eternal Priest. Too many of you are reduced to being lamps without oil, and the faithful are lost because they have no light in the darkness. Take the Light to them. I am the Light of the world. But you cannot take Me if you don’t have Me in yourselves.*

*“And do not be insolent to my spokeswoman if she tells you this. Bless her, instead, for she brings you to know the truth and gives you the chance to examine yourselves amidst the wounds of the soul and to remove so much dust which is sullyng your soul. *If the truth is bitter and displeases you, consider that it is your fault if it is spoken to you. This truth should not have been deserved.* It would have been better that way. But since you have deserved it, don’t seethe against my spokeswoman, who is telling it to you with tears. For if I chose her to do this, it is because I love her and *see in her spirit a dwelling place where I am always received with the respect of a subject towards a King and with the simplicity of a child towards a father.**

*“I said this: ‘Whoever loves Me does the same works I do.’ For I live in those who love Me, victims who annul themselves in love to the point of dying from it, and I work the wonders of my power in them.”*

Immediately afterwards to me.

Jesus says:

*“I have taken you like a little child and placed you in their midst, for it is to children that God prefers to speak. Children in years or *children in spirit, for there are simplicity and purity in them to receive the revelations of God.**

*“But if one day you wished to become ‘great’ and equal to them, I would cease to hold your hand and instruct you. Adults have no need to be led, unless they are blind, or instructed, for they ‘know’ and take pride in this.*

*“What do they know? The Beloved One, whom I love and who loves you as you, his little sister, love him, says that if all the wonders worked by Christ were to be written, the earth would not suf-*

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*fice to contain the volumes. If the hyperbole is marked, it is no less true that if the wonders I have been performing since I came into the world until now and shall perform from now until the end of the world were to be written, the volumes would be as numerous as the stars in the sky, *and it is also true that what those who think they know everything know is a handful of sand, compared to all the sand on the shore.**

*“The lights of God are inexhausted and inexhaustible, and not one is useless or imprecise. Those who ‘know’ are thus semi-illiterate, for whom I cannot be the Teacher, for in their foolish pride they think they don’t need a teacher and take the liberty of criticizing the work of God, who takes a child to instruct the learned.*

“If they bother you with their pharisaic criticisms and reproaches, answer with my reply: ‘Don’t you know that I must take care of my Father’s business?’ And don’t be discouraged.

“You were in my arms before. Now the Father and the Mother are also holding you. You are safer than a child on his mother’s lap and a little bird under his mother’s wing. But remain ‘little.’ *You shall always have our milk for nourishment.*

*“And the blind who are of good will, by placing their hand in your little hand, which does not humiliate, for the help of a child never debases, can receive guidance on the way of Life.*

“Go in peace. Rest. I bless you.”

I wrote this first passage between 1 and 2 a.m. I then lay down flat to rest. But after a few minutes Jesus resumed speaking. I confess to you<sup>266</sup> that I hesitated to come out from under the blankets now that I was starting to get warm. But the insistence was such that I decided to and, getting chilled again, wrote down the second dictation, entirely for me.

It is now 10 a.m., and, on opening the newspaper, I see the decree on the Jews. Don’t you think it’s related to the sixth and seventh pages of the dictation on the 2nd? (I marked the passage which strikes me as a divine response to this human decree with a red sign.)<sup>267</sup>

You must have observed that I was happy yesterday. Mary’s

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<sup>266</sup>She is addressing Father Migliorini.

<sup>267</sup>In the handwritten notebook we have found no “red sign,” which the writer may thus have introduced into one of the typewritten copies. The “sixth and seventh pages,” on the other hand, directly correspond to the handwritten pages 1098 and 1099.

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voice was singing in my heart and filling me with blessedness. I would have liked to mention this joy of mine to you at once. But I could not. I think, though, that on looking at me you must have grasped that I was immersed in a new rejoicing.

The Lord is really too good to me!

Mary says:

“You must not get too demoralized on thinking about the time you had little love for me. You are not the only one. But I am the Mother, and I understand and forgive. They are the gaps in those who are still imperfect. I do not love less because I am loved little. It is enough for me that you should at least love my Son, and you loved Him very much when you still loved me only a little.

“I will have you observe an event in my life as the Mother of God which escapes many and is a certain indication of the future relations between those redeemed by my Jesus and myself.

“When the shepherds came to the grotto, they had looks and expressions of love only for my Child. Joseph and I were secondary figures for them. At the foot of the poor litter where He would sleep, when He wasn’t sleeping on my lap, they laid their gifts and acts of tenderness. Nor was I pained at not being praised as, so to speak, the plant that had given the world the Flower of Heaven. It was enough for me that they should love my Child and love Him very much. There would be so many who would hate Him later!

“Among those present at the always new rite of a presentation at the Temple, no one had a thought for me. They looked at my Treasure and praised Him for his superhuman beauty. But they did not praise his Mother, except in human terms. Only the saints knew me for what I was, and Elizabeth, Simeon, and Anna saw in me the Mother of the Savior, giving me the most sublime praise with their recognition. *The former were ‘good’; the latter three, ‘saints.’*

*“The Holy Spirit acts in the hearts of the saints and gives them lights of supernatural knowledge. The Holy Spirit illuminates the hearts of the saints to make them see me. To see me in the light of God means to love me in truth.* My Most Holy Son works on his own to attract you to his love. I love you and wait, praying for you.

“I am the Virgin who waits. From my tenderest years I waited for the One Awaited by the peoples. I am the

Co-Redeemer awaiting the time to die at the foot of the Cross to give you Life. I am the  
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Mother awaiting your *true* love, not the superficial worship limiting itself to many words. To pray does not mean to say many prayers. *It means to love. It means to make one's heart speak.*

“I am the Silent One. The new Eve, I teach you silence. *From speech Seduction entered Eve. From my silence Redemption entered the world. Learn the virtue of silence from me, for in external silence the heart speaks to God and God to the heart.* My silence was not the inert silence of a dead soul. It was, rather, a most active spiritual working.

“When my Child was in my arms, for Him, who was unable to speak because He was nothing more than a baby able only to whimper - my Divine Son, the Voice of the Father, the Word of the Father, who had effaced Himself to the point of becoming a wailing infant with the voice of a little lamb - for Him I spoke the offering to the Father. I said the first ‘Our Father’ in the cold grotto of Bethlehem, holding up in my arms my Lamb, who had come into the world to be slain and to give life to those slain in their souls. I was the first to say *Fiat voluntas tua*, while weeping. And do you know what it means for the Mother to say those words to the Eternal?

“Now, when I see that out of love for my Son a creature carries out the Divine Will, which is, above all, a loving will, I cancel his debt to me and increase my love for him. Jesus then brings that person to me. I leave it to Jesus to take care of having me be loved. *Where He is, the Spirit of God is also present. And where the Spirit is, there is Knowledge and Light.* It is thus inevitable that you should become instructed in love for me as well.

“When, afterwards, you arrive at loving me, then, in truth, I come. And my coming is always joy and salvation.”

December 3

Zechariah 3

Jesus says:

“I am the One who has overcome Satan.

“He brought Me limitless trouble from the time I came into the world, unleashing against Me the hatred of the blind, avid power always imagining that others will take away its goods, obtained by usury, inciting against Me the undeserving ruling class, which felt

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reproached by my merits. My word, too, was a reproach. But when I was not yet speaking, I was already wounding, for holiness is a rebuke for the unworthy. He brought forth against Me enemies and betrayers and spurred my disciples and friends towards doubt. He lay snares for Me in the desert and oppressed Me with his terrors in Gethsemane. And, not content, he still robs Me continually by seducing men's hearts.

“The battle between Me and him will not end except when Man is judged in all his instances. And the final victory shall be mine and eternal. Now the hellish Beast, always defeated and ever more ferocious at being defeated, hates Me with boundless hatred and upsets the Earth to wound my Heart. But I am the Victor over Satan. Wherever he contaminates, I pass by with the fire of love to cleanse. And if I had not continued my work as Teacher and Redeemer with inexhaustible patience, you would all be demons by now.

“To cleanse you of the greatest sin I obeyed the Father's wish.

*The greatest sin was disobeying God's command. Thirst for power, pride, and concupiscence came from it. The three Furies which always hold you in their power when you are unable to annihilate them with a life led in God.* I made amends for the initial disobedience with my obedience.

“To cleanse you of other sins I took upon Myself the wretched robes of iniquity which were your robes, and to remove the iniquity of the whole lineage of man from them, I soaked them in my Blood and washed them in it.

“Afterwards there came glory. But first there was pain. Afterwards there came the right to judge. But first there was the duty to expiate. Afterwards I was made the founder of the new Temple in which the most holy fount of the septiform Spirit is. But first I had to be the Victim immolated to purify the House of God.

“And what do you think, O priests, on whom the light yoke of the observance of your duty weighs? That it was easy for Me to be the Priest? And who among you, no matter how oppressed by cares, is oppressed by

torments equal to mine? But these souls that I entrust to you - do you know that they are the portion I have acquired for Myself by my death? Do not let them be lost. Snatch them from Satan at the cost of your lives, as I snatched them at the price of mine.

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*“To learn you have only to study Me. It is not necessary to be learned. Just be seekers of God, and God - I - will illuminate you.”*

The Same Day, 8 a.m.

Jesus says:

“My Mother spoke to you<sup>268</sup> about the shadow enveloping Her as the Mother of God. This is not opposed to my words a few days ago.<sup>269</sup>

“If everyone noticed something special in that couple passing by in poverty over the crowded streets, like a light and a perfume, that did not illuminate their blindness and did not speak to their spiritual deafness. It was a perception like that of someone feeling, more than seeing, the shining of the sun upon his bandaged head through opaque strips and hearing a distant noise barely reaching his eardrum like a sigh of air broken by a sound which is so slight as to be a word no longer.

“My Mother called Herself the ‘Silent One.’ Many attributes should be added to her litanies, and you would have a great deal to meditate on regarding these attributes. She was and is the Silent Virgin, the Luminous Virgin, and the Mother of Light.

“With extreme reluctance She lifted some veils for my evangelists, but only those veils which She, in her supernatural knowledge, deemed useful in my interest. As for what concerns Her, absolute silence. She kept everything in her heart, as stated by Luke, and from her heart She draws memories for her most beloved ones like pearls from a coffer.

“It should, then, come as no surprise that the crowds were unable to comprehend, though remaining sanctified by the passing of my Mother. As She said, they were not saints. As they were more or less good, God was far from their hearts, and where God is not present, there is no light.

“Nor is it surprising that God should have protected the Blessed Woman under the veil of an apparently common life. *God does not love what humans love: human celebrations, and, even less, self-celebrations.* He covers himself with reserve and wraps his defects therein. The world is a profaner, and the more Satan is defeated,

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<sup>268</sup>In the dictation of December 2.

<sup>269</sup>November 27 and 28.

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the more cunning he is. God protects his beloved ones, and Himself in them, from slaving forms of curiosity and poisonous traps, for He takes great care of his instruments because He wants them to fulfill their mission. He makes the hidden truth known to the ‘Saints’ alone.

“Nor should it cause surprise that after my birth Mary appeared even more to be a common woman - a young mother, and nothing more. Like a monstrance from which the Most Holy Host had departed, She was now the All-Holy One in Herself, but She no longer bore the Holy of Holies. And if we consider that the Holy of Holies, precisely in the hour when He rescued the Earth, with its inhabitants, both the dead and those to come, with eternal sovereignty, appeared to the eyes of the world as an evildoer tortured for his misdeeds, it is also reasonable that the Mother, since She became the Co-Redeemer and thus rescuer of the Earth, should have appeared as a poor, simple woman.

“The luminous time of my being formed within Her had passed, and the shining of joy which in the night had filled Mary’s heart, the grotto, and the Heavens ebbed at the dawning when the sun of redemption began to rise. The dawn found Mary already immersed in the thought of the future torment. The offering had already been made in my name, and the two most Christian sentences on Earth had been joined together, forming a chain to choke Evil: ‘I am the handmaiden of the Lord - Lord, thy will be done.’

“Holy, blessed lips of my Mother, who lent the virginal sound of perfect words to my nothingness as an infant! Over her heroic ‘yes,’ repeated when motherhood made Her doubly heroic, Heaven bent down, venerating the Martyr Redemptress in Her. Like a necklace to which a pearl is added day by day, Mary’s days of sorrow began. At the end was Golgotha.

“It is because of this long sorrow of hers that I say to you, ‘Love Her.’ I bless you when you love Me. But in exchange for the love you give my Mother, I prepare for you a more gleaming dwelling in Heaven.”

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December 4

Zechariah 6:12-15 (Just After Drowsiness, 11 p.m. and 6 a.m.)

Jesus says:

“When the sun rises in the morning in the peaceful sky, it ascends from the eastern side. It is from the east that the light comes to you and advances more and more and grows until filling the sky with rays and the earth with warmth and happiness.

“What is more beautiful or greater than the rising of the sun with each new morning? It speaks to you of the Supreme Organizer of all things, whose infinite power regulates the course of the stars, as He thinks lovingly of you, his children, He whom the stars, these immense giants of the Universe, obey, whereas you, imperceptible dust sprinkled upon a planet, not one of the largest, turning along boundless paths of the firmament, do not judge it to be right and proper to obey out of love and gratitude towards the one who loves you and is a God.

*“A page that you can reread every morning, if only you wish to, with the eyes of the soul, the returning light would suffice to make you meditate throughout the hours of the new day on the Presence, the Power, and the Goodness of God, and recall Me to your minds: the Light of the world, the Eternal Sun, the Holy Orient.*

“The title of ‘Orient’ given Me by the ancient people of Israel is not mistaken. As beautiful as the appearance of the morning star is my appearance in the world, and for that world, like a Sun, I have brought the Light by beginning God’s day, obscured in its formation by the first sin, a day which shall have its shining sunset at the final moment to rise again afterwards eternally with all his chosen ones in the Kingdom of God.

“I am the Orient of God, the one announcing Him to the peoples: begotten by Him, I come under Him, nor, like the sun, do I experience a dusk. I remain fixed, eternal in my Divinity, around which the peoples revolve like stars drawing life and light from Me, and not I, but you experience the obscurity of the darkness, for in you, not in Me, the light fades, *for you drift away from the Light by placing between It and yourselves the barriers and distances of a will not in keeping with God or of sins committed against God’s law.*

“Having come to announce the Father, the Eternal Lord, and to bear witness to his Most Holy Existence, I have built the new tem-

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ple for the Lord.

*“But not the material temple of stones and mortar which the centuries and men can ruin in their assaults of time or wars. But, rather, the Temple whose Stone I am: my Church, which shall not die even at the death of the Earth and, like a cloud of incense and the fragrance of a flower, shall rise into the place of God, now free, like a woman liberated from all forms of servitude to join her Founder in an eternal marriage whose witnesses shall be her saints. Not the collective, but, rather, the individual temple - and in being individual it is no less holy and eternal than the Temple of my Church - of your spirit, which I rebuilt after Satan had undermined it with sin, regenerating you to Grace, flooding you with my Blood, and instructing you with my Word.*

*“This is my glory. To have restored to God the living temples of your reconsecrated souls, and the Holy Father robes Me in this glory, giving Me power as Judge over all the creatures whom, at the price of measureless sacrifice, I have made my own.*

*“I am your second Creator, for I have recovered those created by the Father, rendered corpses by sin, and infused life into them, not by a puff of God’s breath, as in Adam - modeled clay which only the breath infused by God made into flesh and soul - but by my dying. I stripped Myself of life to give you Life. I stripped Myself of God’s clothing to put on man’s clothing, and I lost even this for your sakes after having known all*

*the horror of life: pains, hunger, betrayals, tortures, fatigue, agonies, and death.*

“O redemption of man, reparation and homage rendered to my Most Holy Father, how much you cost Me!

“The consecrator, constructor, and victim, I have the right to be the Supreme Priest. Nor does the Father deny Me this right, but, rather, proclaims it for the sake of his Justice and Charity, for I am in the agreement of infinite peace with my Father, because He is my Father and I am his Son and because I am his Obedient and Loving One whom Love transports to obey to give joy and glory to the Holy Father.

“From the time I came - as the world’s ‘Orient’ - to bring Light into the Darkness, I have called you with the power of Charity and the Word. And from the most distant countries you have come to Me, for I am not a false, cruel god, but the true, merciful God who works miracles of love to lead the sheep gone astray outside his

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sheepfold under his sign.

“And because I love you with a love so perfect that it is incomprehensible for you, not only do I save you, introducing you into my ranks, *but I make you my collaborators in building the Temple which shall not undergo destruction and in which the Triune Glory shall rest, and all of you shall know it as It is, when you are raised up to perfect Life and made capable of knowing God.*

“I, the Truth of the Father, swear this to you. For those who listen to Me - the Voice of the Lord - there shall be reserved the destiny of infinite joy of knowing God.”

December 5

Zechariah 7:4-14 (at 2 a.m.)

Jesus says:

“I did not come to deny the Law and the Prophets, but to confirm it and perfect it by modifying those inexact points and superstructures which man had introduced into it, partly out of his own imperfection and partly because of a humanity superior to the soul.

“Man is inclined to understand poorly. He is not perfect in his mystical senses or in his natural senses. *Only by living in Me does he perfect the former, for it is then I who live in him. Man is also given to complicating things because, in his tenacious and indestructible pride, he is always attracted by the seduction of retouching even God’s work.*

“*You are gods as children of God. But God is always the Greater One, the Perfect One, He who generates Himself from Himself. You are the lesser ones, those who become perfect if you live in God and who are begotten by God.* Now, then, why do you always want to modify with your complications what God, in his Simplicity, which is one of the signs of his nature, gives as perfect in its simplicity?

“When I became the Teacher, I found that the Law, so clear and straightforward in its origin, had turned into a tangle of impositions and a weight of formulas which made it impracticable for the faithful. Of course, the weights and formulas were for the humble. The powerful had created those formulas and those weights, but they did not carry them.

“The priesthood, the scribes, and the Pharisees caused Me dis-

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gust and disdain. And if I saw among them some loyal souls, whom I divinely loved, I also saw the throng; of the others, more numerous than a herd of wild billy goats that, reeking, corrupted the House of the Lord with their markets and their acts of falsity, impiety, and harshness and made the Lord something terrible for the poor of the Earth.

“Did those stinking tombs fast and sacrifice for Me? No. To receive human gain and praise therefrom. It was comfortable to be Doctors of the Law and comfortable to be part of the chosen people in Israel. But there was no truth in desire and in offering to attract the Messiah and his blessings.

“And the Messiah went elsewhere, into the scorned region, where, however, an All-holy Woman and a Just Man deserved to receive and protect the Seed of God.

“And now, O children, do you fast and pray for God’s sake? No. Your natural privations could hold the place of fasting, but you don’t bear them with resignation, *but make them the source of hatred and continual,*

*foolish, sacrilegious imprecation. Your prayers are filthy and deformed by your inner feelings and are seen by God to be unclean things placed on the stone of the altar. God burns them up, dashing their smoke to the ground.*

“Once more I come to repeat the manner you must use to present sacrifices and prayers to God whose pure fragrance will rise from the altar to God’s throne as the holocaust of a perfect victim.

“Judge according to truth, be merciful and compassionate towards your brothers and sisters, whoever they are; do not oppress widows and orphans, poor foreigners, the humble and weak of the Earth; do not harbor in your hearts thoughts of acrimony, vengeance, and evil works towards your neighbors. *In short, love, for love is the compendium of the Law, and whoever loves does all, and love is the incense which perfumes the hosts of propitiation and the lustral water which cleanses the stones of your altar.*’

“Do not make your hearts and your hearing harder than they already are. Do not close your hearts and hearing to the Voice of God, which speaks through his ‘spokesmen,’ as the people of old once hardened them to the Voice of God speaking through the Prophets.

“If you do not listen to Me, out of justice I will not listen to you, and you shall cease to have Me as God, Father, and Savior. You will then know the full and inexorable wrath of the Lord, and, having

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refused the Bread of God’s Word, you shall bite the dust and, like beasts without food, tear each other to pieces, dying in horror to experience an even more tremendous eternal horror.”

Later, at 8 a.m. on the same day, December 5,<sup>270</sup> Jesus says:

“Be patient, soul of mine. I cannot remain without speaking to you, for to speak to those who love Me constitutes my delight, my desire, and the need of my Heart, which loves you.

“Have you ever observed how a husband and wife who really love each other act? The wife, while at home, keeps looking at the clock and running to the window - to see the passing of time and to see if her husband is coming back from his office. The husband, as soon as he can, gets away to say a word of love to his wife. He has just left her and remembers that he could have told her this, too, to make her happy, and as soon as possible he dashes off to tell her. It is love that spurs them on.

“I, too, as soon as I remain silent, feel that I have something else to tell you. I would like to speak to you day and night, have you entirely for Myself; I would like you to be able to devote yourself entirely to Me. If only you knew how I love you!

“Now listen. Years ago, while reading the writings of my servant Contardo Ferrini, you wondered several times - for in the mystical life you were illiterate - what ‘conversation in the Heavens’ consisted of.

“It is this: when you listen to Me and I speak to you, when instead of the superficial murmuring of prayers, I carry you off into the fire of revelations and occupy you with Myself, when you say to Me, ‘Come, Jesus, to speak to your servant,’ when you taste the savor of my Word, which I deposit in you, as in a coffer, a hydria, so that you may give it to the poor and thirsty of the Earth, *we then carry on a conversation in the Heavens.*

“*You were too bound to formulas, like almost all the fervent Catholics. I have unbound you. I have launched your soul - outside the heap of formulaic circumscriptions, the pettiness of practices - onto the boundless spaces of the mystical sea of prayer. I have enveloped, inspired, enraptured, and deified you in the fire of prayer.*

“*You were a little fettered sparrow. Now you are a soaring, reign-*

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<sup>270</sup>The specification of the hour and day, which we have introduced with commas, is seen to have been added later by the writer.

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*ing eagle rising towards the Sun and gazing at it fixedly and fortified by it. Rise higher and higher, like the eagle in concentric flights. Up above am I, the Eternal Eagle, who await you to carry you, beyond the senses, into the knowledge of love.*

“*Always obey the call, with promptness and trust. Abandon yourself to the wind of love. It sustains you and does not obstruct you. It breathes to bear you to Me, from whom it comes. Lose yourself, as a drop of water, in my infinite ocean; lose yourself, as a spark of light, in my boundless shining. Enter to become part of your*

*God and Lord, of your Spouse. I open to you all the doors to my treasures so that you may possess them.*  
“I love you!”

10 a.m.

Mary says:

“When speaking of the Presentation in the Temple, Luke says that ‘the father and the mother remained in amazement over the things which were being said about the Child.’

“The two spouses felt this wonder in different ways. I, to whom the Spouse Spirit had revealed the whole future, felt supernatural wonder, adoring the Will of the Lord, who was robing Himself in flesh because He wanted to redeem man and was revealing Himself to the spiritually alive. I felt wonder once more at the fact that God had chosen me, his humble handmaid, to be the Mother of the Incarnate Will. Joseph felt wonder *in a human manner, too*, for he did not know anything except what the Scriptures had told him and the angel had revealed. I kept silence.

*“The secrets of the Most High were as if deposited in a closed ark in the Holy of Holies, and only I, the supreme Priestess, knew them, and the Glory of the Lord concealed them from the eyes of men with his unbearable splendor. They were abysses of splendor, and only the virginal eye kissed by the Spirit of God could look fixedly at them.* That is why both Joseph and I felt wonder. *In different ways, but equally in awe.*

“The other passage in Luke should also be interpreted in this way: ‘But they did not understand what he had said to them’ (2:50).

“I understood. I knew even before, and if the Father permitted my anguish as a mother, *He did not conceal from me the sublime*

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*meaning of the words of my Son.* But I remained silent so as not to mortify Joseph, to whom the fullness of grace was not granted.

“I was the Mother of God, *but that did not exempt me from being a respectful wife towards the Good Man who was my loving companion and vigilant brother. Our family did not experience defects, for any reason or under any aspect. We loved one another in holy fashion, concerned about one thing alone: our Son.*

“Oh, Jesus, as only He could do, restored to my Joseph every comfort in the hour of death, in remembrance of all that He had received from that Just Man. Jesus is the model for children, as Joseph is for husbands. I have received much pain from the world and on account of the world. *But my holy Son and my just Husband made no other tears come to my eyes except those of their pain.*

“When Joseph was no longer at my side and I was the first earthly authority for my Son, I no longer acted as if I did not understand by remaining silent. *No one would feel mortified any longer by seeing himself surpassed in understanding, and at Cana I spoke. ‘Do what He tells you,’ I said, for I knew that Jesus refused me nothing and that behind his standoffish words there was already the first miracle prompted by me and offered to me by my Son, like a white rose that was the first to appear on a rosebush in the spring.*

“*It is necessary to know how to read the Gospel, Maria. Men do not know how to read to it.* I will guide your hand and explain it to you wherever my Jesus does not explain it to you. I am the Mother of both of you. I want my girl to know her most sweet Jesus, our Jesus, as few know Him.

“*The more you know Him, the more you will love Him. The more you love Him, the happier you will make me.*”

December 6

Zechariah 8: 7,12, 13,16, 22

Jesus says:

“As the Savior of the peoples, I cannot fail to be the Savior of my people. Mine because of the old law, mine because of the new law.

“In human terms, I emerged from that race, and if it has derided, denied, betrayed, and killed Me, if it has done so with its soul weighed down and enveloped by the magma of the sin which my

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Blood does not wash away, since this race is a branch not wanting to ingraft itself into the stock of the divine vine, it is no less true that I died for it, too, and in regard to it have the rights of a King and the love of a Creator.

“With harshness and ferocity the fathers of the fathers of those now living rejected the Eternal’s gift and asked for my Blood to satisfy their hatred of Truth. With patience, intelligence, strength, and goodness I will attract them to Myself.

*“Man’s good or evil works always serve a supernatural purpose, for human wickedness is gathered in by God and in contact with his hands turns into a tool for good. God leaves no stone unturned in his far-sighted action to reach the goal, which is to reunite humans in a single core for the last day, as from a single core they spread over the earth, dividing like rivulets overflowing from the cup of a fountain.*

*“The work has already begin, and the persecutors who harm and offend what is human do not know they are creating the Great Day of the Lord with their iniquities, when I shall gather together my immense flock at the foot of the Cross like sheep gone astray and shall rebaptize with the name of ‘lambs’ the children of the flock which was mine who have grown wild, expelling those who, under my sign, are the vipers and wolves of human society.*

“When you are able to recognize Me and weep with a contrite heart, I will turn the age-old condemnation of you, deicides, into forgiveness and blessing, for I cannot forget the good done by your ancient Patriarchs, who from the Kingdom pray for you in your wandering. Strip yourselves, then - you as well, that were the first to receive the Law as a gift - of what is displeasing to God.

“The same commands I give to those born to Me from the mystical labor of the Cross are also given by Me to you that have made the cross into a sacrilegious scaffold and a source of condemnation for yourselves.

*“Tell the truth and serve the Truth. Come to It. Beat your breasts for those who have mocked it and hoped to kill it. They have killed themselves alone, for Truth is immortal in its divine nature. Do not wrap yourselves in its colors for a human purpose. But, once you have approached it, love it as a bride you have now known. It is the one that must beget eternal Life for you. But there can be no begetting if two are not made a single reality by pursuing not the pleasure*

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of the senses, but holiness in purpose. Be honest and sincere with everyone and especially with God, whose eye drills into hearts and pierces right through them and sees them as - or better than the manner in which - the scientist and the bacteriologist see the diseases consuming you and the germs gnawing at you within your bodies.

*“Apply love for truth in relationships with God and man. Do not betray. One of your race betrayed twenty centuries ago, instigated and followed by deceivers and the wicked. Remove that stain, which has been crushing you for centuries, by your just and loyal way of acting.*

*“In order to be loved, one must make oneself loved. You have forgotten this many, too many times. Love peace. It is the sign of Christ, whom your fathers killed, drawing down upon you the war which has no end and with the pauses of a truce explodes and reappears like an incurable disease in the Earth’s body and gives you no safety or rest. You must now learn to love this peace so as to be able to belong to Christ and thus end the eternal exodus of your race.*

*“Every clod of earth trembles under your feet and crushes you. As did your turf of old. But if I, the Lord of the world, extend my Hand and open my Mouth and say, ‘Enough! They are mine again,’ the Earth can persecute you no longer. The supernatural curtains of Heaven shall be over you for protection.*

“Remember when I persecuted the powerful for your sake; I opened the sea; I made fountains flow forth in the aridity of the desert and made food rain down from the sky, when I sent my angels to open the way for you amidst your enemies so as to lead you into the Land I had promised to the first saints on Earth. I *am always that powerful and merciful God. I am doubly such, now that I am not only the Creator Father, but the Savior Son, now that the Third Person has generated the miracle of the Incarnation of a God to make Him the expiatory Victim for all mankind.*

*“I await you so as to be able to say ‘Peace’ to the Earth and say to Heaven, ‘Open yourself to receive the living. The time is fulfilled!’ Come. My heart is not different, now that I am in Heaven, from the heart I had on Golgotha when I prayed for your fathers and forgave Disma.”*

Jesus says to me:

“I have dictated this passage today,<sup>271</sup> when you can write it, instead if tomorrow, when you will not be able to do so. *Introduce tomorrow's date.*<sup>272</sup> The collection of the dictations should be as regular as the movement of a pendulum. *One day the reason why I am ordering it to be done this way will be better understood. Now rest on my Heart.*”

December 7

Zechariah 9:9,10,11,13,16,17

Jesus says:

“Satan seduced the children of God with proud thought. He injected into the innocent a thirst for being great by all forms of greatness: power, knowledge, and possession.

“‘You will become like God.’ The Serpent’s hiss had faded out centuries before, but the sound that no longer cut through the air was fused to the murmur of the blood in man’s heart. *It is still fused to this blood of yours, dearer to you than your souls. And you live doing harm to your souls and bodies to obey the imperative of your blood, poisoned by Satan.*

*“But you are mistaken in applying value and meaning to things and words. The Father Creator had already bestowed upon you the gift of being like God. But a likeness with which what is flesh and blood has nothing to do, but, rather, the spirit, for God is a spiritual and perfect being, and He had made you great in the spirit and capable of reaching perfection through full Grace in yourselves and an ignorance of Evil.*

“I came to place things and words in the proper light, and by words and deeds I showed you that true greatness, true wealth, true wisdom, true royalty, and true deification *are, not as you think.*

“I did not want birth in a royal palace, pomp in my life, a court with dignitaries, ministers, coco palms and horses, distinguished teaching chairs, palaces, and possessions.

“I came meek and humble as a poor child who does not have

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<sup>271</sup>Though written on December 5, the text has thus been published here as corresponding to December 6.

<sup>272</sup>Indeed, the date, “December 6,” cited at the beginning of the dictation, is written at the margin of the notebook lines, and is thus seen to have been appended later.

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even the shelter of a poor room, but a cavern, shelter for animals, to spend his first days in the world. I came as a refugee in foreign regions, a fugitive before the base power of men; I experienced hunger and the degradation of being one of the homeless who must scrape out their sustenance by way of little mouthfuls through a thousand humble jobs. I came as the son of a worker, and a poor one, in addition: a village worker asked by farmers, carters, and housewives for handles for their farm tools, spokes and rims for the wheels of their rural carts, repairs of kneading troughs and stools, and the construction of poor beds for the different couples, as humble as the carpenter of Nazareth, who had to make themselves a house or a crib for the first baby.

“I came as a pilgrim without a stone to rest his head on and having to lie down wherever the Creator has him find one and without food, except that given by the charity of those receiving him, which may be bread and salt, or a bowlful of goat’s milk, or fish roasted on the coals of farmers, shepherds, or fishermen, like the rich banquet of the Pharisee, at which the succulent dishes were bitter for Me because they were not seasoned with love, but with curiosity alone, or the meals at Bethany, rest for the soul of Christ, who rediscovered a mother there in Martha, filled with material care, and in Mary, filled with adoration, and felt comprehended by the learned mind of a friend.

“I entered as a son of David into the royal city - which, as I was entering, was already expelling Me almost as if I were a shameful abortion - astride a donkey offered Me by the generosity of a simple man who had known Me as the Teacher and the Son of God.

“I died naked and on a bed of disgrace which was not even mine in its coarse wood, and I was prepared and buried in bandages and fragrances purchased by those who loved Me and in a tomb offered by the mercy of those who loved Me.

*“I was great because I wanted to be small. Remember this - you that, while being small, want to be great, at any cost, even illicitly. And my Kingdom will have no end or limit, for at the cost of my total annihilation I conquered it for Myself.*

“If you had let Me reign instead of killing Me, first on the Cross and then in your consciences, you would have known eras of peace as long as the Earth, from the moment I set my foot upon it as the Innocent One, for I am the King of peace; I am Peace itself. I would

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*have given you peace in nations and peace in consciences, for with my Blood (the blood of the circumcision would have sufficed to redeem mankind) I came to free you from the waterless pit which Satan had dug for you and where you were perishing and perish because, in spite of my having pulled you out of it, you have wanted to go back into it, since the Seducer has paved it with gold and painted obscene images on the right-hand wall and images of power on the left-hand wall. Three things which have the maximum value for you.*

*“And yet I let Myself be stretched out on the cross to make my martyrdom an arrow perforating the closed Heavens and opening the way for God’s forgiveness. And even though you have hated Me, I continue to rally you together, like a trumpet held by an ensign, to make you into my peaceful army which conquers the Heavens.*

“Come. Before the hour arrives when you will no longer be able to come, come to Me. Be dressed in my uniforms and marked with my sign. The angel of God protected the children of Israel from the extermination of Egypt through the blood of the lamb sprinkled upon the door jambs and lintels; *I - the Lamb of my Father and Lord - for my Father save his children through my Blood, with which I dyed not the material of wood and stone which perish, but your immortal souls.*

*“For those marked with my Blood the trumpets of the universal roll call will be newly infused life, and from the folds in the ground in which they will have been sleeping for centuries, the bones of the just will rise with rejoicing to be clothed in perfect flesh, for it will be nourished by the living Bread which has come down from Heaven for you and by the Wine squeezed out of the veins of the Holy One who makes your souls virginal and worthy to enter into the Heavenly Jerusalem.”*

## The Same Day

Mary says:

“Another gift from the Mother on the occasion of my Feast.

“There are two other sentences in the Gospel referring to Me which you interpret more or less adequately. I will explain them to you.

“Matthew says, ‘While Jesus was speaking, his Mother and his brothers were outside, trying to speak to Him. Someone said, “Your

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Mother and your brothers are looking for you.” But He replied, “Who is my Mother and who are my brothers? Here is my Mother and here are my brothers: whoever does the Will of my Father.’ ”

“A repudiation of his Mother? No. Praise for his Mother, who was perfect in doing the Will of the Father. My Jesus well knew the will that I was carrying out! A will which I had made my own and before which I did not draw back, even if every lapsing minute repeated to me, like a blow upon a nail driven into my heart, ‘This ends with Calvary.’ He well knew that I had deserved to be the Mother of God because I had done this Will, and if I had not done it, He would not have had me as a Mother.

“Therefore, among all those who listened to Him, as one bound to Him by a tie superior to the blood, by a supernatural link, I was the first among all the disciples in time and in knowledge, for the Word of God had been instructing me since the period when I bore Him in my womb; I was ‘*his Mother,*’ in the meaning He attached to his divine words, and, together with the human recognition of the listeners, He gave me his divine recognition *as a true Mother, for I gave life to the Will of his Father and mine.*

“Luke narrates that while Jesus was speaking, a woman said, ‘Blessed is the womb that bore you and the

breasts which gave you milk.’ My Son replied, ‘Rather, blessed are those who hear the Word of God and observe it.’

“To be the Mother of Jesus was a grace it was not licit for me to boast of. Among the millions and millions of souls created by the Father, by an inscrutable decree He chose mine to be without stain. The Eternal does not want me to humble myself in Heaven, for He made me Queen in the happy instant in which, on leaving the Earth, I was encircled by the embrace of my Son - this was my intense longing in the time of separation, a desire which consumed me like a burning lamp. But, if He so permitted, I would eternally remain prostrated before his Radiance so as to humble my whole self in his sight, in remembrance of his benign decree, which gave me a soul baptized before all souls, not with water and salt, but with the fire of his Love.

“His having fed at my breast could not stir up the flames of pride in me either. He could have come upon the Earth to be the Evangelizer and Redeemer without lowering his Incarnate Divinity to the natural needs of an infant. As He rose into Heaven after his Mis-

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sion, so He could have descended from Heaven to begin it, endowed with an adult, perfect body, necessary for your heaviness as fleshly beings. My Lord and Son can do all, and I was nothing but an instrument to make the real Incarnation of God, most pure Spirit, as Jesus Christ, the son of Mary of Nazareth, more comprehensible and persuasive for you.

*“But to have observed the word of God and refined the senses of the soul with total purity since childhood - this was greatness; and to have listened to the Word, who was my Son, to make it my bread and fuse myself increasingly to my Lord - this was blessedness.*

*“ ‘Oh, Holy Word! The gift given to God’s beloved ones, a robe of fire that surround with splendors, Life that become the Life of those to whom You give Yourself, may You be loved more and more by them, as I loved You in ardor and humility.*

*“ ‘Work in these children of mine, O Most Holy Word, for You took them as mine at the foot of the Cross to bring comfort to my agony as a Mother whose adored Son has been slain, and lead them to Heaven along a way of shining truths and impassioned works. Lead them onto my Heart, where You slept as an infant and rested when slain, where there are still drops of your Most Holy Blood and my weeping, so that the residue of their humanity will be dissolved on contact with It, and they, luminous with your Light, may enter with You into the City where everything is eternal perfection and where You reign and will reign, my Holy Son!’ ”*

Jesus says:

“Tell Father<sup>273</sup> that among the probatory considerations is the fact that the dictations, in view of their content, certainly cannot emerge from a heart which special occurrences lead to become agitated by creating thoughts contrary to those you are writing: among them, let Father observe the texts written on the days surrounding your mother’s death<sup>274</sup> and, recently, the one on December 6. Let him add this consideration to the others. It is a certain proof of the nonhuman source of your writings.”

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<sup>273</sup> Father Migliorini.

<sup>274</sup> Mentioned in note <sup>177</sup>.

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December 8

Mary says:

“Luke, my evangelist, also writes that my Jesus, after having been circumcised and offered to the Lord, ‘grew and was strengthened, full of wisdom, and the grace of the Lord was in Him’; and further on he repeats that,

when He was a twelve-year-old boy, He remained subject to us and ‘grew in wisdom, age, and grace before God and men.’

“A deviation in the piety of the faithful has caused the order reserved by God even towards Himself, regarding his existence as the Son of Man, to be altered. Legend loves to make my Child a prodigious, unnatural being, who from his birth on acted like a man and was thus so anomalous as to become monstrous.

“This mistaken piety is not punished by God, who sees and pities it and judges it to be the work of a love which is not perfect in the form, but always pleasing because it is sincere.

“But I want to speak to you about my Child just as He was when, without his Mother, He would not have been able to do anything: a tender, delicate, blond tot, slightly rose-colored and beautiful, beautiful like no other child of man and good, better than the angels whom his Father and ours had created. His growth was neither more nor less like that of a healthy child cared for by his mother.

“My Child was intelligent. Very. As a perfect one can be. But his intelligence awakened day by day, following the rule common to all born of woman. It was as if the rising of a sun were opening a way for itself in his blond little head. The first glances, no longer indefinite, like those of the first days, began to rest upon things and especially on his Mother. The first smiles, uncertain and then increasingly certain when I would bend over his crib and take Him onto my lap to give Him milk, wash Him, dress Him, and kiss Him.

“The first words, confused, and then clearer and clearer. What blessedness to be the Mother teaching the Son of God to say, ‘Mother!’ And the first time He pronounced this word correctly, which no one ever knew how to say with so much Love as He did and which He said to me until his final breath, what a celebration for me and Joseph and how many kisses on his little mouth, where the first small teeth were appearing!

“And his first steps on his tender little feet, pink like the petal of

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a flesh-colored rose, those feet which I would caress and kiss with a mother’s love and the adoration of the devout and which they would later nail to the cross and I would see contracting in agony, growing leaden, and turning icy cold.

“And his falls when He started to move on his own. I would run to lift Him up again and kiss his bruises.... Oh, I could do so then! One day I would see Him fall under the cross, already agonizing, ragged, stained with blood and the filth hurled at Him by the cruel mob, and I would no longer be able to run to lift Him up again and kiss his bleeding contusions - the poor Mother of a poor executed Son!

“And his first acts of attentiveness: a little flower picked in the small garden or along the road and brought to me, a little stool dragged to my feet so that I would be more comfortable, the picking up of an object that I had dropped.

“And his smile. The sun of our house! The wealth which covered the naked walls of my little house with silk and gold! Whoever has seen my Son’s smile has seen Paradise on Earth. A smile that was serene as long as He was a child. An increasingly pensive smile to the point of being melancholy as He became an adult. But always a smile. For everyone. And it was one of the reasons for his divine charm, on account of which the crowds followed Him, enchanted.

“His smile was already a word of love. When, moreover, the voice was joined to the smile, which was the most beautiful one in the world, even the sod and the stalks of grain trembled. It was the voice of God that was speaking, Maria. And it was a mystery, which only the inscrutable reasons of God account for, that Judas and the Jews, after having heard Him speak, were able to go so far as to betray and kill Him.

“His intelligence, more and more open until reaching perfection, aroused my admiration and respect. But it was, so tempered with goodness that it never humiliated anyone. My sweet Son, You that were gentle to all, and especially to your Mother!

“When He had become a young man, I prohibited myself from kissing Him as when He was little. But I never lacked his kiss and his caress. It was He who urged his Mother, whose thirst for love He understood, to drink in life by kissing his holy flesh, to drink in joy.

“Before the Last Supper He came to draw comfort from his Mother. And He remained resting on my heart, as when He was a

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child. He wanted to fill Himself with a mother’s love so as to be able to withstand the lovelessness of a whole world.

“Afterwards I held Him, now cold and lifeless, to my heart in the leaden lights of Good Friday. And to see the one who was still my Child - for, to a mother, her son is always a child, and the more suffering and lifeless he is, the more he is one - to see my Child turned entirely into a wound, disfigured by the suffering undergone, crusted over with blood, naked, slashed to the Heart, to see that blessed Mouth motionless which had pronounced only holy words, those adored Eyes, whose gaze was a blessing, those Hands, which had not moved except to work, bless, heal, and caress, and those Feet, which had grown weary to seek to gather together his flock and which the flock had pierced was a boundless agony which surged over the Earth to redeem it and invaded the firmaments, which shuddered with compassion.

“I then gave Him all the kisses which I had in my heart and which, in the forced separations of those last three years, I had not been able to give Him. Not a bruise remained without a kiss and tears. And only I know how many there were. Kisses and tears were the first to wash his lifeless Body, nor was I ever satisfied with kissing Him before seeing Him disappear under the fragrances, the sudarium, the shroud, and the bandages, and, finally, beyond the stone rolled over the closed entrance to the Tomb.

“But on the morning of the resurrection I was able to contemplate the glorified Body of my Son. He entered with the sunbeam, inferior to Him in splendor, and I saw Him in his perfect Beauty - mine, for I had formed Him, but God, for He had now surpassed the human hour and was returning to the Father, bearing me into the heavens with his Divine Flesh, shaped in my womb in my human likeness.

“The prohibition applied to Mary Magdalene did not exist for his Mother. I was able to touch Him. I would not contaminate his Perfection, which was rising to the Heavens, with my humanity, for that minimum of humanity which I possessed, in my condition of the Immaculate Conception, had been burned up like a flower cast into a fire in the expiatory pyre of Golgotha. The Woman-Mary had died with her Son. Now Mary-as-soul remained, longing to rise with her Son to Heaven. And my venerating embrace could not disturb the triumphant Divinity.

“Oh, may He be blessed for that love of his! For, if afterwards I

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always bore his tormented Body in mind, and the memory of that torture has still not lost its sting, the remembrance of his glorified, triumphant Body, beautiful and majestic with a divine Beauty which is the joy of the Heavens, was my perennial comfort during the excessively long days of my life, and it was my perennial longing to end life so as to see it again.

“Maria, two hours ago my feast<sup>276</sup> began, and I have kept you with me, making my Jesus known to me. Now rest, gazing at Those who love you and wait for you and seeing the Beauty which produces the rejoicing of the saints.”

Also on December 8, at 6 a.m.

Mary says:

“When in the wrath of Good Friday I encountered my Son at a crossroads which led to Golgotha, not a word emerged from our lips except ‘*Mother!*’ and ‘*Son!*’

“Around us there were Blasphemy, Ferocity, Mockery, and Curiosity. It is useless, in the face of these four Furies, to expose the heart with its holiest beats. They would have hurled themselves upon it to wound it even more, *for when man touches the perfection of Evil, he is capable of crime not only towards bodies, but also towards the thought and feeling of his neighbor.*

“We looked at each other. Jesus, who had already spoken to the compassionate women, inciting them to weep over the sins of the world, just looked at me fixedly, through the veil of sweat, tears, dust, and blood which formed a crust over his eyelids.

“He knew that I was praying for the world and that I would have wanted to bend Heaven to come to his aid by relieving not his torture - for it had to be fulfilled by eternal decree - but its duration. I would have wanted to bend it at the cost of a martyrdom by me throughout life. But I could not. It was the hour of Justice.

“He knew that I loved Him more than ever. And I knew that He loved me and that his Mother’s kiss would have been a relief for Him more than the veil of the compassionate Veronica and every other help. *But even this torture was needed to redeem the sins of lovelessness.*

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276 It was December 8, Feast of the Immaculate Conception.

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“Our gazes met, interlocked, and separated, lacerating our hearts. And then the mob overwhelmed and pushed the Victim towards his altar and hid Him from the other victim, who was already on the altar of sacrifice and who was I, the Mother of Sorrows.

“*When I see you so hard, obstinate in sin, and consider that our boundless twofold torture has been of no avail to make you good, I wonder what greater torment was needed to neutralize Satan’s venom in you and do not find it, for there is no greater torment than ours.*

“*From the moment of my Immaculate Conception I kept Satan’s head under my heel as the sinless one. But, having been unable to corrupt my body and my soul with his venom, he has sprayed that venom like infernal acid onto my motherly Heart, and, if it is immaculate by the grace of God, it is grieved to the utmost degree by the work of Satan, who has mortally pierced it through the work of the sons of man who are the slayers of my Son, from the hour of Gethsemane until the end of the world.*

“*The Mother tells you, creature who are dear to me, that in the blessedness of Heaven the offenses you commit against my Son rise to wound me like arrows, and each of them reopens the wound from Good Friday. The wounds my Heart bears on your account are more numerous than the stars in the firmaments of God. And you do not have mercy on the Mother who has given you her life.*

“I will come back to speak to you today because I want to keep you with me all day. I am the Queen in Heaven more than ever today, and I am taking your soul with me.

“You are a girl who knows little about her Mother. But when you know many things and come to know me not as a distant star, whose ray alone is seen and whose name is known, not just as an ideal and idealized entity, but as a living and loving reality, with my heart as the Mother of God and the Mother of Jesus, as the Woman who understands the pains of woman because the most atrocious ones were not spared her and she has only to recall her own to understand those of others, you will then love me as you love my Son - that is, with your whole self.”

The Same Day, at 12 Noon

Mary says:

“It was the mercy of Longinus that allowed me to approach the

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Cross, at which I had arrived by way of steep shortcuts, carried more by love than by my own strength.

“Longinus was an upright soldier who did his duty and exercised his right with justice. *He was already predisposed, then, towards the miracles of Grace.* Because of that mercy of his, I obtained for him the gift of the drops from the Side, and they were his baptism in grace, *for his soul was thirsty for Justice and Truth.*

“At dawn on the day of Jesus’ birth, the angels had said, ‘Peace on earth to men of good will.’ At sunset on the day of his death, the same Christ was giving this man of good will his Peace. And Longinus was the first son *born to me from the labor of the Cross*, for Disma was the last one to be redeemed through the word of Jesus of Nazareth, as John was the first one, and I might say that he, with his heart like a lily made of diamonds inflamed by love, *was the light born of Light, and the Darkness was never able to obscure it.*

“I had done nothing but take this ‘*son of Christ*’ (Father Migliorini knows what the suffix *bar* means in Hebrew) from the hands of my Son, initiating the period of my spiritual maternity with a flower which had already opened to Heaven - my spiritual maternity, rising like a purple rose from the palms nailed to the trunk of the Cross, but likewise provided to men by Christ’s love for his Mother, who would no longer have a Son.

“A miracle of love marked the era of evangelization; a miracle of love was the era of redemption, for all that comes from my Jesus is love and all that comes from Mary is also love. The Mother’s heart does not differ from the Son’s except in divine Perfection.

“From the height of the Cross the words had descended slowly, spaced in time like the striking of hours on a heavenly clock. And I had gathered all of them in, including the ones referring least to me, for even a sigh of the Dying One was gathered in, breathed in, by my hearing, my eyes, and my heart.

“‘Woman, here is your son.’ And from that moment on I have given children to Heaven, begotten by my pain.

A virginal birth, like my first one, this mystical birth of you for Him. I give you to the light of the Heavens through my Son and my pain. And if this giving birth, which began with those words, lacks the wails of rent flesh, for my flesh was immune from sin and from the condemnation of giving birth through pain, my torn heart wailed voicelessly with the silent moaning of the spirit, and I can say that you are

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born by way of the passage opened by my pain as a Mother in my heart as a Virgin.

“But the word that was the queen of that cruel April afternoon remained one alone: ‘Mother!’ My Son’s only comfort was to call me, for He knew how much I loved Him and how my spirit was ascending onto the Cross to kiss my holy Tortured One. It was repeated more and more frequently and painfully as the agony increased like a rising tide.

“The great cry the evangelists speak about was this word. He had said everything and done everything; He had entrusted his spirit to his Father and called upon the Father in his boundless pain. And the Father had not shown Himself to the One with whom He had been well pleased until that hour and who, burdened with a world’s sins, was now looked upon with severity by God. The Victim called his Mother. With a wail of lacerating pain which pierced through the Heavens, causing forgiveness to rain down from them, and which pierced through my heart, causing blood and tears to rain down from it.

“I gathered in that cry, in which, because of the contractions of death, and of that death, the word foundered in an agonizing lament, and I bore that sound within me like a sword of fire until Easter morning, when the Victor entered, gleaming more than the sun on that serene morning, more beautiful than I had ever seen Him before, for the tomb had swallowed up my Man-God and was giving me back a God-Man, perfect in his virile majesty, jubilant over the trial which had been fulfilled.

“‘Mother’ then, too. But - O daughter! - this was the cry of his uncontainable joy, which He shared with me by clasping me to his Heart and cleansing his Mother’s kiss of the absinthe of vinegar and gall.

“Let it not cause you amazement if, on the feast of my purity, I have spoken to you of my pain. *For the sake of justice, a gift of the one benefited is set against every gift of God. Every election brings with it duties which are at once tremendous and sweet and which become eternal rejoicing when the trial is over.*

“The gift, on my part, of being the Mother of the Redeemer - that is, the Woman of Sorrow - had to correspond to the supreme gift of the sinless Conception. And the agony of Golgotha is the crown set upon the glory of my Immaculate Conception.”

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December 9

Zechariah 11: 4, 7,10,13,14,15,17

Jesus says:

“Never as in this moment must I repeat to the one who represents Me, ‘Feed my lambs.’

“Many of them have become wild. But it is not entirely their fault, and for this reason they arouse pity in Me.

“I had entrusted them to the powerful so that they would take care of them. I had already given so much to the powerful so that they would not want even more and be good to those subject to them, who are not linked to the powerful except by God’s mandate. In reality, they are God’s flock, God’s children, and they should be cared for with respect in consideration of the true King - the Eternal - whose people they are.

“They have instead used them like a herd without an owner. They have pushed them wherever they wanted to; they have nourished them with whatever food occurred to them, just to becloud their thinking and make them forget Good by corrupting them with doctrines which I curse; they have turned them into their slaves who are denied even freedom of thought, and they have shoved them like sheep to the slaughter for the sake of their criminal purposes regarding all Mankind. *All*. The part which is ‘Country’ to them and the part which is the ‘Country of others.’ They have enriched themselves by exploiting the sacrifice of their subjects, thieves of the goods of God and man, which are the Soul and Existence, assassins of the former and the latter.

“Well then, from the height of the Heavens, because of all the absinthe being given as food to the masses and leading them to despair even of God, because of all the hunger the bodies and souls of my children are suffering from, and for the sake of those who in this ruin remain the lambs of God’s flock - and no passion

changes them into rebels against God, like their seducers and masters, children of Evil and forerunners of the Antichrist - I am coming with my Word and my Love to feed the poor of my flock, and I repeat to you, who are my Vicar:

“Feed my sheep by giving them the tireless word and the blessings with which I have filled your innocent hand, which knows no blood except my Blood, which you elevate on the altar as a rite of

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propitiation, and no gesture except that which was my own in blessing those on whom you have mercy, as I do.

“I have placed two rods in your hand, and you are dear to Me because you used the rod of love. But love, which exercises power even on the Power of God, falls like pebbles hurled against rock when it is directed towards some who resemble men, but are demons with a heart of granite. Strike, then, with the other rod, and may the faithful know that you are not an accomplice to the sins of the great. One also becomes an accomplice when one does not dare to thunder against their foul deeds. Your Master is not fond of curses and thunderbolts. But there are moments when it is necessary to know how to use them *to convince not the powerful*, whose souls, possessed by Satan, are incapable of being convinced, *but the poor of the world that God and God's just ones do not approve or support the methods and acts of overbearance of those who have overstepped all bounds and think they are gods, when they are just unclean beasts.*

“Speak, in the name of the Justice you represent. It is time to. *And may the masses know that my Doctrine has not changed and that there is one Law, there is one God alone, and his first commandment is love, and He, as in the ages and ages preceding my coming, in which I confirmed the Law, gives the order not to steal, not to fornicate, not to kill, and not to take the belongings of others.* Say so to the current thieves, who are not content with a purse, but steal souls from God and lands from peoples; say so to the fornicators, the great fornicators at present, whose fornication is not the bestial kind with a female, but the demoniacal kind with political power; say so to the killers at present, who arrogate to themselves the right to kill whole peoples after having killed in other peoples - their own - faith in God, honesty of any kind, and love for good; say so to the insatiable at present, who, as avid as jackals, assault wherever what they like is to be found and render all crimes licit for themselves provided they can take what is not theirs.

“*To speak means “pain” and sometimes “death.” But remember Me. I am more precious than “joy” and “life,” for I give whoever is faithful to Me a joy and a life which have no end or limit. Remember Me, who was able to purify my House of filthiness and pursue a single goal straightforwardly: “the glory of my Father.”*

That earned Me hatred, revenge, and death, for those stricken by my fury found a corrupt individual who for thirty pieces of silver handed Me over to

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their power.

“We always have - and among the most trusted - an enemy, a corrupt man. But it doesn't matter. *The disciple is not greater than his Master, and if I, knowing that the lash of my words, more than the lash of cords - more a symbolic means than a real one - was bringing Me death, spoke, speak yourself. And if I, out of love for men and love for you, endured an enemy and a corrupt man and the horror of a kiss of betrayal, you, the first among my children at present, must not draw back in the face of what your Master suffered before you.*

“*For if, afterwards, in spite of every means, Justice should perish and both the dominators and the dominated, carried away increasingly by Satan, should, out of malefic mimicry, detach themselves more and more from God, I will then remove Light and Truth. And this shall occur when even in my dwelling - the Church - there are too many who, out of human self-interest and unworthy weakness, are among those dominated by the sowers of Evil in their different doctrines.* shall then know the shepherd who does not take care of the abandoned sheep, the idol shepherd Zechariah speaks about.

“*Remember John's Apocalypse. Remember the dragon: the Evil One begetting the future Antichrist, who prepares the former's kingdom not only by unsettling consciences, but by sweeping away a third of the stars in his coils and turning the stars into mire. When this demoniacal vintage takes place in Christ's Court, among the leading figures in his Church, in the light reduced to a bare glimmer and preserved as the only lamp in the hearts of Christ's faithful - for the Light cannot die, I have promised, and the Church, even in periods of horror, will preserve just that amount needed to become radiance again after the trial - the idol shepherd shall come, who shall be and shall remain where his masters will.*

“ ‘Let whoever has ears to understand understand. *For those alive at that time death will be a blessing.*’ ”

Later

Jesus says:

“I think I have repeated a number of times<sup>277</sup> that *one either be-*

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<sup>277</sup> In many dictations. The topics referred to here are found, above all, in the dictations on September 11 and September 16.

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*lieves or does not believe, that my time is not measured by your measure, that those who believe without demanding proofs will be blessed.*

“I now add that prophecy may go through periods of repetition or apparent negation which *later turn out, instead, to be only a trial sent by God for men’s faith.*

“All ancient and modern prophecies (I call those from Adam until my coming ‘ancient’ and those from my coming until the present moment ‘modern,’ for your twenty centuries are a fraction of an hour compared to my Eternity) present points in which they appear to be mistaken, for, in your view, they should have taken place in a given period and did not. But the eye of my servant sees with my Eye. You, on the other hand, see with yours. So that my servant speaks or repeats in my Name, *and what you believe has already occurred may be an event still to take place in the future.* This holds for all prophecies, including those of the greatest spirits.

“Even the perfect Prophecy - mine - may seem to be mistaken and contradicted by the facts to those looking with their human eyes. From the reading of the Gospels, wouldn’t it seem that the end of the world follows shortly after the destruction of Jerusalem? But how many centuries have elapsed since then? And yet the end of the world will be preceded by the signs I speak of, which have already seemed to be close, on so many occasions, to your ignorance and fear. I alone know the moment they will begin, and I do not deem it necessary to say when. *Out of goodness, too, towards those living at that time.*

“You would certainly not want to think that I, the perfect Prophet, because I was the repository of the secrets of the Divinity, was mistaken! As you would not want to think that Peter, Paul, and, above all, John - who remained fused to his Master even beyond the time of my stay among men - were mistaken. And doesn’t Peter say, ‘*The end of all things is near*’? (1 P 4:7) And Paul: ‘*...Those of us who remain alive until the Lord’s coming,*’<sup>278</sup> and, further, ‘You well know that the one holding him back is the Lord, so that he will not be manifest before his time comes. *The mystery of iniquity is already at work.*’ It would seem, then, that the Antichrist

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<sup>278</sup> Referring to this point and the beginning of the following quotation, the writer notes at the foot of the page: “Paul’s First Letter to the Thessalonians, 4:14” (but verse 15 is involved) “and the Second Letter to the Thessalonians, 2:6-7.”

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was at work from that time on, and God simply did not let him manifest himself fully so as to be burned to ashes by Me. And he exhorts the Christians *at that time* to remain firm in faith to withstand the iniquity at work. And, finally, doesn’t my John - the most enlightened one, he to whom the Heavens were made known with panoramas of events to come known only to God and to whom my Heart was opened with all the most secret secrets - end the Book which is so sublime that it seems to have been written with a pen seized from an archangel with the words ‘*...The time is close.... Behold, I am coming soon. The One who attests to these things says, “Yes, I am coming soon”*’?

“Now then, I say the same words to you as my saints said: ‘Before the Lord one day<sup>279</sup> is like a thousand years, and a thousand years, one day. It is not that the Lord is delaying, but He uses patience.... There are things difficult to understand which the ignorant and unstable distort for their perdition.’

“Oh, blessed are the believers and those content with no need for excessive proofs; blessed are those who rest

on the word of the Lord, even if it seems obscure to them, and do not procure for themselves the torments of Thomas, who suffered for more days than the others because he did not believe in my Resurrection, and for additional days, later, through repenting of not having believed except after having observed!

“*Flee from foolish questions, genealogies, disputes, and battles, for they are useless and vain,*’ as Paul says.<sup>280</sup> Remember that John, a few lines later, says, ‘...Even now there are already many antichrists; *hence we can understand that it is the final hour....* I have not written to you as to those who do not know the truth, *but as to those who know it and know that no lie can come from the truth.*’<sup>281</sup> Finally, I remind you that whoever repeats God’s words or speaks directly does not do so by human will, ‘but inspired by the Holy Spirit,’ as St. Peter says in his Second Letter.<sup>282</sup>

“On his own account, my spokesman is a poor nothing who never feels so much like a nothing as when I place a point of Scripture before him and say, ‘Interpret it.’ He then resembles a little bird that

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<sup>279</sup>Referring to this, the writer notes at the foot of the page, “St. Peter’s Third Letter” (but it is the Second Letter), “3:8-9-16.”

<sup>280</sup>Titus 3:9.

<sup>281</sup>1 Jn 2:18-21.

<sup>282</sup>2 P 1:21.

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has fallen into a net and is frightened. I, who scrutinize his heart, see it melt into wonder and trembling, like the heart of a student forced to respond to the examiner concerning what he does not know. And I like this not knowing of his, for it keeps him lowly and flexible, like a silken sail.

“As for the passages, *it is useless to scatter them as food for reptiles, who may make use of them as a harmful weapon and as a gag upon my little christs. I have already stated*<sup>283</sup> *and repeat that a lot of prudence is needed, for you are living amid poisonous reptiles. Why do you want to satisfy foolish curiosity? I do not dictate what I dictate for your amusement or to bend to your unhealthy thirst for knowledge of the future. When you know, do you perhaps change? No. Do not be liars or naive. You do not change. The upright spirits already have more than enough of what is said for all without lifting the deepest veils. The others.... Oh, the others! When they do not make it an instrument to harm many, they make it an instrument to harm themselves, for they study - do not receive, but study - my new Word, exclusively with a human light and method. And didn’t I say that this method is a slayer?*

“I said - and if I do not get tired of repeating my Doctrine, I do get tired of repeating my commands regarding the ‘spokesman’ - *that only when he is no longer in the world will everything be known about his labor. Don’t be impatient to make general expositions. He isn’t. He doesn’t care about being known and admired because of both the effort and the mass of work. With tears of blood, he goes on letting you use the pages ‘entirely his own,’ for the good of many and out of love for Me. He wants nothing else because I don’t want anything, and in my ‘spokesman’ there is only one will: mine.*

“*In the dictations you have coffers with gems sufficient to make the world luminous. Why do you also want to extract the diamonds, which only in a few years can be handled without the forces of Evil appropriating them to destroy them? Don’t you realize you are in the hands of the enemies of Christ?*

“*The one who writes is led. But the one who copies*<sup>284</sup> *must be able to understand what should be made available to one alone,*

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<sup>283</sup>The orders on Valtorta’s writings which are referred to here and further on are found in the dictations of August 15, August 23, and October 26.

284<sup>F</sup>ather Mighorini, to whom the abbreviation “P.M.” also refers a few lines on.

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*who, since he is, in turn, led by Me, can understand and bless. Conserve, then, all the work of my ‘spokesman’ until the time I indicate and give the world’s poor, according to their condition, what should be given. And pray so as not to let yourselves be carried away by humanity in your choice.*

“For the events of the day, P.M. has already been able to observe the concomitance<sup>285</sup> and can testify to it. Aside from this, I repeat, act as did the director of Benigna, who was in better times than these and was holding less explosive material in his hands, I would say, so as to remain in character with the present time, full of explosions which do not involve so much chemical powders as infernal substances.

“Do not repeat the questions because I will not answer. Do not seek to depart from the rule because I will not bless. Take your work and give it to my Spokesman. He will give you the points which *should not* be made available to the curious and the wicked. I will guide him by the hand in choosing.

“*It is children who instinctively sense danger, like little birds. And my ‘spokesman’ is no less a child than I was in my Mother’s womb. I love him for this reason.*”

December 11

Zechariah, Chapters 12, 13, and 14

Jesus says:

“My Church has already known periods of obscurantism due to a number of different things. It should not be forgotten that, if the Church, taken as an entity, is a work as perfect as her Founder - taken as a group of men, she presents the imperfections proper to what comes from men.

“When the Church - and I am now referring to the gathering of her high dignitaries - acted according to the dictates of my Law and my Gospel, she experienced radiant times of splendor. *But woe when, placing earthly interests before those of Heaven, she contaminated herself with human passions! Woe three times over when she worshipped the Beast John speaks of - that is, political Power - and*

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285<sup>S</sup>ee note <sup>104</sup>, for example.

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*made herself its slave. The light then darkened, necessarily, into more or less obscure twilights either because of the deficiency proper to the Heads who rose to that throne by human arts or through their weakness in the face of human pressures.*

“These are the times in which there are ‘idol shepherds,’ about whom I have already spoken<sup>286</sup> - *the consequence, at root, of the errors of all. For if Christians were as they should be, whether powerful or humble, abuses and intrusions would not take place, and the punishment of God, who withdraws his light from those who have rejected it, would not be provoked.*

“In past centuries, the antipopes and schisms came from those errors, and both the former and the latter divided consciences into two opposing camps, provoking incalculable ruins in souls. In future centuries those same errors will manage to provoke Error - that is, the Abomination in God’s house, the sign preceding the end of the world.

“What will it consist of? When will it occur? It is not necessary for you to know this. *I tell you only that from a clergy cultivating rationalism excessively and serving political power excessively there can only come, fatally, a very dark period for the Church.*

“But do not fear. The prophecy of Zechariah is joined, like one ring to another, to John’s. After this period of painful travail in which, persecuted by the forces of hell, the Church, like the mystical Woman John speaks of,

after having fled to save herself by taking refuge in the best and losing the unworthy members in the mystical (I say *mystical*) flight, will give birth to the saints destined to lead her into the hour preceding the last times. “Those who will have to gather the races around the Cross to prepare Christ’s assembly will have the hand of a father and a king. Nor will any race fail to respond to the appeal, with its best children. “I will then come, and over against all the snares and stratagems, attempts and crimes of Satan directed towards my earthly Jerusalem - the militant Church - I will set my power for her defense. “I will pour *my spirit* upon all the redeemed of the earth. And even those who now suffer, expiating the sins of their fathers, and

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286 In the dictation of December 9.

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who are unable to find salvation because they do not dare to turn to Me will encounter peace, for, beating their breasts, they will call down - in a way quite different from that of their fathers - upon themselves that Blood already shed, which drips inexhaustibly from the members their fathers pierced. Like a fountain I will stand in the midst of my flock, entirely reassembled, and will wash in Myself all the base actions of the past which repentance will already have begun to cancel out.

“Then, as the King of Justice and Wisdom, I will disperse the idols of the false doctrines; I will purge the Earth of the false prophets who have drawn you into so many errors. I will take the place of all the doctors, all the prophets, more or less holy or more or less wicked, for *the final teaching must be cleansed of imperfection, for it must prepare those who have no time for purgation and who are to be called quickly to the tremendous review for the Last Judgment.*

“*Christ the Redeemer*, whose goal is to redeem you and who leaves no stone unturned to do so and who is already beginning and accelerating his second teaching to counter the cultural, social, and spiritual heresies which have arisen everywhere with his voice of truth, *will speak with the signs of his Torment. Rivers of light and grace shall emerge from my Wounds, wounds which killed the Son of God, but heal the children of man. “These living rubies of my wounds shall be a sword for the impenitent, the obstinate, and those sold to Satan and a caress for the ‘little ones’ who love Me as a loving father. This caress of Christ shall descend upon their weakness to fortify them, and my hand shall carry them towards the trial in which only those who love Me with a true love withstand.* A third. But this portion shall be worthy of possessing the City of Heaven, the Kingdom of God.

“Then I will come, *no longer as the Teacher, but as the King*, to take possession of my militant Church, now rendered One and Universal, as my Will made it.

“The centuries-long travail shall be over for her. The Enemy shall be defeated forever. The Earth shall be cleansed by the rivers of Grace descending one last time upon it to make it as it was in the beginning, when Sin had not corrupted the altar of this planet, destined to sing the praises of God with the other planets, which, because of man’s sin, became the base for the scaffold of its Lord,

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made flesh to save the Earth. With all the seducers overcome, all the persecutors who, at an insistent pace, have disturbed the Church, my bride, She shall know tranquillity and glory.

“We will rise together for a final ascension, my saints and I, to take possession of the City without contamination, where my throne is prepared and where everything shall be new and without pain. Immersed in my light, you shall reign with Me forever and ever.

“This is obtained for you by Him who, for your sakes, became incarnate in Mary’s womb and was born in Bethlehem of Judah to die on Golgotha.”

Jesus then says to me:

“Do not be disturbed, Maria. Say with Me, ‘I thank you, O holy Father, for You have hidden these things from the powerful and have revealed them to me, who am little.’

“Let the thought of others muse as it pleases. You know that the source of your writings is God, that this comes from God. That’s enough for you.

“Are you working for human glory? No. You are working for my glory. And so do not be busied or concerned

about human quibbles and human praises. Do your share. The reward shall be yours. The others, if they are unable to do their share and do not take my gift into account, shall receive appropriate compensation.

“Be serene in your happiness, which is the most beautiful sign of the origin of these writings. *Your happiness comes from your transformation in Good.* Your angel looks at you contentedly, for he sees you are changed in Me. Assist the work of your Jesus however you can, as much as you can. Work continuously upon yourself. You must tend towards Perfection. *Suffer so as to be able to and suffer for your brothers and sisters who are so deaf to the voices of love.*

“*If I have made you a reservoir of my word so that the thirsty may drink from it, you must breathe in the Word, at the cost of a continuous sacrifice. Sufferings of the flesh, sufferings of the heart, sufferings of the mind, and sufferings of the spirit - everything must be of use to you for this purpose. I permit all because I want your power as a victim who conquers souls for Heaven by her suffering to grow more and more.*

“I reassure you about the doubt which Satan is trying to inject

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into you, the only weapon he has left to disturb you, the doubt as to whether you are in error. Live securely in Jesus.

“Go in peace. Even if the world were to reject your gift, I would not take away from you the honey of my Word, and it would remain entirely in you as in a royal coffer of which you would be the absolute queen. Sleep with my blessing.”

Jesus says:

“When the Creator made the Earth, He brought it out of nothingness by gathering together the gasses of the ether - already created to become the firmament - into a rotating mass that became solidified into a collection of meteors growing and growing around a central core.

“Even your Denial (I call the science seeking to provide explanations by negating God ‘denial’) admits centripetal force, which enables a body to rotate without losing part of itself, but, rather, while attracting all parts to its core. You have machines which, though grandiose, microscopically repeat the centripetal power created by God to make the worlds and oblige them to revolve around the sun, a fixed pivot, without rushing out of the heavenly paths assigned to them, disturbing the order of creation and provoking cataclysms of incalculable destruction.

“The Earth, thus being formed in its race as a nebular projectile solidifying by traversing space, necessarily had to take from space radiation and elements proceeding from other sources which remained enclosed within it in the form of volcanic fire, sulfur, water, and different minerals, which emerge on the surface, bearing witness to their existence and to the mysteries of the Earth, a planet created out of nothing by God, my Father, which with all your science you are unable to explain with precise truth.

“How many good forces you still do not know, you that are masters in discovering and using wicked forces! You ask Evil for the latter, and he teaches them to you to make you his tortured ones and the torturers of your fellows in his name and for his service. But you do not ask for good forces from Good, who would paternally teach them to you, as He taught the first men - though they were blameworthy and condemned by Him - the means for their earthly existence and how to use them.

“There are beneficent fountains and salutary juices which you

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still do not know and which would be so useful for you to know. And not only this - there are some which you know, but do not want to use, preferring others, real hellish drugs which ruin your bodies and souls.

“For this reason do they cease to exist - those founts in whose drops there are dissolved salts taken from minerals enclosed in the depths of your planet and emerging from the strata and through veins in the ground up to the surface, whether icy cold or boiling hot, tasteless, colorless, and odorless, or with a taste, color, and odor perceptible to your senses? No. They continue to be created, like the blood in your bodies, within the Earth, by a process of continuous assimilation and transformation, as with the food which in your stomachs becomes blood nourishing tissues and marrow, organs and cells, which are then producers of blood. They go on trickling, just as sweat goes on emerging through the tissues. They obey. If that were to exist no longer, explosions in the terrain would take place, and the Earth, like a boiler without outlets, would burst, causing your death.

“Maria, I want you to be like one of these founts.

“I nourish you by a process of assimilation to Myself which my goodness has willed. But, without being concerned about whether or not the spiritually sick come to you to imbibe what is trickling out of you, which is my Word, or being disturbed if those to whom it is particularly offered and who most ought to do not draw from it, because they do not believe it is healthful and holy, and those who happen to be brought into contact with it benefit from it, you must continue your mission as a fount which is filled and allows itself to be drawn from.

“I will always nourish the fount of my Word in you. *It is enough for you to give Me love, humility, will, and a spirit of sacrifice. But if you have love, you already have everything, for it is the generator of every virtue.*

Those who love are humble towards the one loved, in whom they see every perfection. Those who love are willing to content the one loved. Those who love do not feel repugnance at sacrifice, if that sacrifice may be useful to the one loved. This is also valid for human loves. This is, moreover, multiplied a hundredfold when love is superhuman.

“And you, that already know the fruit of humility and sacrifice, two powerful magnets attracting Me with all my supernatural gifts,

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increase your humility and sacrifice to the point of annihilation and delirium.

“Long live the victims who are delirious with divine love, who are carried off in it, *the victors over the world*, which they place beneath their feet, and the conquerors of God, of Christ, the Supreme Victim!”

### *Prayer of the Virgin to the Word*<sup>287</sup>

“O Holy Word! Gift given to God’s beloved, a robe of fire which You encircle with splendors, Life who become the Life of those to whom You give Yourself, may You be loved more and more by them (as I loved You) in ardor and humility.

“Work in these children of yours, O Most Holy Word, for I took them as my own at the foot of the Cross to bring comfort to my agony as a Mother whose adored Son was slain, and lead them to Heaven along a way of shining truths and ardent works. Lead them onto my Heart, where You slept as an infant and rested when slain, where there are still drops of your Most Holy Blood and my tears, so that the rest of their humanity will vanish on contact with it, and they, luminous in your Light, may enter with You into the City where everything is eternal perfection and You reign and will reign, my Holy Son.”

### The Same Prayer, Said by the Faithful

“O Holy Word! Gift given to God’s beloved, a robe of fire which you encircle with splendors, Life who become the Life of those to whom You give Yourself, may You be loved more and more with ardor and humility.

“Work in these children of yours and of Mary, who took them as her own at the foot of the Cross to bring comfort to her Heart as a Mother whose adored Son was slain and to give glory to your Divine Heart, O Most Holy Word of my Lord God. Lead them to your Heart and to the Immaculate Heart of your Mother, where You slept as an infant and rested when slain, where there are still drops of your

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<sup>287</sup>We include the two texts of the prayer according to the logical order of the draft, and not according to the order of the numbering (perhaps reversed by error) of the two pages. The same prayer was already in the dictation of December 7.

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Blood and of her motherly tears, so that the rest of their humanity will vanish on contact with them, and they, luminous in your Light, may enter with You into the City where everything is eternal perfection and You reign and will reign, Holy Son of God, Incarnate Word of the Father.”

Jesus says:

“Even the soul most willing to belong to God entirely is subject to being distracted by the needs of existence. “It is not necessary to be a slave to them to be distracted by them. But even if you are already so spiritual that you are more soul than body, as long as the flesh robes your soul as the covering encloses the fruit, you are subject to the exigencies of the flesh. When reduced to that minimum which I also accepted, they are not a sin, but a duty and an act of prudence.

“I did not preach the destruction of the flesh through the flesh by a morbid cruelty to it, like that of certain forms of asceticism in use among religious in different parts of the world. I taught you - and showed you by my example - that it is not necessary to be concerned about the flesh, which dies, but about the immortal soul; I taught you not to be afraid of what may kill your bodies, but of what kills your spirits; I taught that if you are given a choice between the preservation of the body and the preservation of the soul, you must always choose what preserves the soul. But I did not teach you merely to torture the flesh out of a mistaken religious interpretation and much less out of hypocritical religion.

*“In truth I tell you that, even if you fast with your mouths and then do not fast with your hearts by refusing to do harm to your neighbor with your actions, words, and thoughts as well, your fasting is detestable to Me and means death for your souls, for practices without charity are nothing but a heaping up of stones for the lapidation of your eternal future.*

“As I tell you, ‘Do not slay your souls with the actions of the flesh,’ so I say to you, ‘Do not slay your flesh with behavior that is not holy, but simply fanatical.’ *Be holy in spirit, thought, feeling, works, and flesh.*

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“How, then, can you get life not to distract you and get the soul, as your queen, to keep the subject-flesh under a dominion where there is no injustice?

“With love. Love is your teacher and, like the conductor of an orchestra, directs all your actions, which, like the varied instruments of an orchestra, fuse into a single sound full of harmony that may be a slight melodic phrase, a more complex passage, or even a grandiose symphony, according to your power in loving.

“The giants of love obtain the full, imposing chorus of a surpassing symphony, where angels and saints join in - they do not see the giants of love still living on the earth, but with a seraphic spirit, as different from themselves.

“The loving ones - when they comprehend that faithful ardor obtains the growth of the lover and makes him or her a giant of love - are already able to sing their melody, over which angels and saints bend, ready to join in.

“Those willing to love will be able only to repeat a melodic phrase - like a sparrow’s call to the sun delaying in assailing him with its golden rays, for he cannot fly high up, like a skylark celebrating the dawn, to meet the sun, transporting the body, whose weight is canceled out by desire, beyond his capacities for flight, and his song, beyond his possibilities for withstanding - until falling, destroyed by desire, when, having reached the good sought after, they die in the rejoicing of fusion with the golden ray. But even that timid, short call - for it is faithful and is all that creature can give - is blessed by God and protects that being’s actions from contamination.

“Who are the giants of love? *They are the victim-souls.*

“You divide them into victims of justice, victims of expiation, and victims of love. But make no distinctions! *The victim is always a victim of love.*

“Who expiates? Why do they expiate? *Out of love for their brothers and sisters, for whom they pay the portion of expiation which would correspond to the others: love of one’s neighbor pushed to the point of heroism.*

“Who are the victims of justice? To whom do they offer themselves? *To God, offended, to offer Him comfort in the face of the offense. Love of God pushed to the point of heroism.*

“*Love is the eternal sacrificer. What immolated God made Flesh*

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and what immolates your flesh and soul, making them similar to Christ the Redeemer.

“*The victim soul is sure, as if she were already enclosed in my eternal Kingdom, of being saved, for her every heartbeat, movement, word, feeling, and action is sanctified by love, which protects her entirely from human contamination.*

“*The victim-soul is in prayer even when not expressing prayer.*

“*The victim soul penetrates into Me and, from the center of my Heart, which calls her ‘Sister,’ takes and*

*distributes graces and blessings for her brothers and sisters. There are no limitations for my victims. All that is mine is theirs, for they have wanted to offer their being to the eternal Sacrificer.*

*“The victim soul is extended over an aculeus whose peaks are pain and love. Pain over not seeing God loved as their heroism in love has allowed them to see that God should be loved.*

*“More than illnesses and misfortunes, they are tormented by the forms of spiritual wretchedness which, like ruins in a country destroyed by an enemy, cover the spirits of their fellows, canceling out God’s impress in them and burying his Holy Name under the obstruction of sin. More than pain in itself, their pain is to feel their incapacity to reach the perfection of love, their dream, for they would like to give God a gift worthy of his Perfection. And if I was fastened to my altar by three nails, they also are, for my love, their love, and their pain are the three nails keeping them crucified until death, which is nothing but breathing out their spirits onto my breast after having ‘accomplished everything.’*

*“My love! An ocean of fire which from the height of the Heavens rushes upon a soul and, with the continual arrival of waves of ardor, consumes her as if she were soft wax attacked by a flame. Insatiable hunger which is common to the two who love one another, and Christ wants to devour his creature to make her part of Himself, and the creature wants to breathe God into herself to make Him her life.*

*“Everything stops in the face of this dominator who passes by, asserting his rights. Existence, intelligence, and affections open out and become a wing, and love proceeds and enters, for it is the king of all things. The soul then takes the passions of her spouse in love and makes them her own. The treasure of treasures for her is to be martyred day by day for this purpose and to see light coming back*

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*into hearts and hearts turning to God with the eyes of her spirit, for love converts even without words and carries away without cords.*

*“Love is the force which rules the universe, and love is what saves the world. And not commanders, scientists, or doctors, but the loving are the ones who are able to find the ways for the victories leading to Good, tearing away, with their burning impetus, the Satanic chains which make you slaves to the Evil One, who hates you.*

*“And if the love of believers would obtain the miracle of better times, which, by your way of living, you have precluded for yourselves, the love of the victims, which is the love most like the perfection of my own love, is what acts as a barrier to the fury swelling from Satan to destroy you in a desperate curse and opens the gates to Forgiveness, fusing them with the fire of their holocaust.”*

December 13

Commentary on Psalm 34

Jesus says:

*“I am speaking to you, my dear victims, who need a comforting angel to exhort you to suffer, just as I had one, for, if doing the Will of my Father was dear to Me, with my spirit inflamed with charity, I was not free from the terrors and rebellions of the flesh in the face of suffering.*

*“You, little Jesuses, are also aware of the dualism between the spirit and the flesh. The spirit crying out, ‘Immolation to receive salvation’ and the flesh moaning, ‘Have mercy! I want to live and not suffer.’ But I come, and to fortify your flesh, too, for pain, I give you my Word.*

*“I have mercy on your flesh as well, for when it is an instrument of redemption, when the Spirit of God possesses and moves it at his pleasure, like a stem of grass which the wind kisses, it is not unworthy, but holy matter which will know the glory of my Kingdom.*

*“I also sanctified the flesh by redeeming it with my doctrine and my Blood. And those who live in fidelity to my doctrine and do not mock my Blood, but, by virtue of it, as they go on cleansing themselves therein, improve themselves make their flesh as well holy and acceptable to God.*

*“It is the robe of your altar. The altar is the soul, upon which the*

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*spirit immolates itself. But every altar should be covered with pure linen to be ready to become a mystical table. Pure, sacrificed flesh made precious by pain is the altar cloth covering your altar, a snow-white, smooth, ornate cloth, where the Eternal Priest does not disdain drawing near and carrying out the rite with the host of*

your spirit.

“O dear victims, do not expect gratitude and understanding from the world.

“‘You are in the world, and the world does not know you, for you no longer belong to the world.’ In this - you see it - be like your Master.

“‘You immolate yourselves for the world, ‘and the world looks at you, shaking its head or covering you with derision,’ and striking you with its perverse weapons. In this, too, be like Me.

“‘The world tries to draw you into dangerous traps ‘with deceitful questioning which appears to be praise and constitutes inquisitions aimed at putting the stones to lapidate you with into their hands.’ Respond to the world ‘with silence and patience,’ and if it persists in its wicked inquisition - to convince itself and feel justified, and all you say is blasphemy - respond, ‘I am doing what my Father wants. My works are evident; I don’t act in the shadows to do harm. I act in the light of the truth. If it seems to you that I am acting , show me how; if you cannot, because there is no evil in what I am doing, why do you strike ?’ *Even if the world kills you, I will give you a twofold life, for you will be martyrs twice over: of the world and of love.*

“Do not grow weary of being victims. *May the insults and ingratitude of the world, though they are the blows of a battering ram against a fragile coach, not push you off the purple way of sacrifice - my way - which unites with the royal way of glory and leads your spirits into the joy of my dwelling.*

“Do not say, ‘It is all useless.’ *When the seed seems to have fallen upon unfruitful sod because it does not immediately sprout into tender leaves, it is then that it sinks in deep roots to arise later in a sturdier way, yielding a tuft of spikes with seeds. But it is your weeping that must irrigate the arid sod, and it is your blood: either blood of the veins or blood of the spirit - that is, complete holocaust - which must nourish the dust without fluids and turn it into fertile land.*

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*“Prayer is like water which evaporates under the rays of the sun and rises and then comes down to give nourishment to the earth. Your prayer - and your whole life is prayer - rises, under the action of love, to my throne and implores for your brothers and sisters. I, who see - and do not err - bless it and send it back to whoever is worthy to receive it. And if among your brothers and sisters you have only enemies of love - that is, of God and of yourselves your prayer, which my blessing has turned into a ‘grace,’ comes back to you and fills you with celestial goods.*

*“Do not grow weary of calling those who treat you as enemies ‘brothers.’ The little Jesuses are unable to have anything but ‘brothers,’ even if others are unable to have anything but the hatred of an enemy towards them. Let the unconscious and the Satan-conscious do their work. do yours. I watch and judge and give to each according to his merit.*

*“I have spoken to you to undeceive you about the human satisfactions of your life as victims. I, the Supreme Victim, never received so many insults during my thirty-three years of life as those I received in the few hours extending from Gethsemane to my death. But it was precisely those hours which made Me the Redeemer. Remember this.*

*“For the time being, you must hope for comfort in Me alone. When the trial is over, you shall have the blessedness of reading the names of those saved by you in the Book of Life and of awaiting, clasped to my Heart, their thanksgiving when, redeemed by ‘our’ suffering, they enter into Peace.”*

To Me

*“I do not speak to satisfy the curiosity of superstition or even of simple humanity. I am not a pagan oracle, and I don’t want you to be pagans. I will thus not take away from you the joy of my Word, but will restrict my Word to the points aimed exclusively at the spirit, without drawing parallels between it and events at present or in the near future.*

*“This gap shall remain as a warning for many and shall last as long as I will. But if a nonspiritual use should be made of your work, I will give you the command to write for yourself alone, and in the event you do not obey, I will take the Word away from you.*

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*“Man corrupts everything he touches. Your Jesus is restive and severe today. Not regarding you, poor soul, but those who are not upright in heart and thought.”*

December 14  
The Second Glorious Mystery

Mary says:

“There are special forms of generosity whose fragrance is emitted only by the souls that are one with my Lord and whose perfume is appreciated only by God or by those already living in the kingdom of God.

“It is generosity to be able to give up freedom and enclose oneself in a convent, prohibiting for oneself those human joys which God has permitted and my Son has blessed because they come within the domain of the designs for creation and, by means of creatures, perpetuate the Creator’s work.

“The eternal source of new spirits, the Father creates souls in Heaven. Seeds destined to produce seed, they are clothed in a body and, becoming male and female, in the union of two bodies in one, create new robes on earth for the new souls destined to come down to earth and people it with God’s creatures.

“There is no greater joy, after the joy of loving the Lord, than to be the mother of one’s own child and to say, ‘I have shaped you; I have nourished and borne you; I have given you my blood and my milk; the flesh of the two bodies is mine, and my thought is yours because you are the thought and purpose of your mother.’

“There is a higher motherhood, but it is no longer human and is already comprehended in the great, unsurpassable, and foremost joy of all, that of loving the Lord, for it is total love for our Most Holy Lord, who has us love creatures to the point of becoming mothers for them, ready to give them life through our pain and for the purpose of increasing the glory of the Eternal by incrementing the citizens of his Kingdom.

“It is generosity to offer yourselves as victims for the world. It is a great form of generosity because it makes you like my Jesus, the innocent, holy Victim consumed by love. But there is an even greater form of generosity: heroic generosity in its global heroicness.

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“God, great in a way which is incomprehensible to you, compensates generous souls with rivers of delights. He communicates Himself to them in spiritual contacts. He grants lights which are words and words which are lights. He grants forms of vitality which are rest and rest on his Heart which is vitality. He becomes the support of the generous soul and unites Himself to her when He sees that the creature’s generosity has been so violent as not to measure her strength, in such fashion that the creature stoops, like my Son, under an exorbitant weight which she does not refuse, but asks only that it be lifted from her for a moment so as to be able to get up again and proceed, to the peak, for it is in total sacrifice that she knows she will reach joy.

*“Well then, the most heroic heroicness in sacrifice is when a creature pushes her love to the capacity for being generous even in renouncing this comfort of having the help and sensible presence of God.*

“Maria, I experienced it. I know. I can instruct you in this science of sacrifice. For this is no longer simple instruction - it is Science. *Whoever reaches this point is not a pupil, but a teacher in the science which is the most difficult: being able to give up not only freedom, health, motherhood, and human love, but being able to give up God’s comfort, which makes all renunciation bearable, and not just this, but it makes renunciation sweet and wished for.* One then drinks the bitterness which my Son drank and knows the solitude which surrounded my Heart from the morning of the Ascension until my Assumption. *It is the perfection of suffering.* And yet, Maria, in my suffering I was happy. There was no egoism in me, but only inflamed charity.

“As, by ascending degrees, I had been able to carry out all the offerings and acts of separation - always maintaining awareness in my spirit that the offering and separation which were transfixing it were accomplishing the will and increasing the glory of God, my Lord - and later detach myself from my Son for the sake of his preparation for the mission, his preaching, his capture, his death, and his burial - all things whose brief duration I was aware of - I was thus able to smile and bless Him, without taking my heart’s tears into account, on the first dawn of the fortieth day of his glorious life, when, without witnesses, as on the morning of the Resurrection, He came to give me his kiss before ascending into Heaven.

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“I, the Mother, was losing the Son who with his presence gave me ineffable joy. But I, his first believer, knew that for Him the stay in the inimical world was ending and that, if it could no longer harm Him, for He was now beyond the reach of man’s deceptions, it did not, however, cease to be hostile to Him.

“That the Heavens should open to receive the Son into glory, who was returning to the Father after pain. That

the Triune Love should be reunited without further need for separations. That I might even lack light and breath because the world was no longer inhabited by my Jesus and his breath was no longer in the air to make it holy. But that He, after having been the 'Son of Man' should again become the 'Son of God' robed in his divine glory eternally. It was my last 'Fiat!' Nor was it less prompt and generous than the one in Nazareth.

*"Always 'Fiat' to the desires of God. Both for Him to come to us to become part of us and for Him to withdraw to ascend and prepare the dwelling for us in his Kingdom. To surround Him with love when He is with us, to live by love, looking wherever He is, to remind Him that his handmaid loves Him, and to await his smile of invitation in order to die in a rush of joy which is the luminous beginning of the radiant, eternal day of Paradise. After having received, served, and listened to Him while He is with us, to live without diminishing love to the slightest degree because He is no longer visibly present to us.*

*"To offer this renunciation for his glory and for our brothers and sisters. So that our concern will be changed into divine company in them, and silence, which is now our faintness, will turn into the Word for so many who need to be evangelized by the Word.*

*"We have memories, Maria. Others have nothing. We have the certainty that He is working to prepare the dwelling for us. Others look at time as a river whose mouth is nothingness. I say 'we' because I associate you with my thoughts at that time.*

*"Let us make, you make - and, along with you, the generous who want to reach the peaks of generosity - this renunciation, too, if you are asked to, so that your treasure will be the treasure of many others and the spiritually indigent will be robed in that Light and the spiritually illiterate in that Science which never cease, once they are infused, to be alive and active, and which Goodness has granted to his beloved to make them his chosen ones."*

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December 15

1 Chronicles 15:29

Jesus says:

*"Write: '...Michal...having begun to look out of the window and observed King David, who was leaping and dancing, scorned him in her heart.'*

*"There are too many like Michal. Their hearts are rendered barren by so-called 'good sense.' They are - or, rather, believe they are - sensible minds: they are just arid minds placed as sovereigns over even more arid hearts. Pride governs them, and, as blood pulsates in the veins, in their spirits pride lives and circulates and blinds, deafens, and obscures them. They are no longer capable of seeing and understanding that which is supernatural joy and shake their heads before the ecstasy of the simple whom love renders capable of seeing God.*

*"To see God! A joy which is the joy of Heaven and which God grants to the living who love Him with their whole self. To see God by way of the forms brought to your carnality so as to become perceptible to you.*

*"David was not dancing before the ark for the sake of the ark. But because in it he saw the reflection of the Face of Grace, Beauty, and Power, of the Most High. Love produces a holy inebriation which compels man to sing and move to and fro, for the world surrounding him is restricted for his heart, which expands in passion, and the world itself is an incitement for him towards ever new expansion, for upon everything he sees that there is impressed the sign of God, before whom man, caught in the tremendous, gentle vortex of charity, dissolves in a transport of supernatural joy which only those like him comprehend. The others, like Michal, feel scorn in their hearts.*

*"Do not scorn the only ones who have understood that God is superior to all things, even to that esteem, that tranquillity, and that usefulness which you care so much about. Ask the Master of the world to make your hearts capable of loving and understanding.*

*"Strip yourselves of your ridiculous pride. You are not the repositories of perfection. These humble, simple, and little ones are the repositories, for they possess Knowledge, Truth, and Charity. They possess God. And like a banner and a voice they stand among you,*

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*so that the idea of God will not be completely erased from your arid hearts full of human knowledge.”*

Leviticus 10:6-7

Jesus says:

“My beloved ones who live enclosed in the circle of my arms, as if within the enclosure of the ancient Tabernacle, I give you my order in these times of wrath which has come not for you, but because of the sins of the world.

“When, in the general misfortune, you see men become agitated and upset and start to writhe with unjust pain, do not join them. *Have compassion for the common misfortunes, but while recognizing that they are a sign of Divine Justice, do not abandon yourselves to forms of human unbalance.*

“My Spirit has skimmed over your pupils and has given them sight which the human eye does not have. You see beyond the earth and know the truth of things. Give this hour its name, then, and the attention it deserves: *expiatory*, not imprecatory, as men generally do, drawing down additional wrath from Heaven upon themselves.

*“Let the blameworthy mourn because this hour is the result of them. You, prostrated before my glory, bless it, for with a punishment it is still calling faithless, idolatrous humanity to the one, holy God, and remain in Me.*

“The oil of love is upon you and overflows from you upon the world. You are the ones who attract it, you precious vases in whom the sacrifices of your lives become incense, burning lamps which no wind disturbs, and keep your spirits enkindled like an upright flame towards my altar.

*“Do not forget your election and do not profane the regal sign with human contamination. Remain in the Tabernacle to bless for those who curse, to pray for those who need all mercy. The world shall be saved through you.”*

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December 16

Numbers 23:12,19, 21

Jesus<sup>288</sup> says:

“The true servant of God, in the face of any pressure by human forces which would like to divert him from the ways of the Lord, responds, ‘Can I perhaps say or do anything but what the Lord has commanded me?’

*“Obedience to God’s command - whatever this command may be - is the sign of the servant of God. The divine exigencies are limitless, and all of them are justified by a loving purpose. On one I will impose keeping silent; on another, speaking; on one, to isolate himself; on another, to become the leader of souls. To one I will give supernatural sight, and to another, a supernatural voice. Well then, let my servants act according to my will, and to Me they will be equal in merit.*

“I do not compel in such a way that you cannot refuse Me obedience. No, not even those who are as soft in my hand as a tuft of flax ready to be spun are compelled by Me to obey. But the more they are ‘mine,’ *the easier and dearer obedience is for them*, in such fashion that even at the price of their being in danger - for the world hates those who are God’s - and their suffering - for the world makes its hatred sprout into suffering for my ‘saints’ - they remain faithful to my command.

“Mouths cleansed by love and hearts made into mirrors of God by charity, which is their life, they do and repeat only what I suggest to them. Blessed followers of my Son, they copy their Master, whose obedience was infinite because it was divine and because He did not use his nature to choose the easy forms of obedience, but He tasted them all and made them his own, including the ones that are repugnant to man, a creature inferior to God, which God the Son also embraced to be an example for you.

“But I, who do not lie and do not change, swear to you that my blessing is upon them, for in their hearts there is not any idol at all, but a single altar is set up – mine - from which there thunders - but for them it is a Father’s voice which does not terrorize, but, like a heavenly organ, ravishes their spirits in holy rejoicing - my Will, as

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<sup>288</sup>At least from the beginning of the fifth paragraph, however, the words seem to have been uttered by the

Eternal Father.

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sacred to them as I Myself.

“I am with these servants of mine.<sup>289</sup> And my presence is like the blare of victory of which the Book speaks, for it sets all the enemies of the spirit to flight and makes the spirit a secure conqueror of Heaven.

“After having glimpsed the Face of God, benign and smiling, during life, through the veils of distance and the Will, they shall know ‘the Star born of Jacob,’ my Holy Son, the Just One in whose hand I have placed the kingly scepter, the sacred rod which on the Day of Judgment shall mark the blessed and accursed and which for my servants shall be as gentle as a caress.

“From now on follow the Eternal Dominator. He leads you on a safe way to the possession of the Kingdom of God, *provided, with obedience* - which the man the Book speaks of is an example for you - *you do not want to do either good or evil on your own, but only what the Lord tells you.*”

December 17

Deuteronomy 2:26, 29, 35, 43

Jesus says:

“Incredulity is one of the worst plagues of this time of misfortune of yours.

“You do not believe in the words of Faith or believe in them in the way which pleases you: relative and accommodated to your manner of life.

“You do not believe in God with simplicity and firmness. You discuss, quibble, and measure with your measures regarding what is infinite, and you succeed in going so far as to deny because you are unable to explain.

“You deny God’s power entirely, for you do not admit that God can raise up saints even from the stones and give speech to mute souls. God does what He wants, and to confound the proud He takes the little ones and makes them great, for He enters into them and becomes their ‘all.’

“You deny the miracle - that is, you admit those miracles which

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<sup>289</sup>On the line the writer adds, “Chapter 24, verses 13-17.

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are convenient for you. You say that the others - and they are no less great, because of the fact that they are spiritual - cannot be possible. Well? Would you place limitations on Me? Did I perhaps ask you for advice and approval in order to act? Did I ask you for help? No. The good will of my servants is enough to prompt the miracle - which you deny - of turning a nonentity into a servant of mine. I do not ask you, O denying pharisees, for your cooperation, and I don’t need it.

“Remember this and be less incredulous and proud. Lower your proud heads and *thus allow your spirits to rise. God, seeing that you believe in Him humbly and tenaciously, will grant you the miracle of the transformation of your hearts, full of human impediments, into a heart which Faith reconsecrates.*

“Never be afraid of the one who is your Father. Always love Him and bless Him, for He has only an infinite love for you which feels compassion over everything and forgives, *provided He sees an upright intention in you.*

“*But it is this that you lack. All your actions bear a seed which is not upright. As rare as black pearls are the creatures whose intentions have a single purpose: the glory of God, with no concern for human esteem. It is for this reason that I do not listen to your words, giving you back, in equal measure, what you do to Me by not listening to my words.*

“And as long as you remain the perverse generation which you are, the enemy of God and of the spirit and a friend of flesh and blood and of the Instigator of flesh and blood, you will not enjoy true peace. *True, not*

illusory, like the stasis of a chronic malady which is nothing but the hidden gathering of new toxins destined to overflow later into the blood to aggravate the fatal malady increasingly.

*“Your peace is just the same. It is nothing but the gathering of forces for future, more demoniacal wars. I told you<sup>290</sup> and had my Holy Mother and my servants to whom the future was revealed tell you this. But you deny the miracle; you deny the revelation; you deny God.*

*“What do you not deny? You deny everything which is not the fruit of your pride, and you act not according to the lights which*

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<sup>290</sup>In the dictation of August 15, for example.

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come from above, but according to the fumes emerging from your being, inflamed by pride, incited by overbearance, bedeviled by the threefold lust.

*“And I, who bend over like a Father, who am Love for those faithful to Me, cannot bless your designs and be the ruler over your enterprises. And - remember this - those who do not have God with them perish.”*

As a complement to all my suffering, I distinctly see Mary Most Holy entirely dressed in black. Entirely: veil, dress, and mantle. She is moving, with a face of limitless sadness, as if through a garden. I say “garden” because there are flowers, but I don’t see actual flowerbeds. There are flowers and paths. I see nothing else. Our Lady is bending to pick flowers. I add, to explain better, that a hurricane seems to have fallen upon that place, for the grass and flowers are partly broken and partly bent into the mud on the path. Mary gathers the broken ones and kisses them and pushes aside the ones bent into the mud, but does not pick them. And She is crying.

She replies to a mental question of mine:

*“These are the souls of priests against whom the world and Satan have raged and are raging, particularly in these times.*

*“The broken ones are those slain by the hatred of the world: the martyrs of this century. I gather them and take them to Heaven because I am the Mother of the Priesthood and take my sons out of the horror into the Light which they have merited. I gather them into my mantle to pour out this holy carpet of flowers at the foot of God’s throne.*

*“The others are the priests who have let themselves be bent, for the sake of human utility or quietism, when it is not a case of a boiling up of pride, by events or doctrines which strip them of their protective armor. They have lost the temper which the priestly character infused into them and have become pliant to human winds to the point of staining their florid silk with the mire of the earth.*

*“I weep over the pain of the former and the error of the latter. But my weeping over the former changes into eternal pearls destined for their crowns. Over the latter, it is only pain which would like to save them and cannot unless first it is they who weep over themselves.*

*“It is the greatest sorrow of my sorrows as the Universal Mother,*

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*over her children who offend my Firstborn, who died to give life to all my children. In these days, in which my rejoicing as the Mother of God is renewed, the world manages to change my robe of snow-white joy into a robe of mourning by killing my priests or their souls - a twofold death without hope.*

*“Pray and suffer to help the martyrs and save the blameworthy”*

December 18

The Third Glorious Mystery

Mary says:

*“When the Spirit of the Lord descended to invest the twelve assembled in the Cenacle with his Power, He poured Himself upon me as well. But if for all of them it was a knowledge which made them aware of the Third Person and of his divine gifts, for me it was only a more intense rediscovery. For all of them He was a*

flame; for me He was a kiss.

“He, the Eternal Paraclete, had already been my Spouse for thirty-four years, and his Fire had so possessed and penetrated me as to make my whiteness the body of a Mother. After the divine marriage He had also left me filled with Himself, nor could He add Perfection to Perfection, for God cannot increase Himself, being most perfect and unsurpassable in his measure and having given Himself to me without limit, to make my womanly flesh something so holy as to be able to become a dwelling place for the Divine One who was descending to incarnate Himself in me.

“But now that the work of his self-giving to me and of mine to Him had been fulfilled and our Son had returned to Heaven after having accomplished all, He was coming back to give me his kiss of thanks.

“Oh, how much God teaches you about gratitude! He, my Lord, did not fail to be grateful to his Servant, who had been the instrument at his service, and, while it was I who, with every heartbeat, repeated, ‘Holy, holy, holy and blessed are You, sublime Lord,’ He was leaving Heaven a second time to renew his embrace as the Spouse and, between the burning and the voice of the divided Flame, promise Me the third union without end in the blessed dwelling of Heaven.

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“And Heaven was then my goal more than ever, for, when Love has been savored and savored anew, sun and earth, creatures and things disappear from before our eyes, and there remains only one sight, one taste, one desire: God. To possess God not momentarily, but in an eternal present.”

## The Fourth Glorious Mystery

Mary says:

“Another pearl for my beloved ones. I really wanted to speak about it in a few days, but I bend to a desire because I am the Mother. For Christmas you shall also receive this word of mine.

“As the birth of the Son was ecstasy for me, and I came back to the earth from rapture with my Child in my arms, so my death was a rapture in God.

“Trusting in the promise received in the divine splendor of the morning of Pentecost, I thought that the approach of the moment of the final return of Love to carry me off to Himself was to be signaled by an increase in fire. Nor was I mistaken.

“For my part, the more life passed, the more I augmented my desire to fuse myself to Eternal Charity. I was spurred to it by the desire for my Son and the conviction that I would never do so much for men as when I would be praying for them on the steps of God’s throne. And with an increasingly inflamed and accelerated movement, with all the strength of my soul I would cry out, ‘Come, Lord Jesus; come, come, Eternal Love!’

“The Eucharist, which for me was like dew given to a thirsty flower - it was life - now was no longer sufficient for the uncontainable longing of my heart. It no longer sufficed for me to receive my Divine Child into myself and bear Him in the Sacred Species, as I had borne Him in my virginal flesh. My whole self wanted the Triune God, and not under the veils chosen by my Jesus to conceal the ineffable mystery, but as He was and is and shall be in the center of Heaven.

“My Son, in his Eucharistic transports, Himself burned for me with kisses of infinite desire, and every time He came to me with the power of his love, He nearly uprooted my soul in the initial impetus and then remained with infinite tenderness to call me ‘Mother,’ and I felt He was anxious to have me with Himself.

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“I no longer wished for anything else. Not even the desire to protect the nascent Church was in me. All was annulled in the desire to possess God, in the conviction that one can do all when one possesses God.

“Maria, arrive at this total love. Let everything lose value and concern in your eyes. Look only to God. When you are rich in this poverty of desire, which is immeasurable wealth, God will bend over your spirit to kiss it, and you will ascend with your spirit to the Father, the Son, and the Holy Spirit, to know Them and love Them for blessed eternity and to possess their riches in graces, to have them at your disposal for the purposes and the beings you are thinking of. We are never so active for the sake of our brothers and sisters as when we are no longer among them, but are lights rejoined to the Light.

“The approach of Eternal Love bore the sign I was thinking of. Everything lost light and color, voice and

presence, under the Radiance and the Voice which from the open Heavens bent down over me to gather in my soul.

“It is said, ‘Mary would have rejoiced to be accompanied by her Son.’ But my sweet Jesus was quite present with the Father when Love gave me the third kiss of life, that kiss which was so divine that my soul expired in it, gathered up like a dewdrop drunk in by the sun from the center of a lily, and I ascended with my spirit singing hosannas into the midst of my Three, whom I adored and adore, like a pearl in a setting of fire, followed by the procession of the angelic spirits coming to my eternal birthday and awaited on the threshold of the Heavens by my earthly Husband, by the Kings and Patriarchs of my lineage, and by the first saints and the first martyrs, and Heaven closed over the joy of possessing its Queen, whose flesh, the only flesh among all mortal flesh, experienced the blessedness of glorification.”

## The Fifth Glorious Mystery

Mary says:

“My humility did not allow me to think of so much glory reserved for me in Heaven.

“In my thought was the certainty that my human flesh, made holy by having borne God, would not undergo corruption, for God is

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Life, and when He fills a being with Himself, He is like an aroma protecting from death. Not only had I been fused with Him in a chaste and fertile embrace, but I had been pervaded in the most hidden recesses by the emanations of the Divinity concealed in my womb and intent on covering Himself with mortal flesh.

“But that the goodness of the Eternal should have reserved for his Handmaid to feel again on my members the touch of the hand of my Son, his embrace, and his kiss, hear his voice again with my ears, see his face with my eyes, experience anew the joy of caressing Him - no, I did not think that this would be granted to me at once, nor did I desire it. It sufficed for me that these blessings should be granted to my spirit, and my happiness as a blessed one would already be full.

“But as a witness to his creative thought regarding man, God wanted me in Heaven in soul and body. I am the certain witness to what God had conceived and willed for man: an innocent life unaware of sin, a placid passage from this life to the complete Life in which, like someone crossing the threshold of a house to enter a royal palace, the complete being would pass from the sun of the earthly paradise to the Sun of the heavenly Paradise, increasing the perfection of the person, in flesh and in spirit, with the full Light which is in the Heavens.

“Before the Patriarchs and the Saints, before the Angels and Martyrs, God set me, when taken up into the glory of Heaven, and said, ‘This is the perfect work of the Creator; this is what I created in my image and likeness, the result of a divine, creative masterpiece, the wonder of the Universe, which sees enclosed in a single being the divine in the immortal spirit; like God, and, like Him, spiritual, intelligent, and virtuous, and the animal, in the most perfect flesh, to which every other living being in the three realms of Creation bends. This is the witness to my love for man, for whom I created the perfect organism and the blessed destiny of an eternal life in my Kingdom. This is the witness to my Forgiveness for man, to whom, by virtue of a threefold love, I have granted rehabilitation in my sight. This is the mystical touchstone; this is the link between God and man; this is She who takes the times back to the first days and gives my divine eye the joy of contemplating Eve, whom I created, as I created her, and now rendered even more beautiful because She is the Mother of my Son and the Martyr of

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Forgiveness. For her Heart, which knew no stain, I open the treasures of Heaven, and for her head, which knew no pride, I make my Radiance into a crown and crown Her, for She is holy to Me, so that She will be your Queen.’

“Maria, there are no tears in Heaven. But for the sake of the joyful weeping the spirits would have had if they had been granted weeping - an aqueous humor squeezed out by an emotion - there was a sparkling of lights, a color change of splendor into more vivid splendors, a burning of fires of charity in a more brightly inflamed

fire, an unsurpassed, indescribable sounding of harmonies, to which the voice of my Son joined itself in praise for God the Father and the Servant of God, eternally blessed.

“Maria, I had thought of finishing this illustration of the mysteries of my holy rosary after Christmas - for, without your realizing, I spoke to you about all of them, and especially about the white ones of rejoicing and the radiant ones of glory, since for the purple ones there is only one name - *Pain* - and all of them are a single pain. But you that love me have so many afflictions and understand that only by forgetting the Earth for the sake of Heaven do those afflictions become bearable for your hearts. And I reveal to you the lights of Heaven. “The mystical necklace is complete. I give it to you for the Birthday of my Son and, with it, my blessing and my caress.

“Be good and love me. I am with you.”

December 19

Deuteronomy 5:29 and 6:20-25

God the Father says:

“In the majestic manifestation of Sinai, for men, for all men, I told my Servant the rules to be observed to deserve my blessing

“And if many of the minute provisions which followed the Decalog - to make putting the Decalog into practice more secure and easier for the men of old - have fallen away in the course of the centuries and with the advent of Christianity, the Decalog has remained and does not change. It shall not change until the last day, and even if it should be granted to the Earth to go on living for millennia, that Decalog shall always be the same, always valid, always

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just, and always to be observed.

“My Son did not change a word of it, for the word of God may not be retouched *by anyone*. My Word teaches you this respect for my immutable word. Remember this. He confirmed the Law in its ten untouchable commands. He replaced, however, its complementary parts, no longer consonant with the new period, with his doctrine of love.

“The era of punishment had reached its end, since the King of Love and Mercy was flourishing over the world, and, to make you more certain of this change, which was substituting forgiveness for severity, my Son consumed Himself for three years to preach love and forgiveness to you and spurred his sacrifice to set itself up as a bloody warning, on the steep slope of a mountain, so that the whole world would look at that center of mercy from which his final words, still of love and forgiveness, with the final drops of a Divine Blood, descended.

“The Master of the world until the final moment repeated to you the Perfection of the Divine Doctrine, and by deeds, in addition to words, for He removed the most human provisions of the Mosaic subtleties from the ancient Decalog and substituted his code, entirely of love. But the Decalog remains. And it shall remain. And the world is perishing because it no longer knows and lives out the Decalog.

“Where are those who, invested with family authority, teach their children the first and most necessary thing to know: my Law? Where are those who mold their children in gratitude and reverential love for Me, telling the minds and hearts that are opening up about God’s wonders and acts of providence towards men?

“But I am not dealing here with other authorities. I am speaking of the first authority - that of parents. They are responsible for their children’s future and, consequently, for the future of the nations. For, if the power - wielding authorities ruling you were faced, throughout the Christian world, with a limitless number of family authorities holding firmly to respect for and education concerning God and the things of God, they would restrain themselves in certain excesses which not only profane the younger generations, but pave the way for increasingly tremendous days on Earth, for from young beings who are corrupt and atheistic there can arise only delinquents. Whether it is individual or social delinquency, it will always be delinquency spurring on towards crime, theft, abuse of

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power, betrayal, sedition, and all the misdeeds making the Earth a foretaste of hell and men cruel demons

towards one another.

“You dream of better times. But - and I repeat words which are as old as the millennial past and ever new - ‘who will give you such a spirit as to fear Me and observe my commandments so that you and your children may be happy forever?’ How can you if you no longer know my commandments? What do you give your spirit so that it may live? And if it is dead because of a lack of food and breath, constrained to die without the word of God and to breathe air rendered mephitic by your sins, how can you have the spirit I ask you to have? ‘Yours is a closed circle. A circle of horror choking you. You can break it only with the Cross and the Gospel. They open for you the gates to the Light of God and to the air, and to food and all that is Life. They open for you the way to return to Me.

“My terrible Majesty may still cause you fear because you are like Adam after the sin: your souls are sullied, and you fear God’s eye. But Christ does not cause fear. From birth to death his name is Gentleness. Come back up to Me by way of his Word and his Cross. They instruct you and reconsecrate you. They are the masterpiece of divine love. Aside from them there is no other means of salvation. After the denial of them there remains only one thing: ‘my Justice.’

“And my Justice for you, reduced as you are, means only ‘Punishment.’ Remember this and make provision.”

December 20

Jesus says:

“One of the points at which your pride founders in error - which, above all, degrades precisely your haughtiness by giving you an origin that, if you were less corrupted by pride, you would repudiate as degrading - is that of Darwin’s theory.<sup>291</sup>

“In order not to admit God, who, in his power, was able to have created the universe from nothing and man from the already created mud, you take the paternity of a beast as your own.

“Don’t you realize you are diminishing yourselves, for - consider

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<sup>291</sup>The evolutionism of Charles Robert Darwin (1809-1882).

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this - won’t a beast - no matter how exemplary, selected, improved, and perfected in form and instinct, and, if you wish, even in mental formation - always be a beast? Don’t you realize this? This testifies unfavorably regarding your pride as pseudo-supermen.

“But if you fail to realize, I will not be the one to waste words to make you aware of it and converted from the error. I ask you only one question which, in your great numbers, you have never asked yourselves. And if you can answer Me with facts, I will no longer combat this degrading theory of yours.

“If man is a spin-off from the monkey, which by progressive evolution has become man, how is it that over so many years in which you have maintained this theory you have never succeeded, not even with the perfected instruments and methods at present, in making a man from a monkey? You could have taken the most intelligent offspring of a pair of intelligent monkeys and then their intelligent offspring, and so on. You would now have many generations of selected, instructed monkeys cared for by the most patient, tenacious, and sagacious scientific method. But you would still have monkeys. If there happened to be a mutation, it would be this: the beasts would be physically less strong than the former ones and morally more degenerate, for, with all your methods and instruments, you would have destroyed that perfection of the monkey which my Father created for these quadrumans.

“Another question. If man came from the monkey, how is it that man, even with grafts and repugnant forms of cross-fertilization, does not now become a monkey again? You would be capable even of attempting these horrors if you knew that it could give approbative sanction to your theory. But you do not do so because you know that you would not be able to turn a man into a monkey. You would turn him into an ugly son of man, a

degenerate, perhaps a criminal. But never a real monkey. You do not try to because you know beforehand that you would get a poor result and your reputation would emerge therefrom in ruins.

*“For this reason you do not do so. For no other. For you feel no remorse or horror over degrading a man to the level of a beast to maintain a thesis of yours. You are capable of this and of much more. You are already beasts because you deny God and kill the spirit, which distinguishes you from the beasts.*

*“Your science causes Me horror. You degrade the intellect and*

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*like madmen do not even realize you are degrading it. In truth, I tell you that many of the primitive are more men than you are.”*

December 21

Jesus says:

*“Another sign of my coming was Peace. The world was entirely at peace when I was born. I was God. And God is Love. War is hatred. I was the Prince of Peace. I could not come except when there was peace on earth.*

*“The New Adam who initiates the second generation of man, annulling by his martyrdom the perverse generation of the earlier one, I was born to life as the first one when there was no fighting in the world. And if, on account of what Satan has indelibly attached to you, the massacre of the animals carried out by man and among the animals themselves still continued - before, not even these two forms of slaughter existed - men were at peace among themselves. At least among themselves, they were at peace.*

*“Meditate. War is hatred, and God is not present where there is hatred. To merit God, one must be without hatred. Towards anyone. Any means is useless if God is lacking. And you cannot have God because you hate with the ferocity of beasts maddened by hunger.*

*“I will say nothing more because you are unworthy of receiving more, and you make my Good into an instrument to harm yourselves and others. I say only this: ‘The first condition in order to emerge from this hell is for you previously to emerge from the hatred which robes you and for you to extirpate from yourselves the hatred which is like the marrow of your bones, for you are hatred inside and outside yourselves.’”*

December 22

Deuteronomy, Chapters 9-11

Jesus says:

*“To recognize the benefits which are received is, even among men, an obligation and a sign of a gracious heart. You judge the ungrateful severely. And rightly so.*

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*“But, how should God judge, then? When you succeed by God’s assistance and see your enterprises prosper, why don’t you find a word for Him who has given you that joy? Why do you say, ‘I have done this’? Why, swollen with pride, do you exclaim, ‘The Lord necessarily had to listen to me because I am deserving of his help’? No. If the Father were to give you what you deserve, He would have to pulverize you.*

*“But He, in relation to you, who are hard in mind and heart, rebellious and depraved, sacrilegious and lying, does not fail to keep his sworn promise to be your Father. And a Father, even if indignant at the behavior of his son, is never less of a father, if he is a holy, just man. God is most holy and most just. Well then, God does not annihilate you as you deserve, but calls you back to Himself with a reproachful voice in which love is always fused.*

*“He calls you once, twice, a hundred times. With his flashing of power He reminds you that, even if you create other gods for yourselves, He is the only God and his words are always the same ones written on the stone of Horeb.*

*“You, to whom it seems more comfortable to serve a mute, impotent idol (mute and impotent in holy works), scorn God’s voice and command because you deem them burdensome and constricting. But what fate is more*

burdensome or what dominion is more constricting than the one you impose on yourselves, made by the will of men, who are quite different from God, away from whom they have turned their faces and hearts, and who can give you only what they give you: pain and death?!

“Now I say to you, ‘Pray’ Among you there is still a minority capable of heeding Me, of praying and suffering for the world. To these I say, ‘Pray’

*“It is time to divert the severity of the torment which has begun with prayer and immolation. Pain and faith make you acceptable to the Lord, your God. Speak, then, in favor of all. Take God with the noose of love. He, whom no force binds, is like a little bird caught in a net when a soul encircles Him with love. He surrenders and blesses. Remind God of his benefits, not because He needs to be reminded of them by you, but to show that you remember them. While the world blasphemes and kills, sing hosannas to the Lord and love. Love is more powerful than strength and defeats even hell. Love overcomes everything, O my beloved ones.*

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*“Love will bend God, who has grown rigid in the face of the lack of love of a whole world, and will obtain from Him the only miracle which can save you. Love will open the hearts of men, and give them spiritual sight to see their inner horror, which is becoming a collective horror. Love will lead man back onto the ways of God. When you love, you will no longer do evil, the great evil done knowingly, as you now do.*

*“It is not burdensome to follow God. He asks you for nothing but love and obedience and respect for his Majesty, superior to all earthly authorities. In a spiritual circumcision, amputate from your hearts that which is a ring of sin impeding them from beating in the honest rhythm of Good and growing in holy Charity.*

*“It is up to you to choose between my blessing and my curse. I respect your will. I set forth to you only the fruits of the former and the latter. My blessing will give you bread and peace, serenity in your days and prosperity in your interests. My curse will leave you your wars and massacres and itself give you drought or inclement weather, pestilences and famine, for God’s punishment cannot give you things to fill your two base loves - belly and purse - with.*

*“Choose. And don’t say that I don’t love you because I do not impose good. Too many among you pray to Satan so that he will work his prodigies for them. You would destroy Good if I imposed it on you.*

*“It is first necessary for you that worship the Beast not to be a people, but for those who remember God to be a people. Evil will then be offset by God and neutralized by it; And not only this, but the good you do will attract Heavenly Good in an ever-increasing measure, for God asks for nothing except to pour Himself out upon you in love, and you would experience the era of peace promised to good men at my birth.”*

December 23

Jesus says:

“The teaching to be read in chapter 4 of Nehemiah is great and overly neglected.

*“Vigilance, constancy, and prayer. These are the three weapons more powerful than arrows, lances, and swords. And hence the need,*

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too, for there to be those amidst the people of God who are specially designated to pray for the ones who work and are unable to use their hands for occupations and their hearts for prayer at the same time.

“The young, the book of Ezra states, who were working, including those who were occupied in labor and not in defense, worked with their swords girded on at their side, ready for battle. Nor were there acts of rebellion against the command designating them at one time for labor and at another for defense. *Superiors are always inspired by God, and when they assign a task, they should be obeyed with promptness and without grumbling.*

*“All have this duty. And you have it especially towards God, the Supreme Superior, who, in his providence, arranges missions in advance and changes in missions. Woe to those hearts attached to perishing things that rebel against obedience, saying, ‘I feel better in this state and don’t want that other one.’*

*“I don’t want to! How can you say that you don’t want to? Where is obedience, submission, and love for the Will of God, which shines through from behind the commands of man? In one thing alone is it licit for you not to want. When man imposes on you the doing of evil. You must then resist and say, ‘No,’ even if this makes you martyrs.*

“And you that have the power to command, whether in small or great matters - hear what you are told by the Lord, who spoke first to those subject by way of the Book and now speaks to you.

*“Remember that to rule is twice as much responsibility as being ruled. It is up to you not to make yourselves responsible for the ruin of others. Those subject answer to God for themselves. You, for yourselves and for them. To the dignity of the post there corresponds severity in conduct towards yourselves. You must be an example, for example exerts a pull, regarding both good and evil. And from wicked or merely slothful superiors only wicked and slothful subjects can be obtained.*

“So it is in a community, and so it is in a state. *The small look at the great and are the mirror of the great.* Remember this.

*“Another gift, after irreproachableness, is goodness. Goodness reins in the instincts more than jails and prescriptions. Make yourselves be loved and you will be obeyed. You will exert a pull towards goodness by being good. But woe if you are avid, unjust, and wicked. You will be hated, mocked, and disobeyed even, and above all, in the good commands you give, and obeyed, even more than you would like*

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to be, in copying your avidity, your injustice, and your wickedness.

*“Do not get so drunk with your honor as to be unable to understand your subjects in their just needs and grievances. To be leaders means to be ‘fathers.’ For this purpose God has given you authority. Not in order for you to turn it into a lash upon those under you. are not omnipresent, like God. This is true. But when one wants to, one is able, in all that one wills. And whoever wants to know the truth knows it.*

*“Vigilance, then, over everything and everyone. Not foolish, blind trust and slothful carelessness regarding your assistants. Not all are just, and many Judases are scattered among the ranks of those assisting leaders. Do not become their slaves by begging for their approval just to rule. Be just, and that’s all. And when you see that in your name a blameworthy despotism is being exercised, act so as always to be in a position of freedom from obligations to your representatives, so that you can reproach them with no fear that the accused will turn into accusers.*

*“Be honest and just. Honest in not taking advantage of circumstances to the detriment of subordinates. Just in being able to punish those who, because they occupy some position, have regarded all methods as licit.*

“If you act this way, you can say to God, ‘Remember me favorably, for I have done good to those You have given to me.’ ”

December 24

Psalm. 36:21

Jesus says:

“Even a single verse of a psalm possesses a light capable of illuminating a large boulevard.

“Here is the difference between the sinner and the just one.

“The former is a vampire who takes and destroys and never gives back. He destroys the works of his brothers and sisters and my merits. He draws nourishment from the communion of the saints: This is the way he feeds on it. *Not for his spirit, for which no spiritual food can be of benefit because it is a dead spirit. He feeds on it for this life of his, since the saints pray for him and deflect God’s punishments from his head. All of them except the final one,*

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for God is just and gives according to what has been done. The Blood which is salvation gives back his condemnation, for with his life of sin he mocks my sacrifice. He is a parasite in the mystical body. And he ends up becoming a dead man. A dead cell in this wonderful body. You know that in your bodies dead cells are the site of atrocious diseases. So it is with these spiritual cells, which feed on the work of others without having their own generating activity. They are cases of gangrene.

“The just one, on the other hand, active like a god, continually produces, to a lesser degree, like a god.

*He is a begetter of life. Grafted into Christ, his Master, he lives Life and makes it his own, multiplies it with his own living, which, no matter how humble, is not scorned by God, who does not spurn the works of his little ones, but accepts them with a smile and makes them his own. Rich, with an inexhaustible wealth - for he has not only his own activity at his disposal, but that immeasurable treasure which is the works of Christ and the saints - he takes pity on all and gives without avarice, nor does his giving impoverish him, for the more he gives, the more God transfuses Himself into him, bringing along with Himself the river of holiness whose source and mouth He is and whose waves are the numberless merits of the immolated Word and his saints. The more holiness grows, the more compassion increases, for if holiness grows, God dwells increasingly in you, and the dwelling of God in you means to possess Charity.*

“Oh, blessed destiny! When at the end of life the just one ascends to Heaven, the works he has done will be there to precede him, carpeting his way with lights and singing his praises, and I will say to his humble, blessed amazement, ‘I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me something to drink; I was naked, and you clothed Me; sick, and you cared for Me; a pilgrim, and you welcomed Me. What you did to your brothers and sisters you did to Me, and especially when with your pain and your action you made a brother a saint, you added a light to my crown as Eternal King. You shall thus reign with Me eternally, O my blessed one!’ ”

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## The Same Day

Jesus says:

“To those who, when reading these dictations in a human way, find that I repeat Myself, I respond:

“I set my stubbornness in teaching against your stubbornness in error. Good teachers do not get tired of repeating an explanation until they are sure all the pupils have understood the master’s explanation. In a student body, not all have the same will or capacity to understand. Indeed, the pupils who join will to intelligence are the exceptions. They are the teacher’s pearls, the ones that compensate him for the disappointments occasioned by all the others.

“I am the Teacher. And I alone am the one who, in addition to being the Teacher, am God and have God’s all-embracing vision; I know how few there are in my people who listen, comprehend, retain, and apply my Word. How few are those for whom love is intellectual light and will. For it is these, *caught by love*, who comprehend and live out my doctrine, and for whom to give an explanation once suffices for them to make it a norm for their lives. The others, dulled by sin or slowed down by spiritual sloth, must be taught tirelessly by Me, always beginning again from the start so that a minimum of light and doctrine can work its way into them and germinate a little plant of Life.

“This is the reason for my repeating a single knowledge in a thousand ways. And with this result: those who need it least because they are already one with Me receive it with ever-new longing, as if it were always a new word, and don’t get tired of receiving it, since for them it is food and air which, like natural food and air, they always need until the stopover comes to an end and they come to Life, where the contemplation of God will be the compendium of all needs - *it will be everything*. the other hand, those who have most need of it get tired of it more quickly and halt. Either because that doctrine is a goad for them and a reproach or because their spiritual imperfection dulls them, making them incapable of feeling their needs and the beauty of my Word.

“But I do my duty as the Master just the same. I clasp to my Heart the faithful disciples for whom my caress is already a word, and taking consolation in them, I continue the hard task of speaking to the hostile, the indolent, the weak, and the distracted.”

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December 25

Christmas. A New Dictation by Mary

Mary says:

“The blessedness of the Christmas ecstasy came to me like the fragrance of a flower enclosed in the living vase

of the heart throughout life. Indescribable joy. Human and superhuman. Perfect.

“When the coming of each nightfall hammered the painful *memento* into my heart - ‘One day less of waiting, one day closer to Calvary’ - and my soul emerged therefrom cloaked in pain, as if a wave of agony had covered it, a foretaste of the waves of the tide which would swallow me up on Golgotha, I bent my spirit over the memory of that blessedness which had remained alive in my heart, just as one bends over a mountain gorge to hear the echo of a love song once more and see the house of one’s joy in the distance.

“It was my strength in life. And it was, above all, at the hour of my mystical death at the foot of the Cross. In order not to go so far as to say to God - who was punishing us, my gentle Son and me, for the sins of a whole world - that the punishment was too atrocious and that his hand as a Chastiser was too severe, through the veil of the most bitter tears a woman has ever shed I had to concentrate on that luminous, beatific, holy remembrance, which rose up in that hour as a vision of comfort from within my heart to tell me how much God had loved me; it rose up to meet me without waiting for me to seek it, since it was holy joy, for all that is holy is infused with love and love gives its life even to the things which seem not to have life.

“Maria, we must act like this when God strikes us.

“*To remember* when God has given us joy, so as to be able to say, even in the midst of torment, ‘Thank You, my God. You are good to me.’

“*To seek to make* our joys God’s joys - that is, not to procure human joys for ourselves, willed by us and liable to be contrary, like all that is the result of our acting cut off from God, to his Divine Law and Will, but to await joy from God alone.

“*To preserve* the remembrance of those joys even when joy has passed, for the recollection which spurs us towards good and towards blessing God is a memory not to be condemned, but, rather,

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to be recommended and blessed.

“*To pervade* the darkness of the present hour with the light of that hour in order to make it so luminous that it will be sufficient for us to see the Holy Face of God even in the darkest night.

“*To temper* the bitterness of the chalice with that sweetness we have enjoyed so as to be able to bear its taste and reach the point of drinking it right to the last drop.

“*To feel* the sensation of God’s caress while the thorns are piercing our brow because it has been conserved as the most precious of memories.

“These are the seven forms of blessedness set against the seven swords. I give them to you as my Christmas lesson (introduce this date), and, along with you, I give them to all my beloved ones.”

The Eternal Spirit says:

“I am Love. I do not have<sup>292</sup> my own voice because my Voice is in the whole creation and beyond the creation. Like the ether, I spread through all that is; like fire, I inflame; like blood, I circulate.

“I am in every word of Christ and flower on the lips of the Virgin. I purify the mouths of the prophets and saints and make them luminous. I am He who inspired things before they existed, for it is my power that, like a heartbeat, moved the creative thought of the Eternal.

“Through Christ all things have been made, but all things have been made by Myself, Love, for it is I that with my secret power moved the Creator to work the miracle.

“I was when nothing was, and I shall be when only Heaven remains.

“I am the inspirer of the creation of man, to whom the world was given for his delight, the world in which, from the oceans to the stars, from the Alpine peaks to the stems, my seal is present.

“I shall be the one to place on the lips of the last man the supreme invocation: ‘Come, Lord Jesus!’

“I am the One who, to placate the Father, infused the idea of the Incarnation and descended, as a creative fire, to make Myself an embryo in the immaculate womb of Mary, and ascended, made Flesh, onto the Cross, and from the Cross, to Heaven again, to

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<sup>292</sup>The writer adds to the line: “(or I do not use)”.

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make the new alliance between God and man in a ring of love, as, in an embrace of love, I had clasped the

Father and the Son, generating the Trinity.

“I am He who speaks without words, everywhere and in every doctrine originating in God, He who without touch opens eyes and opens ears to hear the supernatural, He who without a command draws you from the death of life to Life in the Life which knows no limit.

“The Father is upon you; the Son is in you; but I, the Spirit, am in your spirits and sanctify you with my presence.

“Seek Me wherever there is love, faith, and wisdom. Give Me your love. The fusion of love with Love creates Christ in you and bears you back into the Father’s breast.

“I have spoken today, which is the advent of Love on Earth, my highest manifestation, the one from which redemption and Pentecostal infusion come to the Earth.

“May my Fire dwell in you and set you aflame, recreating you for God, in God, and through God, the Eternal Lord, to whom all praise should be given, in Heaven and on Earth.”

In the Communion thanksgiving, while I was praying out loud for all of us and Anna and Paola<sup>293</sup> (Marta<sup>284</sup> had gone to the kitchen for a moment), I was caught in ecstasy. I saw Mary take the Child from her lap, clasp Him to her heart, kiss Him, and rock Him to sleep.

And this would not be very bad. The bad part was that I saw Paola raise her eyes from her missal (for, though I was reading, and my eyes were thus lowered, I still saw the book, the Virgin, and the onlookers at the same time) and stare at me, and I saw Marta rush to be near me and look as well.

Seeking to master myself, I went to the end of Pius XII’s prayer to the Immaculate Heart of Mary and the other prayers. But I got the feeling I was close to foundering completely in the blessed sweetness of the ecstasy, and I asked God and Mary to help me go forward and conceal me from the others in that state of mine. Afterwards people came, we had breakfast (milk and coffee), and so on.

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<sup>293</sup>Anna was the second wife of Giuseppe Belfanti, the cousin of the writer’s mother. Paola is the daughter of Giuseppe and stepdaughter of Anna.

<sup>294</sup>Marta Diciotti.

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Finally, over an hour later, I asked Paola, “Why were you looking at me?”

She replied, “Because I noticed a change in your voice and face. Your voice was laughing and weeping at once, and your face was transformed.”

Marta said, “From the kitchen I heard your voice change tone so much that I ran over, thinking you were feeling ill, and I saw you completely different.”

“Different in what way?”

“As if you were beside yourself.”

I did not deny it because the tears of the “joyful weeping,” as Mary says, were still rising up from my heart, and I felt the inner light shining through from my face.

Oh, Father...!<sup>295</sup> Afterwards I remained inflamed and transfigured, rendered more beautiful throughout the day.

In the continuation of the vision which was enrapturing me, I seemed to be seeing Mary getting up from the place where I have always seen Her in the past few days - at the end of my bed, on the right side - and coming close to my bed, holding the Child in her arms. I distinctly saw the gesture of supporting her left hand on the floor to act as a lever for her body and the slightly rolling step typical of those who wear sandals. When She was close to me, I saw the Divine Baby sleeping, placid and beautiful, resting on Mary’s right arm and breast. My tears were falling... Mary then slipped her left arm around my shoulder, drawing me to Herself, in such fashion that I was under her veil and felt the slender shoulder and delicate breast against my head and my heart, and I knew that on the other side was my Jesus, also resting on the Mother.

I was like that for some time. But I am still seeing Her here, at my bedside, with the Child in her arms. How lovely, meek, pure, and dear She is! And how placid is the Child’s repose! The breathing of a little bird....

How beautiful it is to remain like this! What is suffering if it gives us these joys? I wanted to tell you about the joy filling me inside and outside and beautifying me, for it is too lovely for me to keep it to myself.

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295 Father Migliorini.

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I am happy. One thing I am tempted to pout over a bit before the Mother and Jesus is their having allowed others to see my transfiguration. Heaven knows! Never mind...!

December 26

Mary says:

“To many, already carried off into the mystical heights, it was granted to see my Holy Son as an infant and even to clasp Him to their hearts. But it was granted to few to see Me as I offered his Humanity the sweetest care a mother gives her newborn child.

“It is to place my faithful one in the deepest intimacy of our Family and my life. It is to make the love to be given to my Jesus - whose humility, delicateness, and weakness as a newborn child you can admire, and you can receive from his sobbing mouth one of the deepest lessons in sacrifice and charity given by Him during his earthly life - easier and easier for you and increasingly perfect.

“Maria, if you reflect, I have traveled the road of the visions backwards. In a wholly supernatural manner, and thus different from the one that would have been followed by a human, who usually begins with what is most humble and then rises to what is most sublime, for his meager stamina does not enable him to fly to great heights at once. On the other hand, since I know the grandiose is needed in order for your senses to be enraptured, I have followed another way. Mine.

“I attracted and conquered your spiritual attention with visions of glorious beauty; then, when I saw you were taken up with me and filled with love for me, I instructed you and prepared you for more intimate knowledge of your Mother and for the deepest lessons of my life and that of my Child, *for the basic lesson of humility, the antidote for the poison of Lucifer, who from Adam on has been harming you and diverting you from God’s way.*

“I appeared to you, through the goodness of my Son, as the bearer of the living Eucharist, then as the Mother of the Savior, and later exalted in Heaven. And after these silent visions of light and joy, which, like heavenly nets, encircled you and took you to me, I taught you. If your soul had rebelled against the sweet net out of spiritual heaviness, I would have left you. But you enwrapped your-

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self in it, making those visions your joy, your desire, and your stimulus towards what was better and better. And then, after the Queen, I showed you the Mother. To console you, without a mother any longer. To lift you up to my humility. To carry you off into my joy.

“I always come when it is the right time. I had always loved you. But I asked Jesus for you when I read in God’s thought that soon you would no longer have a mother. He prepared the meeting and union - may He be blessed for it! And I came.

“*On Calvary, didn’t I take on my mission as a mother spiritually and collectively? As I took you in John as Christ’s orphans in the nascent Church, left without her Parent, so I take you when you are deprived of those who were your fathers and mothers. On experiencing union with Love and contact with my Son’s heart, which received nourishment from my heart, this heart of mine took on the limitlessness of God’s heart, and I love all of you, O orphans of the Earth, and, if only you so desire, I give you my arm for support, my shoulder to lean on, my breast to rest upon, and my heart to love you.*

“And if it is not granted to all - not by my will, but because of their defect - to feel my embrace with the senses of a flesh which has nearly been turned into spirit by the love perfecting you - *I am close to all the children who weep because they no longer have a mother.*

“*Say this to those who weep. Tell them to believe in me not only as a deified Queen, but as a true Woman for whom motherly tenderness is not unknown. Tell them to call me alongside their tears with the most beloved of*

names, the one I received from my Son, from his childhood until his ascension into Heaven and beyond:  
'Mother!' I will be the 'mother.'

"Do you see how beautiful my Child is?! Do you understand why every figuration no longer possesses light and value for you? You see my manifest, sublime Motherhood just as it was, as delicate as a rose emerging in a snowy winter landscape, as pure as an April dawn, as holy as an angel's cry, as humble as was needed to be motherhood of the Victor over eternal Pride.

"You cannot retain those words, which are foreign for you. I could even teach them to you. But I don't want to do so. You would not understand them all the same, and they would be of no use, ex-  
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cept to the scientific curiosity of the prying profaners of the mystery. Conserve their harmony in your heart like the luminous sound of a river of pearls. And go on being a worshipper.

"I am with you."

Immediately Afterwards

Jesus says:

*"Remember that you will not be great because of the contemplations and revelations, but because of your sacrifice.*

*"The former are granted to you by God not because of your merit, but through his infinite goodness. The latter is the flower of your spirit, and it is that which has merit in my eyes. Increase it without human considerations to the limit of your physical and spiritual strength. The more you rise up, the more I will carry you off on high.*

*"And do not fear. And do not be afflicted if your interior shines through.<sup>296</sup> Even to see someone enraptured in God is sanctification for that person's brothers and sisters. Don't include anything which is your own. Never contaminate this fountain of mystical life with human elements. And let Me act in this, too.*

*"I will say nothing more to you. Delight in my Mother."*

December 27

1 a.m.

The Apostle says:

*"John to the little John.<sup>297</sup> After the Master and the Mother, I am also speaking to give you a spiritual teaching.*

*"To be among the beloved, it is necessary to do what I did through the inspiration of the Holy Spirit. Absolute faithfulness, which accepts everything without hesitation or debate. Purity in spirit, in mind, in flesh. Heroic charity.*

*"Sometimes God subjects us to trials which are nothing but tests of the gold of the soul. We are destined to this dwelling which I possess alongside my God. But here those who bear even the slightest*

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<sup>296</sup>In the text for December 25.

<sup>297</sup>The Apostle and Evangelist John is speaking to Maria Valtorta, called the "little John."

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mixture of impurity in their souls do not enter. It is trials that strip us of what is impure in us and make our spirits into quartz without dross.

*"Faithfulness leads us to overcome the trials without their damaging our faith and our love.*

*"I always believed in the Master. I always accepted everything from Him. I wanted what He wanted from me promptly. I annulled my will and my human reason, which I burned like victims on an altar so that I would be a host worthy of Christ. I wanted nothing that was mine. I asked my Master for everything: a new heart, new thought, a new character. That would be his, like his, and everything in his service.*

“I made my natural purity whiter than an angelic lily by plunging it into love for my Master. To be angels is not burdensome when our wings rest on Christ’s Heart. And to become seraphim for whom love no longer holds any secrets is the natural consequence of those who wed themselves to incarnate Love. It is necessary to contract this spiritual marriage and never know the horror of mystical adultery.

*“Charity is our salvation, for it sanctifies us by drawing us into its sublime vortex and forgives us for what the flesh commits in us against our will, since it is a rebellious weight longing for what is base, whereas the spirit, already attracted on high, longs for and rises into acts of worship of God.*

“My word for you, disciple, is the same as the one I said to the disciples long ago:

“Love. From love there come light, life, hope, faith, constancy, fortitude, and justice. Everything comes from love. *Those who possess love possess the Spirit of God. And those who possess the Spirit of God have in themselves the seven founts which annul the seven sins impeding Life in God.*

“In the Darkness holding sway bear in yourself the inflamed Light of the world. You will obtain the possession of Heaven for yourself.

“May the peace of Christ always be with you.”

Also on December 27, at 6 a.m.

Jesus says:

“It is my four evangelists who, as fire radiating fire, bear my

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Voice in the direction willed by their inflamed spirits. They bear my Glory to the peoples, for they cause Me to be known and with their ardor move the thunder over which my Majesty as God, Redeemer, and Master blazes. Their spirits, eternally living in God, move the mystical wheels and, without human means, give them life, since they are spirits of Life.

“At a distance of twenty centuries aren’t they the ones who still evangelize and direct towards Me the mass of humans and that of believers and fill the Roman Church with the holy roar of my teaching, sounding with my Voice, which booms like the voice of an organ under the mystical vaults of the boundless Temple of God which receives you, O Christians who are not faithless, lifeless, or deniers, and extends, as vast as a firmament, over all the Earth and takes in the peoples in the shadow of the Cross and the Tabernacle?

“Isn’t it their word - an echo of my Word, which descended into their hearts and became Light in them by the will of the Spirit - which, with the sound of immense waters, conveys to you the tone of the sublime voice of God?

“In the sound of their steps isn’t there the sound of the multitudes which their word has attracted to Me, like the sound of an army on its way, the holy army of Christ, their Leader and Lord, who with them overcomes the forces of Hell and conquers Heaven through them and with them?

“In their appearance (and here I am not referring to the symbolism of the face, but of style) aren’t there the ones who convey to you so vividly and perfectly my fourfold figure as a Divine Man in *my perfect Humanity*, not different from yours in needs and passions, but *exalted to Perfection, which teaches you the peaks to which one must carry oneself in order to belong to the Heavens* and the way the Father made you for the Heavens? *My patience and strength, through which I overcame Satan, Death, and the World, and I overcame you with love and dragged you, like a block of Parian marble, up the slope whose summit is Heaven? My courage, my heroism, compared to which the lion’s is nothing, for I don’t have the courage of those who assault to nourish their self, but the heroic, sublime courage of Him who lets Himself be assaulted and slain to make Himself life-giving food for those languishing on the Earth?*

“Isn’t it, above all, my Divinity which shines and flashes in Intelligence and brings you the Light from the center of the Heavens,

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and brings you Charity, and brings you Wisdom, and brings you Knowledge, and brings you God, Triune, making you aware of the Father and possessors of the Spirit, carrying you off to heights *in which only those who have made their human heaviness into spiritual lightness fly like an eagle called by a love to eternal unions where you are no longer men, but gods?*

*“Don’t they teach you - by their remaining motionless, worshipping, when my Voice thunders in the Heavens - the great truth that there is no voice greater than mine, holier or truer, and that every other voice, every other power, must keep silent and halt when It speaks, to receive it as a priceless gem and bear it within to show it to the throngs and carry them off to God?”*

“Doesn’t my Glory rest upon them as upon a secure throne, and doesn’t my Light shine on these blessed ones who have seeded the Earth with my Word and converted it to Christianity and redeemed it, teaching it about the Redeemer and God, Jesus Christ?”

“O beloved daughter, feed on this holy Word, which they bring you and I give to you. Since you are destined to repeat teachings of the Word,<sup>298</sup> who takes your smallness to confound the great and console the humble, accept the food which I offer you and do not refuse it. If the subject seems disagreeable and inedible, like a heavy roll of parchment, know that I break its seals and crumble its parts for you because I love you and want to nourish you with holy food.

“Open your heart and satisfy its insatiable hunger, *for the heart that has known God is insatiably hungry for Him*. My old and new Gospel shall be most sweet honey for your spirit.”

December 28

Mary says:

“The first tears of my Child trembled in the air eight days after his Birth. It was the first pain of my Jesus. He was the Lamb, and like a lamb He was marked with the sign of the Lord so that he would be consecrated to Him - the Firstborn, according to divine and human law, among all the living.

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<sup>298</sup> Maria Valtorta was to write a monumental evangelical work on the life of Jesus.

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“His consecration to God the Father had already taken place in Heaven when He had offered Himself as the Expiator of sin and Redeemer of man, changing his spiritual nature into that of a Man, The Word made Flesh through a loving desire.

“The Victim already laid upon the stone of the heavenly altar, a holy Victim with no defect, He did not need other consecrations, always imperfect as compared to his sublime one. But such was the Law, and no one, except those to whom God had revealed the nature of my Son, knew that the Child of the Galilean woman was the Holy One, the Lord’s Anointed, the Eternal Pontiff, the Redeemer and King. The Law thus had to be complied with for this firstborn male, born for the Lord and offered to Him according to his Will.

“All of the sons of Abraham were circumcised, but the sign upon the firstborn was truly the ring uniting them to God and consecrating them on the altar. At our altar only those who had first undergone this mystical marriage for the Lord could be offered. The firstborn of the Jews were holy twice over because of both the circumcision and the offering at the Temple. Infinitely holy was the Innocent One who was crying on my breast after having shed the first drops of that Blood which is forgiveness.

“If the spirits of those present at the rite had been alive, they would have understood the Majesty that was hidden behind that Flesh of an infant, and they would have worshipped God, appearing among men to take men to God. *But then, as now, men’s hearts were encumbered by what is practice and not religion, self-interest and not detachment from the world, egoism and not charity, pride and not humility*. The face of God did not appear, then, to their eyes, shining through from the Flesh of the Innocent One.

“*To know God one must make the search for God the purpose of one’s life*. He then reveals Himself with no more mystery - that is, with that portion of mystery which He, in his wisdom, deems good to reserve for you so as not to burn you to ashes with his Radiance, for - know this, Maria - the vision of God as He is - and as in Heaven alone it is granted to see, for in Heaven there are spirits whom sanctity has already made capable of contemplating God - is of such power that our nature can bear it only when made into the likeness of God, just as a son can always see the power and beauty of his father without feeling dismayed and prostrated on this account.

*“It is in Heaven, beyond human life, that man takes on the true*

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*likeness of God; it is then that he can look at Him fixedly and increase his radiance with the Divine Radiance, and his blessedness, contemplating the Love that loves you.*

*“The Blood of my Son, in dripping forth, asked for a purple cortege of additional innocent blood.*

*“Christ’s feet would bodily tread upon the rough terrain of Palestine, rendered even more hostile to his passing by evil human will, which joined its spite, deceit, betrayal, and crime to the brambles and stones along the way.*

*“The King of the Jews and King of the world did not have soft, precious carpets under his foot. Even in the hour of his short-lived human success - so human that, as the result of the exultation of a crowd over the presumed King of the Jews, the one who was to restore glory to the Jewish people, it fell like a puff of wind no longer swelling the sail and turned into a storm - even then He had only poor clothing and olive branches, the homage of the poor, beneath his even poorer mount.*

*“But the God-Man on earth and God in Heaven saw what men did not see; and when my Christ went back to Heaven, after the martyrdom, to receive the Father’s embrace, his pierced Feet flew swiftly over a precious carpet of living purple, which had remained as a holy wake from earth to Heaven when my Son’s first martyrs - the little innocents - had fallen like sheaves of spikes mowed down by the reaper and like meadows of budding flowers cut down to become hay, reddening the way to Heaven with their blood.*

*“Every redemption needs forerunners to prepare it. *And not so much with words as with sacrifice.* The Redemption, now begun, at its dawning received the sacrifice of innocence slain by ferocity and at its noon the sacrifice of penance killed by the lust for which penance is a reproach.*

*“The Blood of Golgotha fell in the midst of these two heroic kinds of blood to teach you that it is between innocence and penance that the Redeemer rests, and that the Blood of Christ calls your blood to the glory of pain to sanctify it and to sanctify the world by joining itself to the Most Holy Blood of my Son.”*

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December 29

The Eternal Father says:

*“Write, for there is someone who so desires and thinks of this.*

*“Paul of Tarsus, at one time a supporter of the synedrium and a relentless persecutor of Christ’s disciples, having returned to the Light by way of a divine thunderbolt and become the tireless Apostle of my Son, in the Areopagus of Athens announced to the Athenians that unknown God to whom they had dedicated an altar.*

*“Now as well, many living altars are deprived of their God and could write on their religious nudity *at least* these words: ‘To the Unknown God.’*

*“They do not write even this, inferior in their paganism to the Athenians of old, who, not satisfied with their images without true life and not beclouded by religious apathy, as you are, felt that above the deceitful Olympus of their gods, to whom they had lent their passions and their vices, there was a true and holy God, and they called upon Him to make Himself known through that altar dedicated to Him, upon which there was not yet a statue or a name, as they waited for Divine Revelation to affix them to it.*

*“But you know the true God, for I have been revealing Him to you for ages and ages, and, not satisfied with revealing Him to you, I sent you God Himself, not by a deceitful apparition or fleeting dwelling, but robed in human Flesh and living among you for a whole lifetime.*

*“I gave a name to that Perfection of God’s - *remember, O men, that God is Charity, and the compendium and perfection of Charity is had in Christ, who became incarnate to give you Life* - who had descended to act in your midst. A holy name willed by Me, for in his Name there is the compendium of his Perfection and his sublime mission. A Name known to God alone in its true meaning. A Name before which the Divinity throbs with more lively ardor, Paradise shines with more beatific splendor with all its processions of angels and saints, the abyss trembles, and the forces of the Universe bend their powers, for they recognize the name of the King through whom all things have been made.*

*“In the thrice holy and powerful name of Jesus is the splendor and glory of the Triune God, for He is the Holy*

of Holies, in whom there is found, as in the Temple of God, the living, true, and perfect  
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God as He is in Heaven, eternal and active, like a wheel which undergoes no welding and does not cease its movement in the ages and ages preceding man and the ages and ages following man. Hence the Book rightly states, 'You, man, will not build the house for my Name, but your son, who will emerge from your entrails, will be the one who will build a house for my Name.'<sup>299</sup>

"The Son of Man, born of a woman of a holy lineage, consecrated to Me, by the will of the Holy Spirit conceived without the weight of carnality, but by an infusion of love alone, the One Born of Mary, who did not open the virginal womb at birth, as at his conception no one violated that womb consecrated to Me - your son through the Mother, O Humanity, and my Son by his divine origin, *shall be the One who shall make Himself the House upon which the Glory of my Name is engraved.*

"For We are inseparable in our Trinity, and in Christ there are the Father and the Son and the Divine Spirit. The Son is nothing but the Word of the Father, who has taken on a form to be Redemption for you. But his annihilation does not break the union of the Three Persons, *for the Perfection of God knows no limitation or separation.*

"How could you contain God in such an infinite and holy temple as the Divinity requires? *Only God Himself could be a temple for God and bear his Name without this being an irony and offense. Only God could dwell in Himself and make the temples of man alive with Himself, upon which the name affixed by man is no longer fallacious because I have given you that Name.*

"*Only God, O Christians, could give you his Name as a sign of salvation upon all the races of the Earth, that Name which the angels will read on the brows of those who will not die eternally and preserve them, through that Name, from the scourges of the final hour, as it has already preserved from the second death the elect who are singing the holiness of my Son in the heavenly dwelling.*

"Woe to those who deny the Name and offend it by substituting the demoniacal sign of Satan for this Name, which is holy, *or who simply allow spiritual languor to forget it as if a corrosive substance were erasing it from their self, which has Life through that Name. Death, true Death, awaits the deniers of the name of my Son, to*

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<sup>299</sup>The writer adds in pencil, "The Third Book of Kings, chapter 8, verse 19."

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whom I have submitted all power and all judgment and in whose Name my Majesty bows at each miracle, as in the Universe every creature ought to bow in holy and loving worship.

"Oh, children of my Son - who carried his Name to be reddened with Divine Blood on the steep ascent of Calvary and to shine as the only light of the obscured world in the darkness of Good Friday, so that it would be a warning pointing to Heaven, for which you have been made, and it has been shining for centuries to go on reminding you of Heaven, and never as now does it flash out to call you to Itself in this wrath created, incited, and willed by you, wherein you are perishing amidst gurgles of blood and the laughter of demons - O children of my Son, *graze once more the Holy Name of Jesus Christ, on the altar of your hearts without God, on the profaned temple of your minds, with your pain turning back to God, with, your hope rising up again to God, with your faith being rebaptized by tears, and with your love rediscovering the way of Charity.* Free heart and mind from the images of a cult bringing you spiritual death. Place the true God in them and upon them. Love, sing, invoke, bless, and believe in the Name of my Son.

"In the Name of the Just, Holy, Strong One, the Dominator, the Victor. In the Name of Him before whom the Father does not resist and for whom the Spirit effuses his rivers of sanctifying grace. In the Name of the Merciful One, who loves you to the point of having wanted to endure earthly life and death and become Food to nourish your weakness and a Sacrament to remain in your midst beyond his return to Heaven and to bear God into you.

"I swear to you by my Holiness: there is not, was not, and shall not be a greater name than This One. I, Triune, am in It with my supreme manifestation of power and love."

He further states:

“Introduce tomorrow’s date. Jesus Christ, the son of David, ought to have celebrated his Name on the day of the royal Prophet from whom Mary proceeds.”

Jesus says:

“And the word of the Lord is addressed to you in these terms, even if you do not want to hear it because it makes your heart tremble with both fear and compassion over the days in store for you

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and over your brothers and sisters who in the days of terrible wrath will not have Me in their hearts for their comfort and will see only the horror of Satan and will hear only the blasphemies of Satan and will know only the despair of Satan.

“I have introduced this gap as a warning to the inquisitive, showing and demonstrating that I am the Lord and Master, on whom limitations or theories are not to be imposed, who knows no limit, to show that I am the one who am speaking and not you, a creature, and I lead you wherever I want to: from the revelations and contemplations of eternal truths and heavenly visions to the considerations concerning this Satanic hour, in which every reflection of Heaven is annulled, and the fruits which this hour brings you.

“O my people, listen.

“I had chosen you for the highest destiny and had entrusted to you the gems of my Redemption and my Doctrine in the Church, flourishing on your soil like a palm tree and a cedar from which honey and wine flow and in which all the living who want to receive shelter in the true ark of eternal salvation find shelter.

“Out of you there had come, as if from a sun, rays of a perfect civilization, for it was the Civilization of Christ, which is not robed in discoveries suitable for making life soft and fate cruel, but in holy laws aimed at elevating man, relieving his misery, and instructing his ignorance, for they are laws coming from the Divine Fount of Holiness, Charity, and Wisdom.

“I had given you a mission like mine as the Light in the world.

“You have denied Me. New Jerusalem, you have betrayed the Christ and raged against his saints and his prophets, and you are preparing to rage even more. You have put up with the cross and churches as art and as a means to obtain your neopagan goals. You have rejected the Food to sate your heart with mire.

“You have wanted to experience and sample all the mire, and with your corrupt taste, like that of an unclean animal, it now seems sweet to your palate. And lust, abuse of power, ferocity, avidity, deceit, corruption, and satanism are the dishes with which you cover your table. You draw punishment after punishment after punishment upon yourself, made by your own hands, and inflicted by you upon yourself, and you call upon the one who ruins you and do not call the one who would still forgive you.

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*“I have continued to use mercy after mercy towards you and have warned you not to turn this mercy of mine to your additional harm by using it for an unworthy purpose. And over and over again you have continued to make God’s gift a sin by using it for an illicit purpose.*

“Just as the Prophet says, ‘The rod has blossomed; pride has sprouted.’ I had given you an olive shoot for you to cultivate so that it would become a leafy branch of justice and peace, informing you that the soil had to be cleared of error so that my holy shoot would not grow wild on contact with impurity and not bud into branches and fruits of greater guilt. But you have not listened to the Lord, who - as Father and Master - was giving you counsel, and *the crop has become poison, and pride has given birth to crime. And other crimes will follow, and still others.*

“I thus say to you that not one of you shall remain without tears. Those who possess and those who are naked shall weep. For those who possess shall lose and those who are naked shall no longer find anyone to dress them. Famine, the sword, and pestilence shall grasp your bodies with their ropes; and despair and terror, the blind souls.

“Yes, you shall be like the blind, walking in the darkness filled with ravines and débris, knowing that every step you take may lead you to betrayal and death; you shall walk on ground which seems to be shaken by a tremendous earthquake. And the Earth really does tremble under your steps, for, although it is only a planet, it is more of a child of the Creator than you are, and it sees the irate face of God staring at this ground, as when He looked at the children deserving of the flood and fire, and it gets agitated in its depths with fear over its punishment.

“Material and intellectual values are thrown into disorder and stripped of their proper substance. Knowledge

has become an obstacle and not a help; *even that holy knowledge of God has become a condemnation because, though knowing Him, you deny Him. Light and Word stick in your throats, unable to descend to enlighten and nourish the spirit, for the noose of your perverse passions keeps you from receiving them.*

“On seeing the collapse of the idols of mud which you had set up in place of the true God, you shall know you have worshipped uncleanness and shall no longer have faith. *No more faith in anything. In either the true or the false.*

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“And to punish the deniers, those without faith, the haters of the Roman Christ shall come upon them, the wicked of the Earth, those ever closer to Satan, the demolishers of the Cross, not so much on the domes of temples *as inside the hearts that still bear in themselves a trace of my Sign.*

“*And you, the new Peter, watch and watch without deluding yourself.* It is true that to suffer for Christ is a dignity surpassed by no other. But I tell you, ‘Watch and pray’

“In the hours of a great storm it is necessary not only to have a purple banner high on the mast, *but for the hand of Peter to be healthier and surer than ever at the helm. The Disorientor makes use of everything to cause confusion. And in the hours of a gale which assails on all sides to sink the holy values, hated by the perverted, in a shipwreck, it is enough for the hand to be removed for an instant, through an irreparable misfortune, from the wheel of the tiller in order for the waves to come athwart the mystical boat more forcefully.*

“*Watch over yourself so that you may watch over others. Peter, now more than ever it is necessary for you to feed these lambs of mine and these little sheep of mine.* There is no one you that remains as a holy Shepherd, *and if you fall, many lambs will be led by imprudent sheep outside the pastures, and other shepherds with wicked doctrines will work their way even into my dominion to contaminate it with their human - and to say human indeed a merciful judgment - pressures.*

“No, this is not the time to die for Christ. *This is the time to watch, defend, instruct, and act as a barrier against what seeks to enter to corrupt ever more broadly and deeply.*

“And believe Me, O Christ on earth, *believe Me, the sore is already gnawing deeply and obscuring minds and hearts and, as the misfortune of misfortunes, extinguishing the lanterns which had been placed on the mountaintops so that they would illuminate the way for the pilgrims seeking Heaven.* Many are already extinguished; many are smoking; many languish, and others are preparing to languish. If the faithful are icy, the pastors are cold, and *the death of the spirit comes by frostbite.* imperceptible death bringing on a sleep without the light of resurrection.

“Consider this, Christ on earth, born to such a destiny. *And without growing weary, insist, preach, exhort, reproach, and evange-*

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lize. There are too many temples in which the Gospel has lost value and too many hearts that hear an untrue sound in the Gospel which separates them from it.

“Like the first Peter, make up for the deficiencies of ministers and cause the throngs to hear again, through your lips, the sweet, holy, and salutary doctrine of Christ, and cause those not yet slain to be saved and come back to Me, and peace to return to this earth, on which there is not a clump of sod which does not know the dew of the martyrs.”

After having written this passage, which my good Jesus dictated to me without delay after your visit, I was thinking again of the conversation I had with you<sup>300</sup> regarding that person who felt “nothing good could come out of Nazareth.”

The Master joined in, “Are you perhaps involved and concerned about it?”

I replied, “No, Jesus. Not at all. I was just thinking.”

“Don’t even think about it. *Let the dead bury themselves.* Busy yourself with my cradle. I will come with it to give you so many Eucharistic kisses. *This is what counts: my love, and not the lovelessness of creatures.*”

And<sup>301</sup> it seemed to me that Jesus was placing his hands on my shoulders (standing with his arms behind my back). I distinctly felt Jesus’ two long, strong hands, which were embracing me and shaking me a little, drawing me to Himself in a hug of love, and I saw his sweet, majestic smile.

Then, last night, before drowsiness set in, when I was already feeling it come upon me, I had a vision

of the Virgin and Jesus, but an adult Jesus, as He was at his death. Still in his white clothing. Both of them were dressed in white. But *Our Lady's* dress was a silvery white like a lily's, and the veil as well - just as She was in the visions at the Grotto, whereas *Jesus'* attire was an ivory white, like woolen cloth. I was able to compare the two Bodies and the two Faces carefully, as they were close to each other, on the right side of my bed. Jesus at my side, Mary on his right, towards the foot of the bed.

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<sup>300</sup>Father Mighorini.

<sup>301</sup>At this point the writer again introduces the date, December 29, which she adds as if noting it down.

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Mary was shorter than her Son by the whole height of his head, so that the Virgin's head reached the shoulder of her Son, who was *very* tall. She was much thinner, whereas He had broad shoulders and a body which was entirely robust without being fat. The shade of the face was an ivory white. Only the lips were accentuated in their color, which stood out from that colorless color of the skin, and blue eyes: light in the Virgin, darker in her Son and larger. The eyes of a dominator, but so gentle! Lighter hair in the Mother, brighter in the Son, but still a blond tending towards copper, and equally delicate, soft, and forming waves which in Jesus ended in curls; in Mary, I don't know, for the veil allowed me to see only the hair over her forehead down to her ears. I don't know if it was loose, braided, or pinned at the nape of her neck.

In both the face was an elongated oval, slender without being bony. More delicate in Mary and smaller, for it was in proportion to her body. But the forehead, nose, mouth, shape of the cheeks, and contour of the eyes, with smooth eyelids appreciably lowered over the eyes, were the same. It was, I repeat, only that Jesus' eyes were bigger and their gaze was that of a dominator.

Mary's hands were extremely white and minute; her Son's were more virile, and the skin was darker; but the hands of both were markedly tapering in shape in relation to their width.

Jesus and Mary looked at one another from time to time with an indescribable love. Mary looked with an adoring love. Jesus looked at his Mother with an infinite, venerating, and protective love - grateful, I would say. And I would also say that they were speaking to each other with their gaze and their smile. They would look at me and then at each other. I saw the movement of their heads distinctly.

Then everything was effaced in drowsiness. But when I recovered awareness, the first thing I saw was my two Loves still in the same place.

Then, since I was alone, in the dark, while the others were eating or talking (I don't know) in the dining room, I carefully refrained from letting it be known that I was awake. I put up with heat and the need to be moved (I felt pins and needles all over) to savor that sweet vision in peace. With my half-numb hands I took my rosary, which was lying on my breast, where I always put it when I feel myself being overtaken by sleep or a collapse, and I

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began to say the rosary. The sorrowful mysteries.

When I had barely begun the invocations of Fatima - "Jesus, it is for the sake of your love, for the conversion of sinners, for the Holy Father, and to make reparation for the offenses committed against the Immaculate Heart of Mary. Jesus, forgive us our sins, preserve us from the fire of hell, and take all souls to Heaven, especially those most in need of your mercy" - I saw the Two look at one another, beaming with mutual love. *Beam* the right word and barely expresses the radiance of the two Faces.

Then, when I said the mystery of "Jesus' Prayer in the Garden," Mary's face looked at her Son with love and affliction, and She took her Son's right hand, which was hanging at his side, in her little hand and kissed it with supreme veneration. And She did the same at each of the five sorrowful mysteries. The grace of that act was indescribable, as was the gaze which Jesus lowered over the bent head of his Mother as She kissed Him on the back of the hand.

I did not see the stigmata. Really, if I must state the truth, even when I saw Jesus in agony,<sup>302</sup> I saw blood on his hands, but never the open wound. I thus cannot say the exact point where it is located.

Afterwards the people in the house came and disturbed me. *I continued to see, but I was disturbed in the peace*

of contemplating. had the face typical of when I see, and Paola<sup>103</sup> realized and said, 'How beautiful we are tonight!'

I then worked because I felt happy. I put together the "Cradle" Jesus wants.

And then - I felt ill with heart trouble and had a tremendous crisis which is still continuing. Life and Joy rush into me with excessive violence, and my extenuated body suffers therefrom. But I am willing to die with that vision. Oh, you can bet I'm willing to...!

I have given you<sup>304</sup> such an exact description that it is almost a painting. May you, too, take delight in it. I am sorry I cannot make you see as I see, but I do all I can to make you share as well in the treasures Jesus gives me. I apologize if I am more illegible than ever, but I am wavering between life and death, to the point that I have taken drops and so on repeatedly, and as soon as Paola gets up, I will have injections given because the crisis is not over. I want-

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<sup>302</sup>In the texts of June 28 and August 2.

<sup>303</sup>Paola Belfanti.

<sup>304</sup>She is addressing Father Mighorini.

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ed to write, in spite of my condition, since, if I should die, I want you to know what has made my final hours luminous.

Later, during the day, when I was half unconscious from suffering, I was thinking about what I said concerning the wounds on Jesus' hands. And this is what the Master now tells me.

Jesus says:

"The wounds in my palms, which you have not seen because I rarely move my left hand, both because of the habit contracted in work and because it is more wounded, were inflicted in the following way.

"The executioners' idea was to hang Me by the wrist joints, immediately above the carpus, to make the attachment more secure. And, in fact, after having extended Me on the cross, they pierced my right hand at this point.

"But, since the builder of the scaffold had marked the hole on the left (he usually marked the place for the nails to enable them to enter more easily into the thick wood and make the hanging of a body placed not horizontally, but vertically, and with no other support but three long nails, more secure), more distant than the point which my wrist joint could reach, after having stretched my arm to the point of producing the tearing of my tendons, they decided to hammer the nail into the center of my palm, between the bones of the metacarpus.

"This is not observed in the Turin Shroud because the right hand covers the left hand.

"The wounding of the members, suffered intensely, was more immense because, once the cross was raised, when the weight of the Body shifted downward and forward, the nail greatly cut towards the thumb, expanding the hole more than on the right, where the carpus withstood the hanging better than the metacarpus. And it was also the most tormenting, both because it was on the side of the heart and because the nail, on entering, broke the nerves and tendons in the hand, causing an atrocious agony which spread to my head.

"Painters and sculptors who out of a sense of art have depicted Me or sculpted Me with my right hand half open and my left hand closed in a fist have, without so desiring, borne witness to a physical truth of my martyred Body, for the left hand really closed into a

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fist, both in agony and because of the breaking of the cut nerves, and it closed increasingly because the agony and the contraction of the nerve fibers augmented with the passing of the hours.

"My agonies on the Cross were numerous. I will tell you about them one day<sup>305</sup> But this agony of the hands was one of the cruelest.

"The wound on the right hand is almost completely hidden by the sleeve and is smaller and more regular.

“When I appeared to you as the Man of Sorrows heading for Calvary<sup>306</sup> you did not see the wounds on my hands because, as I was not yet crucified, I consequently did not yet have them. On my hands was the blood dripping from my crowned head and my skin, lacerated by scourges, but not the wounds. I will show them to you at a time more consistent than this Christmas period with such a vision of pain.

“As regards those words whose true meaning you do not understand, know that they mean “trafficking with Satan.”<sup>307</sup> It is carried out in many ways, all of them cursed by Me. I will also talk to you about this one day. For the time being, know that it is frequently practiced in the world and is the cause of many misfortunes and inexorable punishments here and in eternity.

“That’s enough for now. Rest. I am here, and I bless you.”

December 30

*Tobit 3:20-22*<sup>308</sup>

Jesus says:

“I don’t want to weary you very much, for you are exhausted. Just a few words for you and for those prostrated by fear.

“Make the words of Sarah which I have led you to read your own. Make them into thoughts of faith and hope.

*“My mercy is ready to absolve, provided you turn to it with faith and humility. My goodness is more inclined to free you from evil and misfortune than to leave you in them, if only you do not doubt Me. My wisdom knows how far I can push trials for every single child of*

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<sup>305</sup>In her monumental work on the life of the Lord.

<sup>306</sup>See May 28, June 28, August 2, and August 13.

<sup>307</sup>A similar phrase is found in the text for July 22.

<sup>308</sup>The citation is based on the Vulgate.

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*mine.* If I were to overstep that sign, I would be imprudent, and thus no longer perfect, and thus not God.

“Do not fear, I tell you; do not fear. Believe in Me and in my name.”

December 31

Jesus says:

“It is always necessary to reflect on two points, and all the more now that, under the devil’s lash, your hearts are led to waver in doubt, the first step towards despair. That is what Satan wants. He is not so interested in the material ruins he produces as in the spiritual effects they have on you. It is thus appropriate for Me, the Master, to repeat to you once more<sup>309</sup> the lesson concerning the way to behave so as to obtain.

“Mark, in the sixth chapter of his Gospel, verse 5, says, ‘And [Jesus] could not work any miracle and cured only a few of the sick.’

“Only someone considering the perfection of the God-Man - who elevated human passions, making them holy, as his nature required - can comprehend how lovingly I had gone to my homeland. God does not deny and forbid your sentiments *when they are honest and holy. He condemns only the ones which you erroneously call sentiments, but which are in reality perversions.*

“I loved my homeland, then, and, within it, my home town, with a special love. My heart returned every day with loving thoughts to Nazareth, from which I had set out to evangelize, and I returned as well, for I would have wished to benefit and sanctify it, even though I knew it was closed and hostile to Me. If I lavished the power of the miracle everywhere, in Nazareth I would have wanted this power not to leave any case of

physical illness, moral illness, or spiritual illness unresolved; I would have wanted to provide consolation for every form of misery, give light to every heart.

“But against Me was the incredulity of my fellow townsmen. Therefore, only those few who came to Me *with faith and without pride in judgment were granted a miracle.*

“You accuse Me so often of not listening to you and of not satisfying you. But examine yourselves, O children. How do you come to

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<sup>309</sup>As on July 22, 1943.

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Me? In you where is *that constant, absolute faith like that of an innocent child* who knows that his older brother, his loving father, and his patient grandfather can help him and make him content in his needs as a child because they love him so much? In you where is such faith towards Me? *Am I not perhaps a foreigner among you, as I was in Nazareth, because incredulity and criticism expelled Me from it as a citizen?*

“You pray. There are still some who pray. But as you ask Me for a grace, you think, without saying so even to yourselves, but thinking in the depths of your spirit, ‘God does not listen to me. God cannot grant me this grace.’

“He cannot!! What is God unable to do? Consider that He made the Universe from nothing<sup>310</sup>; consider that for millennia He has been launching the planets into space and governing their course; consider that He holds back the waters on the shores, and without barriers; consider that from the mud He made that organism which you are; consider that in this organism a seed and a few drops of blood mixed together create a new man, who in being shaped is in relation to the phases of the stars thousands of kilometers away, but also present in the work of forming a being, just as, with their ethers and their rising and setting in your skies, they regulate the sprouting of crops and the blossoming of trees; consider that in his wise power He has created flowers endowed with organs capable of fecundating other flowers for which winds and insects act as pollinators. Consider that there is nothing which has not been created by God, so perfectly created, from the sun to the protozoon, that you can add nothing to such perfection. Consider that, from the sun to the protozoon, his wisdom has ordered all the laws for life, and *be convinced that nothing is impossible for God, who at his ease can have all the forces of the cosmos at his disposal, increase them, halt them, and speed them up, provided his Thought so considers.*

“How often, in the course of millennia, have the Earth’s inhabitants remained astonished at stellar phenomena of inconceivable grandeur: meteors with strange lights, nighttime sun, comets and stars arising like flowers in a garden, in God’s garden, and being launched into space as if by child’s play, to amaze you?!

“Your scientists give ponderous explanations of the disgregation

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<sup>310</sup>Genesis 1:1-31.

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and nucleation of cells or of stellar bodies to make the incomprehensible development of the skies human. No. Be silent. *Say a single word: God.* Here is the shaper of those shining, rotating, burning lives! God is the one who, as a warning to you that are forgetful, tells you *that He exists* by way of the northern lights, the darting meteors tingeing the ether furrowed by them with sapphire, emerald, ruby, or topaz, the comets with a flaming tail like the mantle of a heavenly queen flying across the firmaments, the opening of the eye of another star in the vault of heaven, and the whirling of the sun perceptible at Fatima to convince you of God’s will. *Your other inductions are the smoke of human science and envelope error in the smoke.*

“*Everything is possible for God. But as far as you are concerned, know that God requires only faith from you in order to act. You act as a barrier to God’s power with your distrust. And your prayers are contaminated with distrust.* And I am not counting those who do not pray, but curse.

“Another point in Mark’s Gospel is verse 13 in the same sixth chapter: ‘...And they anointed the sick with oil and healed them.’ In empirical medicine at that time oil played a leading role. Nor can it be said that it was more harmful or less effective than your complicated medicines at present. Indeed, it was certainly more innocuous. But it was not in the oil that the power of healing lay for the sick upon whom my apostles carried

out the anointings.

“As always, a visible sign was needed for human dullness. Who could have thought that a touch of the hand of those poor men who were my apostles, known to be fishermen and common people, could heal? If they had thought so, they would have said, ‘You heal by the power of the prince of the demons,’ as they said to Me.<sup>311</sup> And they would have accused them of being possessed by devils. That was not to be. I thus gave them the human means to be believed by the empirical, if nothing else. But the power was God, who infused it into them to make proselytes for his doctrine.

“I said, ‘Those who believe in Me will be able to walk upon serpents and scorpions and do the works I do.’<sup>312</sup> *I never lie, and into the hand of a child believing and living in Me I can infuse divine power.* Isn’t the history of Christianity filled with such miracles?

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<sup>311</sup>Mt 12:24.

<sup>312</sup>Mk 16:17-18; Lk 10:19.

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The early centuries are strewn with them, and the flowering of them has gradually diminished, *not because God’s power has diminished, but because you are not equal to the task of being the ministers of God.*

“Have faith. Have faith. Have faith. It will save you.”

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