

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 Revelation¹ - 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.²

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.³

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-

¹The 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.

²Published 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.

³Cf. 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.

August 28, 1996

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September 22

Jesus says:

“From my Gospel there emerges a teaching for you, humans so divided by hatred.

“Yesterday I left you at peace to give you time to change your thought and look - yes, this, too, for there are blameworthy looks because of the hate filling them as it does, and even more than, every word - by filtering the movements of your heart through the very sweet teaching of Mary.

“The storms upsetting a lake are not suddenly calmed and, above all, once calmed, do not restore to the waters immediately their former appearance. The cloudiness remains for some time to corrupt the waters’ color and clearness, and only when the waves are totally calm, even in the depths, does the water become clear and once again get as blue and serene as the sky. The same occurs when hate rushes into a heart with its hellish wind. Time is needed for the soul to be purified of its anti-Christian poison.

“Bear in mind, Maria, that I understand that under certain painful agents it is only human for hate to arise. *But you are not only human. Indeed, humanity is a transitory phase of your lives, whereas the superhuman is what is not subject to transience,* from the moment in which you are created by the Father you *are* will always be, in light or in darkness, according to your way of acting on earth, not until the end of the world, but in eternity, which has no end.

“The earth! The long, thirty times millenary life of the Christian earth and the seven times millenary life of the Earth, a planet created by the Father - what is this in my time? An instant of eternity.

“Yesterday you were purifying yourself, and I left you immersed in this work necessary for all, and especially for my beloved ones, *for I cannot stay where there is hatred.* remember this. Even if it were the most humanly just and comprehensible of hatreds. And I will now speak for you and for all.

“The teaching I am speaking to you about, which my Gospel gives you, and on which you meditate little or not at all, is a teaching of lofty charity. There are three episodes which give it to you. They are explained to you in other forms, but, in this hour of hatred among the world’s races, I will explain it to you in my own way: the

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way it would be so necessary to meditate on to emerge from this high sea of hell into which you have transformed the world.

“The centurion who beseeches for his paralyzed servant, the Cananean woman with the reply which is a cry of boundless trust, and the wife of Pontius Pilate. Three Gentiles, three people outside the Father’s Law. But among the children of Abraham, among those living in the Law given by the Lord to his Prophet amidst the lightning bolts of Sinai, who had a heart like those three hearts? They had more faith in Me than my countrymen did; they recognized who I am in the light of this faith, and their believing was not left unrewarded.

“Now I want this to convince you that in all races, in all nations, there are good, unknown children of God, for those who believe in Me and seek Me with purity of heart are my children. Not even in Israel had I found so much faith as I found in these three hearts that came to Me without my having called them materially. And how many distant ones like these there are among the living!

“*Judge not, children, and do not disdain. Just love, love all; you have a single Father Creator - remember this; you are thus brothers and sisters to one another. A single dust formed you and a single breath animated you.*

“Why, then, is there so much mutual hate? Do not be harsh to your brothers and sisters. Look at Jesus, the Master who does not err and who did not reject the pagan centurion and the Cananean woman, in Israel judged to be a leper in her soul.

“Take care that it may not be God who judges you to be such, infected as you are by ferocity, deceit, lust, and pride. Cleanse yourselves in the fire of love. It is lustral water which makes your souls white again and a touch which opens your blinded eyes, your closed ears, which gives life to your paralyzed souls and makes you capable of grasping what the Divine Spirit is saying to your spirits, in need of so much light and so much forgiveness.”

September 23

Jesus says:

“I shall return to one of the dominant notes in what I have said. Two notes are dominant, Maria.

The need for love - the first. The

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need for penance - the .

“In truth, the Triune God - who created you, giving you a realm where all were subject to you and from which pain was banished, and where death would not have existed to cut off the lives of those most loved amidst the fears of the dying and the moans of the survivors, but only a falling asleep, like Mary’s, among the placid mists of innocent slumber, to pass through the gates which were so ready to open upon the earthly paradise to flood it with the light of the highest Paradise and with the fatherly voice of the Lord, who found his joy in remaining with his children - *in truth your God had established one need alone for you: the need for love.* love of children for the Father, the love of subjects for the King, the love of creatures for the Creator God.

“And if you had not corroded the roots of love with the acid of sin, it would have grown powerful in you, without requiring any labor of you. No labor, but joy for you, a need which brings relief when it is met, just as breathing is for you. *And, indeed, love was destined to be the breath of your spirits, the blood of your spirits.*

“Then sin came. Oh, the ruin of sin!

“You, that are horrified at the ruins of your buildings, your churches, your bridges, and your cities and curse the explosives which smash, pulverize, and damage everything - don’t you consider the ruin which sin has wrought in man? In man, the most perfect work in creation, because he was not made by a human hand, but by Eternal Intelligence, which, shall we say, has fused you together as metal without slag, in his own form, and has drawn you out made in his image and likeness, so beautiful and pure that God’s eye rejoiced before his work, and the heavens leapt with admiration, and the Earth sang in a very loud voice, in the midst of the harmony of the spheres, over the glory of being the planet that, at the origins of the Universe, was becoming the royal palace of the man-king, the son of God.

“Sin, more ill-omened than all dynamite, shook man in his roots. And do you know where they were? In the thought of God, who had made man.¹⁶⁹

“Sin, at the roots of man, shook that perfect complex of flesh and spirit, of flesh, in the movements of feeling, not unlike the spirit -

¹⁶⁹There follows a note in pencil, perhaps written by Father Migliorini: “(The thought of God made man)”.

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since it was only heavier than the spirit, but not opposed to it, much less an enemy - with a spirit not imprisoned, as a prisoner exasperated in the jail of the flesh, but with a spirit rejoicing in the docile flesh which it guided to God, for, as a molecule of the spirit of God, it was attracted to God, as if by a divine magnet, through the relations of love between the Creator - the All - and the spirit - the part.¹⁷⁰

“Sin shook those harmonious surroundings which God had placed around his son, so that he would be a king, and a happy king.

“Once man’s love for God had fallen, the Earth’s love for man fell. Ferocity was unleashed on Earth among the lower creatures, between these and man, and - the horror of horrors - between man and man. That blood, which was to be warm with the love of God alone, became hot with hatred,

seethed, and began to drip out, polluting the altar of the Earth upon which God had placed his first ones so that they would love Him by loving one another and teach love to those of the future: *the only rite God wanted from you.*

“And so a plant was then born of the seed of sin; and it was a plant with bitter fruit and prickly branches: pain.

“First, pain suffered as man could suffer it in his embryonic, polluted spirituality: an animal pain made up of the first pains of woman and the first wounds inflicted upon the flesh of brothers, a fierce pain of wails and curses, the seed of ever new vendettas. Then, becoming refined in ferocity, but not in merit, pain, too, evolved, getting vaster and more complicated.

“I came to sanctify pain, suffering Pain for you and fusing your pains in relation to my infinite Pain, thereby giving merit to pain.

“I came to confirm with my Life and my Death the warning given over and over again by the Prophets: it is not material circumcision that God requires to forgive and bless his children, more and more blameworthy, but the circumcision of hearts, of your sentiments, of your stimuli, which the germ of the first sin always turns into the stimuli of flesh and blood or of the highest form of lust: that of the mind.

“It is there, O , that you must work with iron and fire to mark the saving sign - God’s - upon your souls. It is there, not with

¹⁷⁰In the sense explained in the dictations of August 17, October 1 , October 7, and October 10.

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the iron and the fire of your ferocious laws and your accursed wars. It is there - in the place where man’s laws and wars are shaped, for it is useless to say the opposite. If you lived under the sign of the Lord, spiritually circumcised to remove what brings impurity of every kind, you would not be the people you are - senseless, if not outright beasts. - observe this - beasts and the senseless hardly differ, for in both reason is lacking - that is, what God has placed in man to make him the king over all earthly beings.

“Man has two needs: love and pain. Love, which keeps you from doing evil. Pain, which makes up for evil.

“This is the science to be learned: to know how to love and to know how to suffer. But you don’t know how to love and don’t know how to suffer: you know how to cause suffering, but that is not love - rather, it is hatred.

“Why are so knowledgeable in evil and ignorant in good? Why? Do you never get your fill of hate and cruelty? And do you want God to forgive you?

“Come back to love, children, and learn how to bear pain. For if you are not so much my children as to be able to want pain to expiate the sinning of others, I was able and willing to, at least be children to the extent of not cursing Me for the pain which you have generated and of which you accuse Me.

“Down with your foolish pride! Learn from the publican to admit that you are unworthy, as you have become unworthy to live under the Gaze which is protection. Cast the vain thirsts of the earth far away from you and draw near to the Fount of Life, which for twenty centuries has been flowing for you. Inject Life into your hearts, which are dying in sin with gangrene or in indifference with consumption.

“Call Me to your tombs. I am the Christ, the Resurrector.

“I ask only to be called to rush over and say, ‘Come out.’ of death. Out of evil. Out of selfishness, out of lust, out of the accursed hatred which consumes you without giving you joy. Out of what is horror to enter into Me, to enter with Me into Light, to be reborn in Love, to become familiar with true Knowledge, to obtain Peace and Life, which, in being mine, receive eternity from Me.”¹⁷¹

¹⁷¹The writer adds in pencil: “Jeremiah, chapter 4, verses 4 and 22.”

September 24

Jesus says:

“Courage, Maria. Consider that you are suffering the pains of my agony. I, too, had such affliction in my lungs and diaphragm, and every breath, every movement, and every heartbeat was a pain added to pain. And I was not, like you, on a bed, but burdened by a weight and on ascending streets. And then hanging, in the sun, with such high fever that it beat Me in my veins as if they were numberless hammers.

“But these were not the gravest pains. It was the agony of the heart and the spirit that was more tormenting. *And most tormenting, in addition, was the certainty that for millions and millions of men my suffering was useless.* yet this certainty did not in the least diminish my will to suffer for you.

“Oh, sweet suffering, Maria, because it was given to make reparation to the Father and for your salvation! To know that sign, which had remained upon you, the offense, which would have been eternal, of the human race against God, was being washed by my Blood and that my dying was giving back Life to you. To know that, once the hour of Justice had passed, Love would look at you through Me, Immolated, with love. All of this inserted a vein of balm into the ocean of a bitterness such that the greatest form of bitterness undergone on earth since man has existed, is little more than nothing, for the sins of all humanity and divine wrath weighed upon Me.

“I said, ‘Be like Me, who am meek and humble of heart.’ I said it to all because *I knew that in this imitation of Me was the key to your happiness on this earth and in Heaven.*

“*You have all the ruins you’ve got because you are not meek and are not humble.* Neither in families nor in your occupations and professions nor in the vaster sphere of nations. *Pride and wrath master you and generate all your crimes.*

“*The third agent of crimes is your lust; it seems to you to be individual, but this and the former two ensnare a great many individuals, whole continents; they sometimes upset the Earth, just by their having reached the perfection of evil in the souls of a few children of Satan who obey him to fill their father’s granaries with accursed harvests.*

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“And in truth I tell you that now is a moment in which, by the order of the father of lies, his children are harvesting among souls, which were created for Me and which I have futilely fertilized with my Blood. An abundant harvest, more than every diabolical hope conceived of, and the Heavens tremble over the weeping of the Redeemer, who sees the ruin of two thirds of the world of Christians. And to say two thirds is still to fall short.

“I said to all, ‘Be meek and humble of heart to be like Me.’ But to my blessed ones, most beloved children, to the favorites of my Heart, *to my little redeemers, whose constant trickle of sacrifice continues the flow of the redeeming fountain issuing from my Body drained of blood, I say - and I say it clasping them to my Heart and kissing them on the brow - ‘Be like Me, who was generous in suffering because of the great love prompted in Me by everything.’*

“*The more one loves, the more one is generous, Maria.* Go up. Touch the summit. I await you on the peak to bring you with Me into the Kingdom of Love.”

September 25

Jesus says:

“To speak to you, who are unmarried, on this topic, may cause you amazement. But you are only a ‘spokesman’ and must thus subject yourself to conveying anything whatsoever. What I will now say is of use to others. It is useful to correct one error and several more which are increasingly rooted in the world.

“The world is divided into two major categories. The first, which is enormous, involves those without any scruples at all - either human or spiritual. The second involves the scrupulous, but is, however, subdivided into two other kinds: those rightly scrupulous and the meanly scrupulous.

“Marriage is not censured by God, to the extent that I have made it a sacrament. And here I am not speaking either about marriage as a sacrament, *but about marriage as union, as God the Creator made it by creating male and female so that they would join, forming one single flesh, which, once it is united, no human force can separate or should separate.*

“On seeing your hardness of heart, ever greater hardness, I

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changed the precept of Moses, replacing it with the sacrament. *The aim of my act was to give an aid to your souls as spouses against your carnality as animals and a check upon your illicit facility in repudiating what you formerly chose so as to pass on to new illicit spouses, to the detriment of your souls and the souls of your children.*

“Whoever is scandalized by a law created by God to perpetuate the miracle of creation is greatly mistaken - and *these are generally not the most chaste, but the most hypocritical, for the chaste in marriage see only the sanctity of the goal, whereas the others think of the materiality of the act- like those who withblameworthy irresponsibility think that with impunity they can get over my prohibition of moving on to new loves when the first one has not been dissolved by death.*

“*Adulterous and accursed are those living beings who break a union which was formerly willed out of a caprice of the flesh or moral intolerance.* For if he or she says a spouse has now become a motive for feeling a burden and a repugnance, *I say that God has given man reflection and intellect so that he will use them, and use them all the more in cases of such grave import as is the formation of a new family; I again say that if one has at first erred out of thoughtlessness or calculation, one must then bear the consequences so as not to create greater catastrophes which fall upon the better spouse and the innocent children, led to suffer more than life entails and to judge those whom I have rendered unjudgeable by a precept: the father and the mother. Finally, I say that the power of the sacrament, if you were real Christians and not the spurious ones you are, ought to act in you, spouses, to make you a single soul that loves itself in a single flesh and not two beasts hating each other, bound to a single chain.*

“*Adulterous and accursed are those living beings who with obscene deceitfulness have two or more conjugal lives and return to the other mate and their children with the fever of sin in their blood and the smell of vice on their lying lips.*

“*Nothing makes it licit for you to be adulterous. Nothing. Neither the abandonment or illness of a spouse, and much less his or her more or less hateful character. Most of the time it is your being lustful which makes you see your companion as hateful. You want to see him or her that way to justify to yourselves your shameful actions,*

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which conscience reproaches you for.

“*I said - and I won’t change my words - that not only those consummating adultery are adulterers, but those wishing to consummate it in their hearts because with sensual hunger they look at the woman or man who is not theirs.*

“*I said - and I won’t change my words - that those who by their way of acting place a spouse in a position to become, in turn, adulterous are adulterers. Adulterous twice over, they shall answer for their lost souls and for the soul they have led to be lost by their indifference, neglect, boorishness, and infidelity.*

“God’s curse looms over all of them, and *don’t think this is just a way of speaking.*

“The world is splitting into ruins because families, first of all, have been ruined. The river of blood submerging you had its dikes crumbled by your individual vices, which have spurred more or less

great leaders - from the heads of state to the heads of villages - to be thieves and overbearing so as to have money and distinction for their lusts.

“Look at the story of the world: it is full of examples. *Lust is always in the triple combination which provokes the appearance of your ruins.* nations have been destroyed, nations torn away from the Church, fissures lasting centuries created for the scandal and torment of races because of the carnal hunger of rulers.

“And it is logical that it should be that way. Lust extinguishes the Light of the spirit and kills Grace. Without Grace and without Light you do not differ from the beasts and thus perform beastly actions.”

“Go ahead and do this, if that’s what you like. But remember, O depraved ones who profane homes and children’s hearts with your sinning, that I see and remember and await you. In the look of your God, who loved children and created the family for them, *you will see a light which you would not like to see and which will strike you down.”*

September 26

Jesus says:

“In my Gospel you have read about the degradation of the prodigal son, who squandered the wealth he had received from his father

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on vices and lowered himself to the level of a swineherd. But do you think that this is the maximum form of abjection?

“In truth I tell you that if it were granted to you to rise to my presence with your bodies and your clothing, and one of you were to rise, as a result of death’s taking him there, with his most filthy clothing as a swineherd who had fallen, when dying, in the middle of the stable covered with filth, *he would not cause so much repugnance among the celestial inhabitants of my Kingdom and would not prompt my disdain as much as the appearance of the soul of someone corrupted by carnal vices would.*

“The former would have grime which perishes and is not judged severely - the result of his unpleasant work, it indeed draws divine blessing down upon the honest herdsman. *The latter is filth which does not perish: a leprosy of the soul has covered this one with foul-smelling gangrene which has corroded it, without any limit in time. Forever and ever the impenitent debauched person has a soul worthy of Satan.*

“And when I say ‘debauched,’ I am not referring only to certain forms of vice which you yourselves deem to be such. You deem them such and practice them all the same because you are fools who are unable to react against the stimuli of evil. *You do not have my Faith in yourselves. If you had it, you would overcome the flesh. But you don’t have it, and the senses prevail over the soul.* I say ‘debauched,’ *I am also referring to your hidden sensual sins, whereby you turn marriage into prostitution and destroy the reason for which it was created.*

“God did not make male and female so that they would reach the point of exhaustion and nausea in their vices. *He made them for a most lofty reason.* He said, ‘Let us make man in our image and likeness and give him a help so that he will not be alone,’ with his divine Thought He implicitly understood *that in addition to the spiritual and intellectual part, which makes you similar to God, you would be like Him in creating other lives.* do you consider what a sublime likeness God has given you? That of creating other creatures: you, too, are creators, O men and women who marry one another - creators of men, like God Eternal.

“Well then, what have you done with such a mission? You, women, inveigh against Eve’s sin when you suffer; you, men, curse Adam’s sin when you labor. *But isn’t the Serpent still in your midst,*

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inside your houses, and with his creeping, slaving embrace and hiss, doesn’t he teach you the

immorality which makes you repudiators of your creative mission? And isn't this clinging to the senses to the point of nausea and refusing fatherhood and motherhood a vice?

"Be continent if you are afraid you will not have clothing and food for those to be born. Chastity is not the monopoly of virgins. Virginity is the superessence of chastity, and it is deposited in the hearts of those chosen to follow the Lamb and to speak a language granted to them alone. But if the whiteness of the virgins is tinged with the splendor emitted by the Word of God and the most pure Mother of the Word, the stole of the holy spouses who were able to be chaste takes on a golden hue with the light emanating from the most chaste and good and holy of spouses: my putative father, who is the example for all the conjugal virtues.

"Be chaste inside your homes and outside them. Consider that nothing is hidden to God. Leave certain hidden misdeeds to the children of Satan. Don't be inferior to the beasts, who understand the beauty of procreating and are able to impose a rein on themselves when an adverse season would deny nourishment to their young.

"Love one another and love Me, thinking not of the little day here below, but of the eternal day up above, and make it be one of full Light for you.

"O spouses who are able to be holy and live in my Law, you are blessed from the present moment on. The angels take their seat in your homes and do not refuse to watch over your rest, for nothing about you offends these luminous spirits who see my face and, blessed in its light, cannot look at what is absolutely opposed to the Light.

"And you, spouses who are not such, come back to the straight way. It is not by denying creation to a life that you will increase your wealth. Wealth, if from a bottomless sieve, will flee in a thousand rivulets, for other vices and sins will assault your possessions, and you will be poor in the world and in Heaven through your own fault.

"Remember my commandments and my words. God provides for those who live in God."

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September 27

Jesus says:

"I stated, 'If you remain faithful to my Word, you will truly be my disciples; you will know the Truth, and the Truth will make you free.'

"To remain faithful to my Word means to be faithful to Christ, for the Word of the Father is Jesus Christ, your Redeemer. By remaining faithful to my Word, you remain faithful to Our Eternal Trinity, for if you love the Word, you also love his Origin, and in loving Him, you also love the Holy Spirit, who, together with the Father, provided for sending the Christ onto the earth to give you the Doctrine of Life and the Redemption.

"That is why those who love Me and do not love my Origin and do not love my Maker - Love - are not true faithful, for it is Love that generated the Christ for the living, as the Father generated the Son-Word,¹⁷² and it is Love that generated the Redeemer for man by uniting the two natures, human and divine, into a single knot of fire from which the true Light came into the world.

"Those who love only One of the Holy Triad and do not love the Other Two are not true faithful and are at fault in regard to Charity and Faith. By failing in Faith, they also fail in Truth, for they cast doubt upon the Truth that I came to bring you and refuse to know it by placing an impediment for the intelligence of it.

"How do they place it? By refusing God. For God is Charity, and how can those who know charity so little as to be incapable of loving what God has made and what God has given say they are in God? And if they are not in God, just like a son in his father's breast, how can they have in themselves the capacity to understand the Father's supernatural language?

"Do you see how the essence of Faith is like a wonderful circle without interruption and surrounds you with a single vital embrace? But if you break it violently out of mental pride, hardness of heart,

and the heaviness of the flesh, then it presents a gap which no human reason is able to fill.

“And what always happens happens to you. *You rush out through the abyss opened up by your will, which does not accept with the sim-*

¹⁷²”Son-Word” is an uncertain reading. It could also be read “the Son, the Word.”

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plicity of children what Goodness tells you to believe, and in your rush you do not stop at the mire of the earth. It would already be a sin, for you have been made for Heaven and not to sully your souls in the mire of the earth. But you rush beyond the earth, into the realms of Satan, for those who live separated from God, from his Word and his Love, kill Life in themselves, and their being is nourished by the horrendous fire where the Hater of God roams about.

“You should also believe, my children, that it is enough to reject a part of Truth to create a chaos in yourselves. It is enough to accept one point less of my doctrine in order for the whole edifice of Faith to be shattered and for you to find yourselves as if amidst the ruins of a building that has collapsed, full of fissures and dangers.

“Now, isn’t the modern world doing just this? Doesn’t it choose from my speech what it finds most convenient and refuse the rest? Doesn’t it perhaps believe in individual points while denying the others? But, children of my love, reflect. Can I have come to speak useless words to you? Deceitful words? Impossible to be believed and to be put into practice?

“No, creatures of my pain. *Idid not say a single word which is useless and do not say one. I did not say a single word that is not true and do not say one. I did not say a single word which is impossible for the spirit - I mean the spirit which is generated by God, part of God Himself enclosed in you*¹⁷³ - *which the spirit cannot believe. I did not say a single word which you cannot practice, if you just want to do so, I am Intelligent, Just, and Good and do not give foolish orders, burdens superior to your strength, nor do I make demands which, because of their severity, are in contrast to goodness.*

“Be faithful to Me, dear children. *Accept my Word without wanting to criticize it, and where your weakness does not arrive at understanding, turn to Me: the Light of the world.*

“For the millionth time, I, God, assure you that I do not want your ruin, but your salvation, and, like a sitting hen anxious about her young, I hold you in my embrace because I am anxious about your eternal life. Do not depart from my embrace. I am faithful to my children; be faithful to Me.

“How beautiful the day will be when, after having loved one an-

¹⁷³It is stated better in the dictation of October 1.

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other, through such a vast distance of ether, you will come to Me forever, and we will be able to love one another sempiternally: lights having returned to the Light; lives having returned to Life; spirits having returned to the Spirit; children having returned to the Father; exiles having returned to their Country; heirs of a King received into the kingdom of your God, the King of kings and Lord of the Universe.”

September 28

Jesus says:

“We have an example of limited faith and of the consequences it brings in Peter.

“Peter, in the heaviness of his being, not yet inflamed by the Holy Spirit and not confirmed by my Immolation, which would descend upon him as upon all - for I greatly loved my generous,

impulsive, and also so human Peter, in whom there were so many gifts and so much humanity: a real specimen of the good man in human terms *who, to become holy, needs to join his goodness to the Goodness of God*- Peter had not accepted my Word completely. His great love for Me - and this absolved him of every sin - itself led him to refuse those truths involving blood which I announced to him as reserved for Me.

“ ‘Lord, may this never be,’ he had once said. And even if after my reproach, he had not repeated it any more, within him his heart rebelled at the idea that his Lord could be reserved for such a horrendous fate and that the Reign of his King would have a mountaintop as its royal palace and a cross as a throne.

“John, on the other hand, accepted everything; with his heart, which was breaking into pieces, but also with the heart of a child, for whom the word of one who loves him is absolute truth, he bowed his head and his heart to the predictions of his Jesus and prepared himself, with absolute faithfulness in his life, to be faithful to the Master, in the hour of the Passion as well.

“John, the pure, loving believer, remained faithful. Peter, who wanted to assimilate from the Truth those truths which seduced his spirit, still too bound to the flesh, denied Me. And his sin in that hour is a lack of courage, but also - and, above all - a lack of faith.

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“If he had believed in Me most faithfully, he would have grasped that his Master was never so much a King, Master, and Lord as in that hour in which He appeared to be a common outlaw.

“I then reached the zenith of teaching, *for I made my teaching no longer a theory, but a real fact.*

“I then took up sovereignty over all those who had been, were, would be, and I put on the purple and the crown which I could not take up more splendidly, for the former was provided by the blood of a God and the latter *was the witness to the forcefulness which the love of God reaches for you, of God dying in martyrdom to remove men from eternal martyrdoms.*

“*I then took on again my full, complete role as Lord of Heaven and Earth, for only the Lord of Heaven could give satisfaction to the Lord God and only the Lord of the Earth could cancel out the Earth’s sin; and as Lord of Life and Death, for I commanded Life to return into you and Death not to kill any more. I am speaking of the life and death of the spirit, for in my sight only what is spirit has value.*

“Thrice blessed are those who are truly able to believe in Me. Always. *Whatever happens, and in whatever light it appears. For if an appearance rises like a rough, black wall to frighten your souls, always consider that behind the obstacle, which does not last long, God, his Light, and his Truth are always the same and equally active in regard to you.*

“Consider this, *with all your heart and your mind,* you will know how to act as true disciples of mine. In acting this way, you will possess the Truth. And the Truth, which will reside as life at the core of your being, will lead you to Life.”

September 29

Jesus says:

“There are always ‘Peters’ and there are so many of them. They would like gifts of earthly well-being from Me which I have never promised to give, for I guide you to Heaven and not to the things here below, and everything I give you involving earthly happiness is an extra which you do not deserve and cannot demand and which I give you because ninety per cent of men are so much flesh and

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blood that without receiving the gifts of this earth they would all rebel against Me.

“You rebel all the same, O ungrateful children, blaming Me for the evil created by yourselves. If only you at least were able to bear with resignation the evil which is the work of your wicked actions, your lusts, and your acts of overbearance, lack of restraint, usury, and deceit! *If*

only you were able to bear it, saying, 'We deserved it,' that evil would turn into good for you, for God would have mercy on your thoughtlessness.

"Yes, if I saw you as humble in admitting your sins, resigned in suffering their consequences, and filial in looking towards Me tearfully and with words of entreaty, I, who am the God of Mercy and Forgiveness, I, who came to seek and save what was lost and who have not lost and in the passing of ages- atoms of my eternity - won't lose my thirst to bring you salvation and good, would intervene to save you still, making my Love and my Mercy flood over my Justice, which wounds Me before wounding you- believe this, poor children of mine, for having to punish you, having to let you punish yourselves with sufferings created by your hard hearts and foolish intellects is what constitutes the pain of your Jesus, whose name is 'Savior' and not executioner, of Jesus, who just to save you worked, with the Father and the Spirit, that miracle of indescribable, immeasurable love, that miracle which made the Heavens remain motionless with reverent amazement, which made the abysses of hell tremble with wrath and the race of the stars and the laws of the universe stop for an hour, that miracle which was the going outwards of the Second Person of the Divine Trinity to descend - eternal Light, the Heart of God - to become a human heart in the womb of the Virgin and light for men who had extinguished the light in themselves.

"These numerous, new Peters - and the world is now full of them as never before - when they see that I do not give them what their humanity desires, come to believe that I am not what I say I am - that is, the Powerful One. And in the face of this supposed impotence of mine, they judge that it is not worth the trouble to follow Me and deny Me, just like Peter in that hour when appearances were against Me.

"And yet, my poor children, precisely the hours when, in human terms, I seem to be absent are the ones in which I bend over my children and work for them. If you did not have in yourselves a spirit

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contrary to God, and often already in possession of Satan, you would feel my invisible Presence and my desire to help you. But you flee from Me. You prefer to give yourselves to the friend for an hour who seduces your flesh with satisfactions which are sweet only on the surface, but later poisonous in the depths and harmful, like a lethal venom. You prefer to give yourselves, bound hands and feet, to the Enemy lying in ambush.

"You deny not only Me, your God, but your dignity as men, your intelligence, which makes you similar to God above all the animals created by the Father, the only ones capable of thinking and acting, not with the rudimentary instinct of beasts, but with an intellectual splendor raising you to spheres very close to Us. Oh, this does make you similar to Us, and not the knowledge of Evil! But you always listen to the Serpent's hiss and want to know Evil, too, to be like God. O fools, fools, fools!

"God in his perfect essence can know Evil because evil has no power over God. But you cannot. You are not perfect, and Evil does not leave you indifferent when you want to investigate, know, and savor it. Having gnawed on that experience brought the condemnation of man to work, of woman to painful maternity, and of the race to Pain and Death. But you, still not persuaded, always want that hellish food, and it increasingly evolves in you into accursed works which augment pain and death, efforts, hunger, and every punishment on this earth and beyond, for, I repeat, you accuse Me of being the maker of the evil you create, and you curse Me for what I am innocent of.

"You depart from God with wrath, children blinded by your hostility, and you fall into the pool of Satan. You are up to your necks in the pool and do not want to hold on to Faith, a spiritual cable tossed to you, the shipwrecked, by eternal Goodness.

"If you had that true Faith which I told you you ought to have, no contrary trial could bring you to lose it, and you would overcome adverse events because you would force open the doors of Mercy, so lightly closed, which ask only to be opened, and you would jam those of Justice, open to punish your misdeeds, which, because of our infinite love for you, we wish to close.

"How should you act with my deniers? What I did for Peter. Pray and pray to bring them back to Me.

"It is not up to you to choose a place in Heaven. I said so to

James and John, and I say it to you as well. But act in such a way as to merit one for yourselves in my Heaven by your works. And you know what the works to be done are in order to merit it. *You have only to look at your Jesus to know how you should act. Charity, charity, charity, above all. To see Me in all, your God, to serve one's brothers and sisters as I served them to the point of the holocaust of my life to wrest souls away from Satan.*

“Souls, I said. By this I do not mean that you should not have charity towards the bodies of your brothers and sisters as well. *The works of corporal mercy serve to prepare the way for the highest work of mercy, which is to provide drink for, feed, dress, and care for the naked, poor, hungry, and thirsty souls of your poor brothers and sisters* have drifted away from my Sheepfold or have grown up outside it and are dying in the desert.

“It is up to you, Christians, and, above all, to you, my loving, blessed, most beloved victims, living flowers that exhale your flower-like spirits entirely for Me and will live as eternal roses in Heaven - *it is up to you, my true friends, to lead the erring back to Me, without judging whether they deserve to be worthy of heaven.*

“It is not up to you to judge about reward or punishment. I alone am the Judge. It is your responsibility only to bring back - with my own weapons: *prayer and sacrifice and, last of all, the word-* the prodigal sons and daughters to the Father's house, so as to be able to make God's Heart rejoice and fill the Heavens with joy over a new sinner who is converted, leaves the darkness, and comes back to Light, Truth, and Love.”

September 30

Jesus says: ,

“It is the sign¹⁷⁴ which distinguishes between my true and false disciples.

“*True disciples do not long to be known as more than the others.* like their Master and like my most sweet Mother, they conceal their supernatural powers under the clothing of ordinary life. Suffering is for them to see their true nature uncovered, and, if it

¹⁷⁴This is clarified in the text of October 1.

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were possible to obtain it, they would like no one to realize or, above all, talk about it.

“*The false disciples, on the other hand, elevate themselves, celebrate themselves, and attract everyone's attention to their acts and to themselves; the former and the latter are equally hypocritical.* false humility they contrive so as to oblige others to see them in the light that pleases them - that is, in a light of holiness *which is instead a twofold sin of deceit and pride.* , my daughter, as a paper flower differs from a real one, so the false disciples differ from the real ones. They can deceive those who look superficially, but do not deceive those approaching them with attention.

“In addition - know this - upon the one who is another little Me, living in Me and acting for Me to such a degree, *there remains a sign which souls perceive.* , I said. It is useless to regret the fact that others realize it. *The soul possessed by God exhales a perfume and a light which are of God, of God living in it.* you know that perfume and light escape every lock when they are intense. And what light and perfume can be more intense than those of God? Now, if human sight and smell - that is, limited - manage to perceive light and perfumes even if they are tightly enclosed, do you want the soul, whose sensitivity is not human, but spiritual, not to perceive the smell of God and the light of God living in a heart?

“I have already told you on other occasions¹⁷⁵ that you, my beloved ones, are light and balm in the world and perfume your brothers and sisters with Me and transmit my Light, which is in you, to

them. And, then, why are you surprised? *Let the world*, good world and also the less good one, say, 'You are a daughter of God.' This also serves to lead people to Me. Be 'Mary' in this, too, and utter your Magnificat. Mary did not exalt Herself in the pride of the praise of others, but neither did She deny the great things which God was doing in Her.

"Let Maria - that is, you - *never exalt Herself. Like a flower under the sun, let her allow others to see that the Sun embraces her and humbly say, 'I am beautiful because of your grace,' and charitably give to all the joy which God places in her his caress of light and his perfume of truth. And let her do all of this while imi-*

¹⁷⁵For example, in the text of April 22 and in the dictation of September 12.

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tating my silence and Mary's. The holy virtue of being able to remain silent! *Silence, , speaks more than all words when it is the silence of love.*"

October 1

7 p.m.

I shall start by saying that since yesterday I have been left so disturbed at the profanation of God's secret in me that I have suffered on this account physically as well with a tremendous collapse of the heart which tormented me from 10 a.m. to 5 p.m. And I suffered even more spiritually. I understand and pity the petty curiosity of many souls and attribute extenuating circumstances to them. Often, measuring others by their own measure, they tribute praise, and so on and so forth, believing that this pleases some as it pleases them. But when the former are already totally fashioned by God, they have reactions quite different from the ordinary ones. And they do not take delight, but suffer and suffer at hearing certain praises and at seeing invasions of their secret. And I suffered (and still do). I suffered so much that I felt a crazy urge not to write anything else, by resisting (and suffering therefrom, of course) the dear Voice, if the latter did not want to content me by keeping silent so as not to give me the occasion to serve the curiosity of others. But... Maria is never heeded by Jesus in certain matters. It is He who rules, and He wants what He wants. Amen! I opened the Bible at random with the above-mentioned intention of putting an end to my mission as the "good Lord's scribbler." And the book opened to me at chapter 58 of Isaiah; and Jesus spoke as follows, responding to all my "buts" and "ifs."

Jesus says:

"*I want, I absolutely want* you to the one who cries out the words of the Lord your God, the words of disdain over the sins of this people of mine, that does not want to be converted to Me, and the words of love which like oil on troubled waters pour out from my Heart, distressed by your way of acting, and placate the storm

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of offended Justice to attract you to Me, O unhappy children who die in body and soul so atrociously and so diabolically.

"I have told you numberless times; in the form of light or sound I have made you understand: *You no longer belong to yourself. You are a cell of Me and you must obey the All I am, your Master and Savior and Savior of the whole world. So go forward, and never allow yourself to refuse my Will. I will take care of protecting you. Go forward to be my little John, to whom it is such a relief for Me to confide my thought and entrust my Will.*

"Look, Maria. This people of mine, having become more foreign and rebellious than the true people of mine - for it is mine in name only, but in reality fights under other flags and obeys other laws which are certainly not the banner of Christ and the Law of God - this people is searching for Me.

But how does it search?

“I once compared it to a blind man. Today I shall compare it to a drunken man. *It is indeed glutted to the point of stupefaction with its vices.* drunken man is unable to understand and orient himself. His mind gropes in the mist of wine, and this makes him inferior to the beasts themselves.

“He looks for Me! Oh, *people of madmen and traitors, you that have undermined the integrity of your spirits with the fevers of senses and sins and have betrayed God - how can you find Me, O people that were mine, if you do not remove from yourselves the robe of filth and come back in spirit to your Lord - really coming back, though, and not by a hypocritical, sporadic worship which is spurred not by love, but by need, fear, and self-interest- all three of them earthly - useful only for the part of you that dies and not for the immortal soul?*

“But even if you, in your proud injustice, find yourselves to be living in Justice and praise yourselves as faithful to the law of your God and accuse God of not being good because He punishes you for sins you have not committed, even if you do all this, *I, the Truth who does not err, tell you that someone buried not four but ten times four days in the stench of a tomb is more alive than you, whose souls are corroded in seven or ten points by the gangrene of your evident or underhanded sins. And the underhanded ones are not the least serious. But, rather, they are often twice as blameworthy because they elude human law and deceive others in judging you for what you are.*

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“*The ‘others’ are men. Not God, who sees the teeming swarm of vermin which in you has taken the place of your luminous soul, that soul which I gave you and I redeemed and which is as dear to Me as if it were part of Myself, and, , it is, for you are members of my Mystical Body, and the smallest among you, on earth, is in my eyes equal and even superior to the greatest, since I do not look at the slimy glories of the earth, but at your real value, which is given by what you are in regard to the eternal laws.*

“Your unjust reprehension rises to my throne, and, if sin offends Me like filth thrown at my Sublimity, your undeserved, disrespectful reproach is like a river annoying Me and forcing Me to withdraw further and further away from you to escape it.

“Did you pray? Did you regularly visit the churches? Did you fast? Did you avoid killing and robbing? And what of it? What have you done that was more than all that it was your strict duty to do? And how did you do it?

“How and why did you pray? *Poorly, with your souls absent or sullied by hatred, and almost always for your personal, and thus selfish, interests. Your prayer was therefore severed from charity.* how do you want it to have been offered to Me if you lack the golden chalice in which to deposit it so as to raise it to my throne?

“Did you regularly go to church? How and why? *Out of habit, out of hypocrisy, for the sake of gossip. How much gossiping is done even in the holy temple of your God, before Me, annihilated in the Sacrament of love to teach you the kind of dedication being must arrive at to be pleasing to the Eternal and useful to one’s brothers and sisters.*

“Did you fast? Alas, your fasts, when you really carry them out, are so deficient, not in quantity, *but in spirituality!* you deny yourselves a mouthful of bread and then content your gluttony with superficial things. *Your fasts, without a loving will, but only out of fear of divine punishment. But don’t you know that it is better to fast by refraining from a harsh word rather than a sumptuous meal?*

“Did you avoid killing and stealing? Oh, not for my sake! *Out of fear of your jails.* ’s why. And this fear does not always hold you back. And, what is more, do you think there is much difference, O spiritual liars, between those killing another soul by dragging it into evil or killing a reputation or robbing a post, a wife from a husband, a husband from a wife, or a child from his parents and those who stab with a knife or steal a handbag? *Indeed, in truth I tell you*

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that between those killing a body in an impulse of rage and those killing a soul or a reputation by slow, premeditated action, between those stealing a handbag and those stealing a person from the

members of a family, the one who is at fault regarding the spirit is much more blameworthy than the other. And this is the truth.

“To love you and help you, O unfortunate children who by yourselves do all the harm to yourselves of which you die, I want you to impose a very different fast upon yourselves, a very different prayer, a very different way of acting. Establish a fast for your senses, creatures hungry for every form of sensuality; be able to pray with your deeds more than with your lips; act as I have told you to act, I and no other, for one alone is the Master and I am that One: , Justice, and Charity.

“Oh, how everything will change for you then! You will no longer be your Lord’s bastards, foreigners, and rebels, but will once again become my children; you will once again become my joy, and I will be yours. How distant the time will then seem to you when you were like scattered sheep struck by all the passers-by, when it was licit for everyone to laugh at you and criticize you as madmen living off the alms which their indigence obtains for them, at which so many laugh.

“Come back to the Lord, your God. The hour is full. Full in all ways. There are four full chalices. Two divine and two hellish ones. In the latter there is extermination for the earth and death for the spirit. In the others, divine ones, there is Justice in one and Mercy in the other. It is up to you, attract the overflowing waves of the hellish chalices, to act in such fashion that the other chalice of punishment - the divine one - will not be emptied upon you, but, rather, my Mercy will descend upon the dying world, dying man, and the dying spirit. That Mercy is Life, children. Don’t delay any longer in attracting my Mercy upon you.

“Come to your Savior. In my open Heart, which speaks of love, you find what you have squandered: love. If you love, you will be saved. Everything is easy for the one who loves, and everything is forgiven for the one who loves. I am the Christ who absolved the sinful woman because She greatly loved. I am He and do not change. I am here, bending over you, like a father over the bed of a sick child and a physician over a patient, to save you still, to save you always.

“Allow yourselves to be embraced by your God; allow yourselves

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to be cared for by your Doctor; allow yourselves to be saved by your Savior. Ask for this alone: to let yourselves be saved by Me by coming to Me with your souls that are sick, but full of good will.

My hands, which healed the lepers when they had not yet been made holy twice over by martyrdom, in addition to what they were by their nature as the hands of God, pour the water which cleanses and the balm which renders people incorruptible from the glorious holes in my palms.

“Come to Me. I exhort you to as the Master. I ask you to as one who loves you, I love you, and with a love so great that only in Heaven will you be able to see its immensity without being left crushed by it.

“And you, little daughter of my Heart, go in peace. Since you have been able to love Me to the extreme limit, I have entrusted to you the Word higher than which there is none. It is in you like a star enclosed in your spirit and illuminates you with the light of peace and life.

“Remain what you are and be blessed in Me. My Peace spreads its balm over all your different modes of suffering. I bless you and am Jesus.”

October 2-3

I see all the justice of your working, O my Jesus, but I also feel all the torment of this new pain. How painful certain fiats are, my love!

I consider that You on your Cross saw your Mother - *at least You saw Her-* and that mine, on the other hand, in my long agony has been close so little - for just reasons and for unjust reasons, arising from her way of thinking. And I will be alone, in the hands of outsiders, at the hour of death. I consider that You also assisted your putative Father, and I did not. I am thus led to think that in this I am not like the Master, but I have surpassed the Master with a moral suffering which You did not have.

And I look at your Mother, who experienced this pain of not assisting her father and her mother.... Nor do I even say, "And She experienced the pain of not having You close by in the final hour," for I consider that You must have been with Her to offer Her the loving

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ministry of rocking her last sleep, as She rocked your first one. But I was not rocked by my mother in the hour of birth, and I will be alone at death.

Be close to me, Jesus. I have never asked You to make Yourself felt, for I think it is beautiful to leave You free to act as You please, but now I say this to You, now I entreat You because I cannot resist my pain so devoid of comfort.

Help me, Jesus! Help me to be able to suffer and not go mad, for in my poor head, so full of suffering and moral pain, You know better than I what may happen. Take it in your dear hands, Jesus.

You promised¹⁷⁶ to be my mother and father, in addition to being a brother and spouse. The hour to be such has come.¹⁷⁷

Take me, for You see what I am suffering....

Jesus says:

"I ask only to take this head of yours crowned with pain and that heart of yours pierced by pain in my hands.

"I never fail to keep my promises. I am with you and do not even say to you, 'Don't cry,' but, rather, say to you, 'Cry in my arms.' There are sorrows which call for tears, and I do not impede what is just. Ever. Cry and listen. The tears will dry in the warmth of my words.

"It is true that you have what I did not - that is, the distance of your mother. But consider, my daughter, that *you are not innocent and that she is not innocent*. Mother and I were, and yet We were united and divided in death. I told you¹⁷⁸ that to see Me, high upon the cross, was agony upon agony for my Mother. And We were the Innocent Ones!

"Your suffering and the suffering of your mother are not without a purpose, Maria. Do you think your Jesus can do something useless? Can the suspicion arise in you that He, who loves you so much and loves your mother - for she, too, is a daughter of my Redemption - can give pains without a holy purpose? No, Maria. Haven't

¹⁷⁶In the dictation of August 12.

¹⁷⁷The next day, October 4, 1943, Iside Fioravanzì, the writer's mother, was dying. Born in Cremona in 1861, she had been a French teacher before marrying Giuseppe Valtorta, a noncommissioned officer in the cavalry, in 1893 (he was born in Mantova in 1862 and died in Viareggio in 1935). Of an authoritarian character, she was always very severe to her docile husband and only daughter.

¹⁷⁸In the dictation of September 13.

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you asked Me to show all mercy to your mother's soul? Know, now, that her suffering on earth, in this long illness, is to diminish her expiation beyond; know that your suffering has the same purpose.

"I know this crushes you. But if the olive were not crushed, could it yield the oil which nourishes, heals, and consecrates?

"I said to Lazarus' sister, 'Whoever believes in Me will never die.' Not all come to have that faith in Me needed to have a prompt resurrection in the glory of my Paradise.

"I need there to be those who believe - who believe not once, but seven times over - for

those who tepidly believe, to give the lukewarm a final flash of faith, and so absolute as to make them appear in my presence clothed in this final flash. the workers of the final hour I now go begging for acts of heroism in faith and generosity which will pay for these workers who are deprived of heavenly currency.

“And, I previously told you,¹⁷⁹ the first of these spiritual alms should be given for those of one’s own blood.

“She never said ‘thank you’ to you on this earth with her mortal mouth. But think of your future joy, when it will be your mother’s immortal soul that, on rejoining you, will say, ‘Thank you, Maria, for the true life you have given to me.’ It will be as if your mother were born of you, and for eternity.

“Leave your heart in my hands. I would like to be able to have all your poor, weak, sick, wounded, painful hearts to fortify, heal, cure, and console them.

“If only men would give Me their hearts! There would no longer be sin on earth; there would no longer be the vices which make your flesh and spirit grow ill; there would no longer be the acts of mutual cruelty which wound; there would no longer be that spasmodic pain of those who weep alone and are not understood. *Giving your hearts to Me would be the salvation of the world.*

“Entrust to Me your affections, your interests, your hopes, your pains, children whom I love as Myself, just as I taught you. See in Me not only the Lord, but, above all, the Friend, the Brother, Him who loves you with a perfect love, as his nature as God is perfect.

“My little disciple who suffer and listen, consider that your Master suffers more than you. Let us console one another. I am All for you, and I am holding you to my Heart.”

¹⁷⁹In the dictation of July 17.

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October 4

*The First Night as an Orphan*¹⁸⁰

Jesus says:

“When there are two to bear an affliction, it is lighter. I am with you.

“To the world not leaving you in peace even on this night of pain may seem an act of cruelty. But let’s allow the world to go on talking. It sees, judges, and speaks negatively. The truth is different, and this truth is also an irrefutable proof of Who it is that is speaking to you. A proof for the numberless Thomases of this day who do not hear Me and my Voice in your pages.

“Only God, just and holy, in an hour of pain like this one can have you write words like the ones you will write. Only God. And I am He.

“One of the things that most amazed the pagan world and made new and ever more numerous proselytes for the Church was the calm, serenity, and fortitude of the martyrs during the hour of martyrdom. This unshakable, serene peace could come only from God. *But the martyrdom of the heart is no less atrocious than that of the flesh, and only God can communicate to those tortured in their hearts the heroism of a resignation which is truly the fourth sentence in the ‘Our Father,’ lived out with all one’s flesh and soul, intellect and spirit.*

“The blind world may also mistake your heroic calm, the gift of your All, for indifference. The world dirties everything it comes close to. But the dirt does not penetrate into a block of gold or

diamond. It remains on top and then falls at the slightest rush of rain or wind.

“So let the world’s blind not see. The others, to whom my Spirit is light, read my Name in your courage in martyrdom. *And you, suffering with this courage, are more of a missionary of your Jesus than a hundred preachers of words not confirmed by a deed.*

“There is a parable of mine which I present to you in this hour. It is that of the sterile fig tree. Do not weep, Maria. You already know who I want to refer to. Do not weep.

“With your mother I used the same care as would a vinekeeper for the sluggish plant. Praise Me for it, Maria, for I used infinite mercy towards the soul that was so dear to you.

¹⁸⁰See note 177.

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“*Her hour of judgment was long before now.* And I came twice over the course of these years of pain of yours to observe this spiritual plant, which not even your praying led to produce fruit of eternal life. And both times the scythe was already in my Hand to knock down that life, which resisted the invitations of Grace. And both times I held back the blow to provide the occasion for that soul not to come to Me naked as regards good works, performed with the soul reconciled with Me.

“I am the merciful Jesus, and I had mercy on her and on you, that were eating your heart out over her.

“I prepared the means for a final work. I sent a Servant¹⁸¹ of mine to accomplish the mystical fertilization of that soul through the Sacrament, or, rather, the Sacraments in which my Blood flows and my Flesh becomes food to give you salvation, forgiveness, and eternal life.

“*I did everything that could be done for that element to work the miracle of adorning that spirit on the verge of presenting itself to Me with fruits.* And you helped Me.

“*I took her now because she could not yield more than that, and if I had left her longer, the gust of human sentiment, with the heat of its resentments and forms of selfishness, would have burned the fruits provoked by my love and yours.*

“She did not say ‘thank you’ to you. But I say it for her. And now she is already saying it to you, for my Light has illuminated horizons for her which her humanity concealed from her.

“Daughter, don’t cry. The rest will come later. Go on praying and suffering for her. And hope in Me.

“Go in peace, faithful soul. I do not abandon you. You are in my arms, which are sweeter than those of all mothers.”

October 5

The Dawn

Jesus says:

“I said, ‘I will make springs of eternal life gush forth in the heart of whoever believes in Me.’ But don’t I perhaps make springs of

¹⁸¹Father Migliorini in the preceding days had given Communion to Iside, who died at noon on October 4.

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balm gush forth, beginning in this life, which heal you, that are poisoned by pain?

“Oh, come to Me, all of you that weep! Believe in Me, all of you that suffer. Love Me, all of you that are forsaken.

“Your souls, which struggle and suffer on earth, will be like bread that has fallen into a cask of honey which penetrates it with its sweetness, if they firmly believe in Me.

“To believe in Me means to love; it means to hope; it means to overcome. To believe in Me means to possess.

“To possess here below the weapons for the fight against Evil, which is advancing on all sides and seeks to demolish you with a thousand snares, and it means to possess in my Kingdom that reward which is Myself for all eternity”

October 7

Jesus says:

“O you that cry because separation¹⁸² is painful for you and seems complete, consider what Jesus is saying to you. And you will see that this separation is not complete and that the pain diminishes.

“My apostle¹⁸³ utters inspired words to which a meaning connected exclusively with those living on earth is usually attributed. But it has a broader and deeper meaning which I shall reveal for all of you, children who weep, for all of you in pain who suffer over the death of a loved one.

“Didn’t he or she who died feed on my Blood and the Flesh which became bread for men? And if they fed on it, doesn’t the power of the Blood and the Flesh of your Savior remain in them even beyond death?

“And what can human death do as compared to the superhuman spirit? Does the little death perhaps have the power to separate parts of my members from Me, who live eternally, just because they died on earth? And don’t you live in Me, constituting that part of my Mystical Body which lives on earth?

¹⁸²The death of her mother, to which the passages and dictations of October 2-3, October 4-5, and October 9 refer.

¹⁸³The writer adds at the foot of the page in pencil: “St. Paul, First Letter to the Corinthians 10:16-17.”

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“Aren’t these incontrovertible truths? Yes, they are.

“Know, know, O all of you that weep over the pain of a recent loss, that the one you weep for is not dead, but lives in Me. Know that the very same Bread which fed your souls while you were together on earth maintains life and communion between your spirits living here below and the transhumanized living in Me.

“The little death can do no harm to the immortal spirits. The great death is the one to be feared, the one that really takes a relative of yours, a spouse, or a friend away from you eternally. The great death - that is, the damnation of the soul - which really separates from Me cells of my Mystical Body that have fallen prey to the gangrenes of Satan.

“But for those who have died in my Name and have nourished in themselves the life of the spirit with the Eucharistic Food, which does not perish and which is always preservation from eternal death, no, for them there is nothing to weep over, but reason to rejoice, for they have emerged from the danger of death to enter into Life.

“Consider, all of you consider that it is quite hard for someone who has fed on Me to be a brother of Judas, like the one for whom my Bread was not Life, but Death.

“According to their capacity for spiritual assimilation, my Bread - that is, Myself made into food to give men the strength to conquer Heaven and the currency to enter it - will give them a more or less prompt entry into the Kingdom of glory, but in ninety-nine percent of cases it always gives the

salvation of the soul.

“Do not weep, then, parents left without children, spouses left without your consorts, orphans left without parents. Do not weep. As to the mother in the Gospel, I, who never lie, say to you, ‘Do not weep.’

“Believe in Me: *I will give you back the being that you love, and I will give that being back to you in a kingdom where the sad death of earth has no access and where the horrible death of the spirit is no longer possible.*

“Do not weep. Upon all of you may this hope which is faith descend and my blessing.”

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October 8

Jesus says:

“My Mercy is so infinite that it works prodigies whose power and form you will see only in the other life to conquer the greatest number of souls for the Resurrection of the flesh in Christ.

“I do not want you, marked with my Name, to die forever. I want to raise you up. I died to be able to raise you up. I squeezed my Blood out of my flesh like a bunch of pressed grapes so as to be able to raise you up. *The drops of my Blood are in you and long to return to the Heart from which they have come.*

“I repeat what I said yesterday. There are few in whom my Blood does not give that minimum of merits - not through the fault of the Blood, but because of their response to It - capable of saving the soul. The Judases are not the mass, *for often, after a vile life lived by a body in which the soul was kept a slave, a triumph of the soul over matter is obtained by the fact that in the final hour that soul, on the threshold of death, which frees the spirit from the flesh, turns to God, of whom it has conserved a memory, and takes refuge in Him.*

“And believe Me: *in truth a throb of love, confidence, and repentance suffices to make the lavacre of my merits descend upon the sinner and deliver him.*

“My Justice is not yours, and my Mercy is very different from yours.

“When the number of those saved by my Love, all mercy, is seen, the virtues of the Lamb will be proclaimed with jubilant voices by all the spirits living in his Kingdom. For you are those saved by the Lamb who had Himself immolated for you. And if those who have always lived in Him and by Him, to the point of not knowing sensuality, will follow Him singing the canticle known to them alone, *those saved by his Mercy, at the final hour on earth, prostrated in loving adoration will bless Him eternally because He is a Savior twice over for them. Savior of Justice and Savior of Love. By Justice He died to cleanse you in his Blood. By Love He gives you his Heart open to receive you while still sullied by sins and cleanse you in the fire of his love when, at death, you call Him, who loves you and promises you a Kingdom.*”

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October 9

1 a.m.

Jesus says:

“Do not grow sad, then, all of you that weep. Trust in Me and entrust to Me the destiny of your loved ones.

“Earthly time is short, children. I will soon call you where life lasts. *So be holy to obtain eternal life, where your loved ones already await you or where they will reach you after purgation.*

“The current separation is as short as an hour that quickly passes. *Afterwards there comes the reunion of spirits in the Light and, in the future, the blessed resurrection, whereby you will rejoice*

not only in union with your loved ones, but also in the sight of those faces dear to you whose disappearance makes you weep if a theft had robbed you of the jewel dearest to you.

“Nothing is changed, O children. *Death does not separate you if you live in the Lord. Those who have gone beyond earthly life are not separated from you. They cannot be, for they live in Me as you live. It is simply that, offer you a human comparison, they have risen from the lower members to higher, more noble parts, and they thus love you more perfectly because they are even more united to Me and from Me draw perfection.* the damned are ‘dead.’ They alone. But the others ‘live.’”

“*They live, Maria. Understand: they live. not cry.*”¹⁸⁴ Pray. I will come soon.

“The worker, as the evening falls, hastens his work to finish the task of his day and then go happily to rest after having received a worthy salary for it. *When for a creature, too, the evening of life on earth falls, labor must be speeded up to give the finishing touches to the nearly completed work. And give them joyfully, considering that repose is near after so much fatigue and that the salary will be large because a lot of work was done.*

“I am a Master who remunerates well. I am a Father who waits for you to reward you. I am the one who loves you and has always loved you and will always love you. Not one of your tears is unknown to Me, and none will go unrewarded. Remain in Me more and more and do not fear. Do not be afraid that I will leave you

¹⁸⁴Over the death of her mother.

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alone. Even when I do not speak, I am with you.

“You - alone? Oh, don’t say that! You have your Jesus with you, and where Jesus is, all Paradise is. You are not alone. Mary was not alone in the little house in Nazareth. The angels surrounded her human solitude. You, Maria, are not alone. You have Me as a Father; you have Mary as a Mother; you have my saints as brothers and sisters and my angels as friends. *Whoever lives in Me has everything, daughter.*

“I do not say to you, ‘Don’t cry’ I, too, cried, and so did Mary. But I say to you, ‘*Don’t cry with those human tears which are a negation of faith and hope. Never cry these.*

“*Have faith not only in the great realities of Faith, but also in my secret words. They are mine; be certain of this. And have hope in my promises.* When I come to give you Life, you will see that you have not lost those you have wept for. *Those who die without Jesus in their hearts are lost.*

“As for you, remain in Jesus. *In Him you will find all you long for.*

“I will dry every tear from your eyes forever just as I now console every sorrow of yours, which I cannot free you from because it is of use for the glory of your God and your own.

“*The winter of life quickly passes, my dove, and when the eternal spring comes, I will come to crown you with flowers, taking away the thorns which you bore out of love for Me.*”

Still October 9, at the End of the Morning and
After My Tremendous Crisis and Communion

Jesus says:

“There are the ones who come to Me by a common destiny and there are the ones predestined to be something special in my service.

“Among the predestined there are those who lived like angels from birth on, and there are those who became angels, out of love, after having been men. But they are equally *those predestined to be stars illuminating the way for their brothers and sisters who are going and who need so many lights to go.*

“I am Light. Most powerful Light. And I ought to be enough to guide the peoples on the road leading to Heaven. But men, whose

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eyes are bending down excessively towards the mire, no longer bear the absolute Light. *They can*

no longer receive it because in them there is lacking the spiritual exercise of the mind turned to God and confidence in God.

“The poor men either are separated from Me and do not look at Me because they do not think of Me, or they are crushed by their superficial mentality, which brings God to be seen and thought of in terms of their own measure. Therefore, not humbly, *but only wretchedly*, say, ‘I am too different from the way God wants man to be and cannot raise my eyes to God.’

“Oh, blind men and fools! Is it the healthy who go to the doctor? Is it the rich who go to the benefactor? No. It is the sick and the poor that resort to whoever can help them. And you are the poor and the sick, and I am your Lord and Doctor.

“I say it to no avail. *You are afraid of Me. You are not afraid of sinning and wedding Satan, but you are afraid to look at Me and come close to Me.*

“*And then, so that you will not die outside my Way, I give you the stars with a gentle light which are nothing but emanations of Me, part of Me which comes to you in such fashion that it does not induce foolish terror in you.* I - the eternal Sun - penetrate my predestined ones with Myself, and these radiate my Light in your midst and give forth currents of spiritual attraction to draw you to Me, who await you on the threshold of the heavens.

“*Woe to the earth if a day were to come when God’s eye could no longer choose from among the children of man the beings predestined to be my bearers of the Light and the Voice! Woe! It would mean that among billions of men there is no longer a just or generous one, for the predestined are among the just who never offended Justice and the generous who have overcome everything - beginning with themselves - to serve Me.*

“You are among the latter, little creature who live by love. You are among these. After so much torment you understood that only I could be for you what your soul wanted, and you came.

“But I had chosen you before you existed to be the voice of the Voice of Jesus the Master. I have waited for this hour, Maria, with the heart of a father and spouse; I have followed you with my gaze, patiently awaiting the hour to tell you my Will and my Word. Nothing was hidden from Me about what you would do that was less

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good, but neither was anything hidden about what you would dare to do from the moment you would hurl yourself into the current of love.

“You will say, ‘You revealed Yourself so late, O Lord.’ Late. I would have wanted it to be much sooner, daughter, *but I had to work you as the goldsmith does with rough gold. I shaped you twice. In your mother’s womb to give you to the world, but later within Me to give you to Heaven and make you a bearer of my Light into the world.* I knew when you would come and when you would be mature for service. *God is not in a hurry, for God knows everything about the lives of his children.*

“The hour has come in which you are no longer a woman, but just a soul of your Lord, *an instrument*, have said. *And when you wrote that,*¹⁸⁵ *you did not know that my love would use you in this way after so many years of trial.* Now go, act, and speak according to my desire. I do not say ‘command.’ *I say ‘desire,’ for one commands a subordinate and one makes a request of a friend, and you are my friend.*

“And don’t be afraid. Of anything or anyone. Neither the forces of the earth nor the forces of hell will be able to harm you, for you are with Me. *What you say is not your word; it is my word, which I place on your lips so that you will repeat it to the deaf of the earth. What you do is my power, which I give you for the good of those dying in spiritual starvation.*

“You are not the poor Maria, a weak woman, sick, alone, unknown, subject to treachery. You are my beloved disciple, and I swear to you that even if the whole world moved to wage war on you, *it could not take away from you what I have given you, for I am with you.*

“You have understood clearly. *The north*¹⁸⁶ *the peoples who now invade or try to invade the Christian land par excellence- the one where Rome is, the seat of my Church. A punishment merited by the embezzlers, who have bowed their heads, previously marked with my sign, before the idols of the lying foreign powers that are now the first to bring torment.*

“A sorrow for the honest is this hour. But not willed by Me. *Make the sorrow come to have a limit. Do so by returning to Me.*

185 In her Autobiography.

186 Above the line the writer notes in pencil a reference to Jeremiah 1:14-16.

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“If the four powers of the north were to ally themselves against you in a horrid conspiracy of dark forces, the light would fade out on your soil, and the blood of the martyrs would again become fresh from new blood dripping upon it.

“There must be very, very much prayer, daughter of my love. I can no longer ask you for other sacrifices of affections because you are naked like Me on the cross. But if it were possible, I would ask you for many others for this purpose. I will help you; but, since I need tears for holy water upon Italy, bespattered with mire, I advise you that I will render your affliction harsh so that it will avail for many losses and for many acts of forgiveness by God regarding Italy.

“Say with Me, ‘Lord, to preserve Italy from new catastrophes, and especially from those of the spirit, I agree to drink the chalice of pain. Remain with me, Lord, as I consummate my Passion as a little redeemer,’ and I will always remain with you until it is time to take you there, where the Passion ceases and the glorious resurrection in Me begins.”

October 10

Jesus says:

“One of the most pernicious forms of imprudence, and perhaps the most common one among men, is to *promise without reflecting*. many sworn promises men make, at first thoughtlessly, and then they are irresponsibly not kept by men! And how much evil comes to the world as a result!

“Holy vows which are not observed through creatures’ refusal of that vocation followed when it first presented itself to their minds, and a sentimentalism of the heart was mistaken for God’s call. Marriage unions turned into sacrilegious disunions because in the face of the reality of life together the weaker and less thoughtful of the two comes to be forsworn. Disappointments caused friends who believed your promises. And, what is most serious, world disturbances caused by the acts of imprudence by thoughtless leaders who, as the arbiters of their peoples, in their name promise alliances which later heavily tax their people and the others in blood, either because they force those governed to combat for the ally or

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because, with self-perjuring boldness, they break the previously concluded alliance - impossible to maintain - and become enemies.

“How can man, endowed with a superior intelligence, a direct gift of God, act with such bestial thoughtlessness? *Because the strength of the spirit has been wounded or extinguished in him by the sin which takes away Grace.*

“Look, Maria. Let us together observe the episode involving Herod, who had my cousin and forerunner beheaded. And let us view it by way of my manner of seeing, so different from that of men. From the pulpits of my churches much is said about this episode. But, as thoughtless as Herod himself, the commentators stop at the “Not licit” and do not draw from the episode the other teaching, so useful for souls.

“Mark (6:21-27) says that Herod was the laughingstock of his own thoughtlessness. Moved by sensual gratification, he had sworn to the young girl that he would give her everything she requested. And the evangelist says that when he learned what was being requested of him, he was saddened by it, for at heart Herod respected my cousin, whose heroic sanctity and supernatural

intelligence he had recognized and to whom he turned to be enlightened. But a promise made must be kept, especially if it is the promise of a king, made before the whole court. And the head of the holiest among men - because it was sanctified before his birth by the embrace of the Woman Bearing God, my Most Holy Mother, filled with the Holy Spirit - fell because of the foolish oath of a king.

“Why was Herod able to do this? Because Grace was no longer in him. Satan held him on account of sin. *And when Satan holds a man, that man is blind and deaf to the lights and the voices of the Spirit of God, who is the inspirer of men’s actions and counsels only actions of justice and holiness.* “Do you see the need - I say ‘need’ - to live in grace?

“O men who busy yourselves to acquire and keep the wealth which perishes, how is it that you do not labor to keep *this immense supernatural wealth of Grace in yourselves? The Grace which keeps you in contact with God and nourishes you with his lights, like the as yet unborn child in the mother’s womb by way of the fibers joining him to her.*

“And you are indeed the children waiting to be born to the Life of Heaven. This is not Life, this one which you live on earth during the

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mortal day. This is only the formation of your future being as one living eternally. Human existence is the gestation which shapes you to give you to the Light. To the true Light, and not to the poor, murky light of this earth.

“I bear you in Me like a mother forming her child; I surround you and shelter you with Myself; I nourish you with my food to have you be born immortal in the hour of what you call ‘death,’ and it is nothing but a ‘passage.’ A passage from an incomplete phase to completeness, from imprisonment in limited space to boundless freedom, from darkness to Light, from obstructed caresses to the absolute embrace of the soul with its Parent.

“This is what you call ‘dying.’ You that, with your proud knowledge, still are not able to give the right name to things, and like children a few years old you call things by mistaken names. *I want to teach you what ‘death’ is and who the ‘dead’ are.*

“Death is to be separated from God, like an unborn child that before the proper time is separated from the maternal organ and putrefies in the alveus, which expels him painfully. The dead are those who, because they are expelled in this way, do not differ from the remains of an animal disintegrating in the sun and rain along an earthly cart road, causing repugnance in those seeing them. This is what it is to be ‘dead.’ Sin is the cause which separates you from God and makes you decaying, corrupted flesh, food for Satan, who has poisoned you to devour you, a prey to his hunger as a devourer of souls and an enemy of God, the Creator of souls.

“How could and how can the Spirit of Light and Charity be a guide to Herod and to the many Herods who are always on earth when their sin makes them separated from God? In truth I tell you that the basis for all the errors committed on earth is sin, which separates man from Grace.

“Live in Grace if you don’t want to err. Then, like babies sustained by the mother’s velum, you walk amid the earthly events and don’t fall into the traps of the world and of the master of the world, who has denied the holy and true Master, who is God. Then, like still unborn babies who are shaped and grow in the maternal womb, you reach complete development to be born to the Life of the Heavens. Then I, thrice holy Blood, circulate in you and nourish you with Myself, to the point that my Father and yours, clasping Me to his breast, no longer distinguishes your being as children of Adam and

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*calls you ‘sons and daughters.’ Sons and daughters like Me, his Word, for the Blood of the Word is in you and, in embracing you, the Holy Father embraces his own Son, made man to give you Life. Then the Eternal Spirit hails you, on entering into Life, with his flashes of Light, for He recognizes in you a part of Himself which is returning to the Divine Source from which it came forth.*¹⁸⁷

“Oh, holy and happy day of your birth to Heaven! Oh, the Triune God longs for that day to come for you! Oh, the blessedness which I have prepared for men!

“Rise up, O my beloved! The life of the earth is the time I give you to grow towards true Life and,

no matter how long and painful it is, it is a fleeting instant compared to my eternity. The eternity which I promise and which I keep reserved for you. The joy which I have conquered with my pain. "Live in Me and by Me, children whom I love. The joy which awaits you is as measureless as the glory of God."

The Same Day

Jesus says:

"If to fear the Lord is wisdom and to flee from evil is intelligence, what can loving the Lord with all the powers of being be? It must be the perfection of wisdom and intelligence, for love is what refines the powers of the spirit to such elevation that it consequently leads to perfection in every field.

"Those who love have known true wisdom in a measure which cannot be increased because it is perfect.¹⁸⁷ Love instructs them to understand and leads them to obey; love preserves them from evil; love makes them fly along the way of Goodness. Love, the holy love which God has wanted as his main attribute - God is love - is the science of sciences because it makes you masters in the science which gives Life: the science of knowing God.

"Those who love possess true intelligence. God does not divide Himself from those who love Him. Now, if God is in you, you possess

¹⁸⁷For the indivisible Divine Trinity, see July 1, August 19, October 11, October 25, November 5, November 24, and December 29; .for the term "part of God" as applied to the soul, see October 1 and October 7.

¹⁸⁸On a typed copy the writer notes at the foot of the page: "with a perfection such as can be reached by a creature."

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Intelligence itself in yourselves, and It communicates its lights to you, just as a flame enclosed in a crystal shines through and warms the outside.

"And God is a flame living in you when you love Him. Your human nature is deified by contact. Man, an animal endowed with reason, falls like a butterfly's chrysalis and is succeeded by the true superman, who is not as the world thinks: poor proud being full of errors and haughtiness, but a being who, not yet an angel and no longer a man, shares with man the struggles which yield merit and with spirits freedom over the senses, luminosity, and far-sightedness, by which Truth is unveiled and God appears - as Father and Lord - in his superessential Beauty.

"Blessed are those who love God. Seven times blessed, because their love is the compendium of all the mystical hungers and thirsts, of all the virtues, of all things, and it obtains for them the reward promised to those named in the Sermon on the Mount. Blessed are they because, beginning on earth, they see and enjoy God, a foretaste of the enrapturing, eternal vision, which will be their future life and awaits them in Heaven."

October 11

Jesus says:

"What should you call Me? What are my sweetest names? Why, those of the Song of Songs, daughter and spouse of my love and my sorrow.

"You say that only prayer and my word calm you in your present suffering. Yes, you have arrived at this, which is the highest point of union with Me which man can attain. This is indeed ecstasy.

“For ecstasy is not just to remain beyond the senses out of joy at contemplating visions of Paradise. This being detached from moral pain - as well as from that of material life - but without losing the use of the senses, by speaking with Me or hearing Me speak, is ecstasy, and from a spiritual standpoint, too, much deeper than the other kind.

“Contemplative ecstasy is very much a work of the Will of God, who wants creatures of his to have the vision of heavenly things or wants to attract them more to Himself or to reward them with his

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love. This ecstasy, on the other, of fusion rather than contemplation, is a work undertaken at the initiative of the creature in love, who has reached such power in love as not to be able to gain nourishment, breathe, and act except with love and in love.

“It is ‘fusion.’ It is being ‘two in one.’ Something which copies - the proportions imposed by human nature, which, no matter how transhumanized by love, is still human - the ineffable, indescribable, most highly inflamed acts governing the relations among the Father, the Son, and the Holy Spirit, Three who are One, three Loves that seek, contemplate, and praise one another, enwrapped and clasped in a single vortex of incandescent love which makes the Three Different Ones an inseparable Unity.

“Singing the Gloria, Maria, for you have reached the likeness of God in the most difficult and highest point, and you have arrived there with your love, which cannot grow further, for you now love God with all your strength - body and your soul - and if you crossed beyond this limit which you have reached, you would die from it, burned by ardor.

“Soul of mine, do you see whether or not your Jesus is right in saying that love is the term of human perfection? , penances, monastic vows are nothing compared to total love. may be penitent hermit who is poor in comparison to someone living in society who is able to love Me totally, to the point of the annihilation of his feelings in Me.

“Do you see, dear soul, whether your Master is right when He says that love is the surpassing of pain? I had not loved that way, do you think, my Maria, that I could have borne the Passion? And do you think that your Mother and mine could have borne hers? And that the martyrs would have withstood the tortures?

“Love does not blunt man’s sense of pain, but mixes into it a liqueur of such fortifying sweetness that the most tremendous of pains becomes bearable for the creature who suffers it. The liqueur is the strength of God Himself, who comes to you with all his power; indeed, it is the powers of God that rush into you, attracted by your love, and annul your fragility, giving you vigor as heavenly fighters.

“I, the Victorious One, communicate to you my victory over the weakness of the flesh and heart and over death. I live in the soul in love with an inseparable unity as - a Man among man - I lived in unity with my Father. Maria, Unity with the Holy Trinity communi-

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cates to you its power of love, which attracted God into It from the depths of the Heavens, and with its smile teaches you to love with the perfection which belonged to it.

“See, then, soul of mine, what divine and excelling powers and likenesses total love leads to.

“I, who chose you for the mission of pain and light, want to pour upon you the waves of the ecstasy, of love. I want to saturate you with it in such a way that you will have the fragrance of Me, and in a much more heavenly manner than Queen Esther, whose head was soaked with earthly perfumes to please her king. In the hour when you become a queen of the Kingdom I have prepared for you and a bride then joined to the Bridegroom in the Royal Palace of the King of kings, I want you to be steeped in love - that is, in Myself - to the point that nothing more remains of you and it may be I, I alone, who live in you.

“Come. Follow Me. Closer and closer. Your eye must only seek Me, and your hearing must be intent on hearing Me. Your taste must find all food except mine to be insipid, and your touch must find every touch except mine to be repellent. Your smell must enjoy only the fragrance of your Spouse, no longer hidden, but walking in front of you to show you the way leading to heavenly blessedness.

*“I have attracted you and will attract you more and more, releasing waves of scents and lights which will carry you off from the things of earth. You are mine. I have wanted you and possess you. Now I hold you, and only an act of will by you, which will not appear, could take you away from Me. But it will not appear. -called ‘death’ - that is, the marriage of your soul to Me - come first. “Then there will be complete joy. I will take you by the hand and before my Court will say, ‘This is my little queen, whose robe was woven of penances and adorned with tears, whose garland is made of love. She has prepared herself for this hour with so much pain. Now for her the pain is over, and the free, eternal love of Heaven is coming. Rejoice, O heavenly inhabitants, over this new sister who has finished her struggles and is entering into peace.’ ”*¹⁸⁹

I was praying this morning at 5:30 and was holding in my hands

¹⁸⁹This recalls the sentence-“I have finished suffering, but will continue to love” - which in 1952 the writer prepared for the memoriam card reserved for the time of her death, which took place in Viareggio on October 12, 1961.

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the prayers of Sister Benigna Consolata.¹⁹⁰ I was reading the point on “How One Should Act in a State of Aridity.” Every day I read a point, which remains as a religious thought throughout the day. I was reading this: “Call Him with the sweetest names,” and I asked Jesus, “What are the sweetest names for You?”

He replied instantly, with the words I have written. I think He wants to speak to Me about the Song of Songs to take me to real incandescence. I think so ... because He sometimes changes the subject after a point, and nothing remains but for me to follow behind Him.

Believe me, Father,¹⁹¹ I wept with sweetness and even materially felt myself to be enveloped by and enkindled with flames.

October 12

Jesus says:

“You, too, like the bride in the Song, came to Me a little dark. Very rare are the souls that, when attracted by my love, do not come to Me a bit dark. The life of the world removes that lily whiteness which the soul has on emerging from the dwellings of Heaven to come down to animate flesh born of two loves made one.

“It is the earth, the atmosphere of the earth, not the astronomical atmosphere created by my Father, but the moral atmosphere of earth - the one created by you, who, because you were poisoned at the beginning by the Spirit of Evil, bear in your blood the germs of evil injected into the first parents - that obfuscates the shining whiteness upon which there is one single stain, which my Baptism removes.

“Oh, the brilliance of the soul after the baptismal lavacre! If it were granted to you to see that luminous whiteness, you would see something which would enrapture your feelings. The lily is dull and the pearl is gray in comparison to *the soul enveloped in the light of Baptism*. is like that of the First Two before being seduced by Satan, just as it was when the Father infused it into them to give them his likeness. And, in truth, *the soul robed in baptismal grace is like a mirror reflecting God; it is a little God waiting, while lov-*

¹⁹⁰Sister Benigna Consolata Ferrero (1885-1916).

¹⁹¹Father Mighorini.

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ing, to go back to Heaven, where its Creator Love awaits it.

“If man reflected - and it is for this reason that my Goodness does not calculate the sins committed before the use of reason - if man, when capable of distinguishing between Good and Evil - and observe that the sensual instincts awaken after the use of reason; before that only the instincts of life are active, which spur the child to seek the breast or food, the warmth of the mother or of the sun, the mother’s hand or the support of objects - if man reflected on what he does, on what he loses by doing, on what misdeed, what theft he arrives at by removing from his soul its baptismal whiteness, what a sacrilege he commits by profaning in himself the true image of God: the Spirit of Grace, Beauty, Goodness, Purity, and infinite Charity; if he reflected on the deicide he commits by killing his soul, oh no, man, a being endowed with reason, would not sin. But man is a foolish king who dissipates the treasures of his kingdom with his sick will and risks the possession of his kingdom itself.

“And - observe, Maria - I am not speaking in my Name. I do not say that by sinning you offend Me, who have died for you. I speak only defending the interests and sentiments of my Father, who has created you like Himself, who loves you with a perfection of paternal love, and whom man insults with his lovelessness and defrauds in his hopes, which are to be able to clasp you to his breast on the day of your entry into Life.

“Few are the souls that do not come to God a bit dark, rendered dark by the consequences of the lives they have been unable to lead with that holy and attentive reflection which would be required out of respect for the soul, which has rights superior to the flesh.

“You abundantly remember the rights of the flesh, something which dies and which only in being experienced as the handmaid of the spirit - and not the mistress of the spirit - can in due time become an inhabitant in the royal palace of the Heavens. You are concerned about your appearance, your physical health, and protracting life on earth as long as possible. But you are not concerned about your souls, about keeping them beautiful, about adorning them more and more so as to add to their beauty, created by God, the gems conquered by your will as children mindful of the Father, to whom they want to return enriched with merits: true jewels, true wealth that never perishes. You are concerned about physical health, but do not keep watch to preserve your souls from spiritual illnesses.

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You are concerned about protracting what you call ‘living,’ which would more properly be called ‘waiting,’ and you are not concerned about waiting in such a way as to conquer for yourselves true Life which never perishes.

“You are concerned about everything in this dark period, which seems so luminous to you, of your stay on earth - which I have already explained¹⁹² to you as being like a gestation in order to be given to the Light, to Life - and look with horror at the tomb, a dark hole where this body of yours, which you love, as the idolaters you are, returns to the truth of its origin: mud. Mud from which there is released a flame, a light: the soul.

“This is what gives worth to the body, O foolishmen. The soul which is the gift of God, the spirit which is the manifestation of God, and which has a worth in the face of which that of the flesh is a paltry nothing.

“But how can you, who call yourselves Christians, not remember the words of the Christ, of the Word, of Truth? Didn’t I tell you, ‘Whoever wants to save his life will lose it, and whoever loses it out of love for Me will save it’? Didn’t I say, ‘And what use is it for a man to gain the world if he loses his soul? What will man give in exchange for his soul?’ Didn’t I say, ‘The grain of wheat which falls does not fructify unless it dies, but if it dies, it produces much fruit’? And hasn’t all of

this opened the eyes of your spirit?

“But, indeed, *how can your spirit open its eyes if you have buried it under the stones of your carnality? It is like a martyr who has been stoned.* the difference that in the martyr who is stoned the flesh will die and the spirit will enter into glory, whereas you, on the other hand, stone your spirit and rob it of the Light here and in true Life.

“And you are afraid of the darkness of the tomb for your flesh, then insensitive like a lump of mud! Yes. *But you are not horrified at condemning to eternal darkness what is light in you and longs for infinite Light. Your spirit. And you do not consider that, as thirsty seekers after riches, you lose true riches. And, hungry for life, you do not consider that you cause yourselves Death. The undying death: the death of the spirit.*

“You extinguish yourselves in your immortality as citizens of

192¹In the dictation of October 10.

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Heaven. Indeed, you do even worse: *you place your light in the hands of Satan so that he can make it a dark glimmer in his Kingdom of Darkness.* , profaners! *Worse than if with your demoniacal discoveries, aimed at evil, you managed to extirpate stars from my firmament and put out their light as living diamonds in a putrid swamp.*

“Be able to make the flesh die, and not the soul, to germinate into an eternal ear of grain. Your posterity on earth is always ephemeral. The centuries have destroyed lineages that seemed immortal, and nothing but the memory of them survives, and not even that in many cases. *But what you do in the spirit does not die.* in terms of the earth, it does not die. Look at my saints. The centuries pass, and the veneration for them remains as on the first day.

“And, in addition, never work for the glory of being canonized. *That is still humanity, and the true saint doesn't think of it. He thinks only of increasing God's jubilation on adding a new, splendid flower to the eternal meadows and of contenting his soul, which cries out and tosses about because of its thirst to possess God completely.*

“We are two thirsts longing for each other, two loves seeking one another. *The soul and God, God and the soul: these are the two perennial lovers. Why rob God and the soul of their end, which is to be united, beyond the earthly day, in the eternal dwelling?*

“I, perfect Mercy, do not look if you come to Me ‘a little dark’ from the glare of the earthly sun of your tendencies. *I only want you to fight so that the burning sun of carnality will not make you unrecognizable for my gaze and repellent to my eye.*

“Put up a shield around the excessively dangerous burning of humanity: *let this be provided by your assiduous attention, by your will to be good, by your desire to please Me.* is enough for Me. *And if you do this, you are already doing everything, for attention, will, and desire are like three pegs upon which the tent preserving a heart from what can disgust God is stretched out.*

“For if a sudden storm unleashed by Satan, envious of God, later tears away the shield and enables the rain clouds and lightning to dirty and darken you, I, who see and know, do not accuse you of it, but justify you and run to your aid.

“Then I become your protection, poor children. I clasp you to my breast and say, ‘Don't cry. I take pity on you. I am here to cleanse you, to help you. Come. The God of love gives you his Blood to clean

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you of the mud and his Heart as a safe asylum. Come, men for whom Satan lays traps. Satan does not come close to Me. Raise your heads towards God. Do not become discouraged. *I wanted to be tempted to experience as a man what Satan's seduction is and take pity on you, not with a mind as God, but with the experience of man, in your temptations.* not be discouraged. *It is enough for Me that you do not want to sin. It is enough for Me that you do not despair after sin. The former offends Me as God. The latter offends Me as Savior. You should never doubt your Savior. Ever. All forgiveness is reserved for whoever has faith in the power of the Savior.* , who am the Truth, tell

you so.’

“Do you see, little Maria, how much there is to be said about a simple sentence in the Song?¹⁹³ And do you feel that your suffering has ceased? No. You have not lost a mother.¹⁹⁴ *I am here*, I cradle you and sing to you the most sublime lullabies to console your heart, which weeps. I am here holding your hand and having you stroll with Me in the eternal gardens. *I made the promise¹⁹⁵ and I’ll keep it.* am your mother and father, in addition to your brother and spouse. *I - the Redeemer - will take care of your mother. I - Love - will take care of you.*
“Go in peace. I am always with you.”

October 13

Jesus says:

“That I am with you is an act of my goodness. The desire of a God of love is this one: to be with his creatures, and when the creatures do not throw him out with their betrayal, God does not draw away. In certain cases, and because of a special correspondence by the soul, the closeness is more noticeable.

‘But woe if the soul enjoying the blessing of the sensible presence of God were to fall into pride. *It would immediately lose God because God is not where pride is. The greater the creature’s humility is, the more God descends into it.* had God in herself, not only spiritually but as living Flesh, because She reached the sum-

¹⁹³At the bottom of the page the writer in pencil adds a reference to Sg 1:5.

¹⁹⁴The writer’s mother had died on October 4.

¹⁹⁵In the dictation of August 12.

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mit of holy humility.

“But if God wishes to remain with his creatures, the creatures ought to wish to remain with God.

“There is too much straying by souls! They run after human interests; they scatter over the ways of human pleasure; they go off course, following after deceitful doctrines; they become blinded by too many mirages of human science. The evening of their lives arrives, and they find themselves so far from Me! Weary, nauseated, and corroded, they no longer have the strength to approach the Lord. It is indeed a great deal if there remains in them a residue of heavenly longings and memories of Faith which makes them hurl the cry of the lepers of old: ‘Jesus, have mercy on me.’

“It is the saving cry, because my Name is never called out to no avail. I, who keep watch, waiting to be called, hasten to anyone invoking Me, and for the sake of my Name, before whose sound the Heavens tremble with joy and the abysses with terror, I work the miracle.

“But, O cold-hearted and imprudent children, one should not come to Me only in the final hour. And do you know beforehand if you will have the time and the opportunity to call Me? And do you know if Satan, with final craftiness, will play the last trick on you to hide the approach of death from you, so as to make it catch you like a thief arriving unexpectedly?

“The world is full of sudden deaths. *They are one of the products of your way of existing.* have multiplied pleasure and death; you have multiplied knowledge and death.

“The former leads you to death, and not only you that sin, but also the children and children of your children, just as you expiate the sins of your fathers’ fathers, *through the consequences of your lusts and your excesses.*

“The latter leads you to death through your so-called ‘progress,’ quarters of which is the work of the teaching of Satan, because the results of your progress are the works and the means of refined destruction which you create, and the other quarter is provided by an excessive love of comfort, under which there is hidden, in addition to Epicureanism, the ancient pride as well of wanting to emulate God in velocity, flight, and in other things superior to man and poorly used by man. if Solomon found that whoever increases knowledge increases pain, and he found this then, what

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should be said now that you have reduced the world to a chaos of knowledge to which the bridle of the law of God and of charity is lacking?

“You would have had so much to study without racking your brains in harmful abstruse arguments or running after homicidal works. In my Universe there are immense pages in which the eye of man could- and I would have wanted it to be that way - read supernatural teachings and laws of beauty and goodness. created - I, the Triune God - this universe surrounding you, and I have not placed evil in it for you.

“Everything in the universe obeys a law of love towards God and towards man. But you learn nothing from the ordered course of the stars, from the succession of the seasons, and from the fructifying of the soil. The only ones who do not obey, you are the disorder of the Universe. And you pay for your disorder with continual ruins, in which you perish like maddened flocks down from a ravine into a roaring torrent.

“Wretched men who have dulled the spirit under sin, dulled to the point that it is no longer able to grasp the harmony of universal things, which sing all the praises of God the Creator and speak of Him, and obey Him with a love which I seek in man to no avail.

“Leave aside vain wandering after so much human knowledge, so many human hungers. And come to Me.

“My Cross is there for a reason, so very high above the world. Look at this cross, where a God immolates Himself for you and, if you have the insides of men, not beasts, govern yourselves in proportion to my love for you.

“I have not given you my life so that you would continue to lose yours. I have given it to you to give you Life. But you must want to have this eternal life and act accordingly and not imitate the most unclean animals by living in the slime.

“Remember you possess a spirit. Remember that the spirit is eternal. Remember that a God died for the sake of your spirit. You are so afraid of a malady which lasts a short while, and you do not fear the horror of damnation, whose torments are endless.

“Return to the way of Life, poor children. The One who loves you implores you.

“And to you, that listen and write, I will teach the safe way to come to Me so that you may teach it to your brothers and sisters.

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“Imitate the Master in all things. This is the secret which saves. If He prays, pray. If He works, work. If He sacrifices Himself, engage in self-sacrifice. No disciple is more than his Master or different from his Master. And no child, if a good child, is unlike that child’s parent.

“Haven’t you ever noted the way children imitate their father in acts, words, and the manner of walking? They set their little feet in their father’s footsteps, and it seems to them that they become adults in doing so, for to imitate the father they love for them is to reach perfection.

“My Maria, do as those little ones do. Always do so. Follow in the footsteps of your Jesus. They are bloody footsteps, for your Jesus is wounded out of love for men. Out of love for them, bleed as well, from a thousand wounds. In heaven they will turn into jewels, for they will be as many witnesses to your charity, and charity is the gem of Heaven.

“Lead souls to Me. They are as cantankerous as kids. But if you attract them with sweetness, they will bend. To be sweet amidst so much bitterness, which one’s neighbor discharges continually, is a difficult thing. But one must filter everything through love for Me. is necessary to consider that for every soul that comes to Me my rejoicing is great and makes Me forget the forms of bitterness which man continually gives Me. One must consider that Justice is very angry and that more than

ever it is necessary to be redeeming victims to placate it.

“I do not want you to follow Me with love alone. I want you to follow Me with pain, too. I suffered to save the world. *The world needs suffering to be saved still.*

“This doctrine, which the world does not want to know, is true. All means must be used to save humanity, which is dying. Hidden sacrifice and evident sweetness are two weapons to win this fight, for which I will reward you.

“Like your Lord, be heroic in charity, heroic in sacrifice, sweet in trials, sweet towards your brothers and sisters. You will then take on the face and the robe of your King; like a clear mirror, you will reflect my Face.

“*One must be able to imitate Mary, who bore the Christ - the Salvation of the world - in the midst of the people.*”

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Also on October 13, in the Evening

Jesus says:

“I am speaking to you for everyone, to explain the loving relations between God and the soul.

“I am not called the ‘spouse’ of your souls through a vain manner of speaking. I have wedded you with the rite of pain and have given you my Blood as an endowment, for you are so poor, by yourselves, that you would have been a discredit to the King’s dwelling. Those who are stripped of all robes do not enter into the Kingdom of my Father. I have woven the nuptial garment for you and dyed it with divine purple to make it even more beautiful in the eyes of my Father; I have crowned you with my wreath, for those who reign wear a crown, and I have given you my scepter.

“Truly, I would have liked to give this to all souls, but numberless ones have disdained my gift.

They have preferred the robes, crowns, and scepters of the earth, whose duration is so relative and whose efficacy is so empty compared to the laws of the spirit.

“I do not curse honors, riches, and glories. *Isay only that they are not an end in themselves, but are means to conquer the true end: eternal life. One must use them, your mission as men entrusts them to you, with one’s heart and mind filled with God, making these unjust riches not a reason for ruin, but for victory.*

“To be poor in spirit, to gain Heaven with unjust riches - these are two sentences which you little understand.

“Poor in spirit means not to be attached to what is earthly; it means to be free and unbound by what is a pompous robe, like humble pilgrims going towards the goal, enjoying the help which Providence dispenses. But not enjoying them with pride and avarice, but, rather, like the birds of the air, that contentedly peck up the grains which their Creator scatters for their little bodies and then sing with gratitude, so happy are they with the downy robe which protects them, and they seek no more, and they do not complain wrathfully if one day food is scarce and the water of the sky soaks nests and feathers, but they patiently hope in Him who cannot abandon them.

“*Poor in spirit means to live where God has placed you, but with your soul detached from the things of the earth and concerned exclusively with conquering Heaven.*

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“How many kings, how many powerful ones in earthly wealth were ‘poor in spirit’ and conquered Heaven, using force to tame the human, which in them got stirred towards ephemeral glories, *and how many poor of the earth are not such because, though not possessing wealth, they have longed for it with envy, and have often killed the spirit by selling themselves to Satan for a bag of money, for a robe of power, for a table always sumptuously laid which serves to form food for the worms of putrefaction in the tomb!*

“To gain Heaven with unjust wealth means to practice charity of every kind in the glories of the earth.

“Matthew, the publican, was able to turn unjust wealth into a ladder to penetrate into Heaven.

Mary,¹⁹⁶ the sinner, by renouncing the artifices by which she made her flesh more seductive and

using them for Christ's poor, beginning with Christ Himself, was able to sanctify that sinful wealth. Over the centuries, a great number of Christians, who were only a few in comparison to the mass, have managed to make wealth and power their weapon for holiness. They are the ones who have understood Me. But there are so few of them!

"My robe, the robe I give you, is the one I have soaked in my Blood during the spiritual, moral, and physical agony extending from Gethsemane to Golgotha. My crown is the crown of thorns, and my scepter is the cross.

"But who wants these jewels of Christ? Only those who truly love Me. *And I wed them by a rite of lofty charity. When earthly time is over, I will come in radiance for all of those who love Me, one by one, to introduce them into glory.*

"I will come, Maria; I will come. For the present, it is the time of mutual desire. For, no matter how close to you I may be, even perceptibly, I am always like a lover roving around the walls preventing Him from getting through to his beloved. Your spirit peers through every fissure to see Me and hurls its cry of love. But the flesh keeps it imprisoned. Even if I force the flesh within - for I am the Master of the miracle - they are always fleeting, relative contacts.

"I cannot take you with Me. I would kill your flesh, *and it still has a present and a future of usefulness to my cause.* all your

¹⁹⁶Mary Magdalene.

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work has yet been done,¹⁹⁷ and I alone know when I will halt the passing earthly hour for you.

"But then I will come. Oh, soul desiring to depart from the hostile earth, how beautiful Heaven will appear to you! And how inflamed Love's embraces will seem to you, compared to the ones at present!

"You say that anxiety over the vicissitudes which, in these times of misfortune, could have disturbed the last days of your mother has ceased for you and that this introduces a vein of peace into your suffering as an orphan. But consider the time when you can say to yourself that every anxiety and every danger has ceased for you and nothing can separate you from your Lord any longer!

"Love by surpassing your strength, for I have loved you by a surpassing of measure.

"My Charity has washed and clothed you so as not to see your nakedness, over which there were many shadows of human dust. *My Charity has arranged everything for your immortal good.*

"In the eyes of the world it may seem that my hand has weighed upon you. But the world is a fool unable to see supernatural truths.

"You have always been loved by Me with a preferential love. Like a gardener who has created a new flower from a rough shrub until then devoid of corollas and covetous of it as if it were a treasure, I watched and watch over you. You told Me that I possess a jealous overbearance. It is what I do with the favorites whom I reserve for Myself alone.

"And if I have created a desert around you, it is because I have wanted to put you in a position where you have no other point of attraction except Heaven. There, in the other life, is everything you loved with such human force. Now you no longer have anything on earth and are like an imprisoned bird that looks at the sky, where his companions are free and happy, through the bars of his cage, and remains alongside the little door, waiting for it to be left ajar so as to take flight.

"I will come. Be sure of this. Even your present longing serves to adorn your diadem. Be constant and patient. Like a child knowing his mother is near, rest without anxiety on the love of your Jesus. He doesn't lose sight of you, leave you, or forget you. He longs more

¹⁹⁷The monumental work on the life of the Lord still had to be given.

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than you do to pronounce the word which frees the spirit and introduces it into the Kingdom. After so much frost, after so much stripping, after so much weeping, I will come to give you my Sun, to dress you in eternal flowers, to dry all your tears.

“You, that have had a vision of the Light filling the Heavens,¹⁹⁸ consider what it will be to enter into it, with your King taking you by the hand. If a crack barely half-opened upon that Kingdom of Light and scarcely discerned remains in you as a remembrance filling you with gladness, consider what it will be when the Light is your possession. Then, and no longer with the limitations of the present, I will live in you and you in Me, and, like the bride in the Canticle, you will be able to say that your Jesus is yours and you are his.

“For the time being call Me with all your affections. It does not matter that I am near. *I love to hear Myself being called, and the more I am called, the quicker I come, for I am unable to resist the voice of love.*

“Before the evening of age comes, I will come. I will not return, for it is you that have returned to Me and not I to you, whom I have never left. I will come. I was standing like a poor man in the shadow waiting for you to give Me your heart, open the door to Me, and have Me come into you as your King and Spouse. But now I will come. I will come for the wedding. The time of mortal betrothal is about to end, and the rite of the eternal marriage is about to begin.

“I still have a few finishing touches to give you, O my vine, to make you utterly beautiful in my eyes. Do not moan if the shears hurt. *When it is time to prune, it is a sign that it is spring.* in the springtime I will come, for it is the time of loves. *The soul enters the spring when the mortal winter ceases for her and gladness in God’s garden begins.*”

October 14

Jesus says:

“I told you that the books of Wisdom should always be read with superhuman references.¹⁹⁹
Just the opposite of what the world does, and the science of the

¹⁹⁸ In the text of July 1.

¹⁹⁹ For example, in the dictation of July 9.

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world, which is unable to raise itself to the supernatural level, but strives to lower the supernatural in things to its earthly level. In this way, it takes the artistic sense from inspired pages, hears and notes the poetry and music - all of which, in short, caresses its human feelings - *but it does not labor to open the doors beyond which there is enclosed its spirit, which that humanity is so unconcerned about as to deny or forget it.*

“And the spirit, oppressed like a slave in a dark galley, does not receive the reflection - I say ‘reflection’ because the ray does not descend through the thick walls of human pride and lust - not even the reflection of the sun of Wisdom shining for all and for it, buried as it is in the dark well of indifference to the supernatural, so far away; it does not even receive the most remote wave of that reflection of light, the most remote vibration of that harmony which is not made of words, but of sublime meanings, and becomes increasingly stupefied in criminal isolation.

“Poor spirits enclosed in beings dominated by the threefold sensuality of the flesh! When a supernatural word crosses into their prison, like an echo coming from afar, they react with a start and make an effort to get a hearing from the flesh oppressing them. But they are vain attempts by a weak man oppressed by a giant.

“To understand the Word as it is, and to make the spirit as it should be - the lord of the flesh and

not a slave - mankind must set the ax to whole forests and cut down the wicked trees, planted by the imprudence of some or by their rebellious thought and left to grow freely - indeed, helped to grow by other imprudent ones and other rebels against the law of the Lord. Humanity should do this and shed light. Allow the Light to descend from the heights of the Heavens upon the meadows of the earth, where, like grass that passes, you sprout, blossom, and fall in a short time. And blessed are those who blossom in such fashion as to be worthy of being transplanted into my Paradise.

“These are the ones for whom the light of the spirit is not precluded and extinguished. They are the strong who are able to resist human currents. They are the faithful who are able to believe even in opposition to human assertions. They are the secure who are able to go on feeling the Sun even beyond the shadows created by man, and nothing displaces them from this security of theirs. Like the true needle of a compass they aim towards the Light, as migratory

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birds follow their Sun. They are able to leave homes and relatives to come to the Sun of their souls. “And I am not referring, Maria, to those who enter a monastery. There are creatures who, while living in their families, ‘leave’ them ‘out of love for Me’ more than if they were to set themselves beyond the double grill of a monastery. You know something about this and you know what tears it costs ‘to follow Me’ in opposition to the hostile will of family members.

“Those who, going against the selfishness, derision, and incredulity of relatives, are able to follow their King of Love ‘come to Me,’ those who do not grow disturbed or cold under the daily assault of unjust remarks and the religious indifference of others. But, rather, they suffer this and labor to augment the Light in themselves and bear it into the midst of their obfuscated families and they exhaust themselves in protecting the interests of their God within the first of human societies - the family - and go so far as to give Me their lives provided they can obtain Life for the dead in their families - the spiritually dead.

“Oh, blessed, oh, holy, oh, heroic children of mine! I know what it means to go against the sweet bond of love and the harsh chain of family prejudice to break them and follow the Lord’s order. I know. I remember. And I reward with a special reward the hidden martyrs of family selfishness or family love, the holy martyrs of my Love, as irrepressible as death in them and as agonizing as a fare.

“The sentence in the Song – ‘At night in my bed I sought the love of my soul and did not find him’ - should be read supernaturally as follows.

“Often, and for different reasons, the night for the soul. The needs of life, which you frequently cause to become ‘the cares of life,’ create dusky shadows, sometimes so deep as to be like a starless night. God’s will, to test your constancy, sometimes prompts other kinds of nocturnal darkness. During these obscure times ‘the love of the soul’ withdraws.

“The soul, if it is not completely dead, spontaneously loves its Creator God. Even if you do not realize, this light of yours, this flame of yours, hidden within the dark barriers of the flesh, longingly tends towards the Kingdom from which it has come and sighs for union with its Origin. The soul on earth finds itself lost among strangers and seeks the closeness of the Only One who assures it: God.

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“When, because of your heedlessness, God withdraws, for you have created the night with your human cares, the soul suffers. A kind of initial bewilderment takes place in it. But afterwards the time comes when it reawakens, and it then seeks ‘its love’ and suffers from feeling Him to be far away and because of its laxity, which has allowed the flesh to dominate with its worthless cares.

“When, on the other hand, it is God who, to test a spirit, withdraws from it and allows the night to envelope it, this vigilant spirit then realizes at once that it has been left by its Love and leaps to its feet to seek Him and experiences no peace until it has reached Him and clasped Him to its heart.

“This spirit that has comprehended the Light sets the only care you ought to have - ‘the seeking of God’ - against the cares of the earth. holy care of the soul in love, which the divine care of God, in love with the souls of his creatures to the point of giving Himself for their salvation, repays.

“Whether you have lost my closeness by your own fault or by my will, be capable of imitating the

bride in the Song. Rise up without delay; search tirelessly and unhesitatingly, and fearlessly.

“If the distance depends on you, it would be shameful for you not to seek to have yourselves forgiven by being patient and insistent in the search. If it depends on God, it would be offensive for you to show human impatience and thereby virtually reproach God, who is beyond censure.

“And you should not even be afraid. When one seeks God, God, even if He is hidden, watches over him. world thus cannot do any ‘real’ harm to the seeker of God. Even if it rages with mockery or with persecutions, always consider that these are things of relative duration whereas the fruit of your bold love never perishes.

“When your loving searches finally grant that you may rejoin the love of your souls, hug that love with a stronger and stronger embrace until it becomes total and indissoluble fusion between yourselves and Him.

“See, my little bride, when this point is arrived at, Jesus never draws away. is enough for you to turn the spirit’s gaze to see Me near. Just like a husband in love who moves about the nuptial house: it suffices for the bride to turn around or peer out the door in order to see Him near to her or in the next room.

“Isn’t all of this sweet? Doesn’t it give you a great deal of security-

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ty? Abundant peace and comfort?

‘But that is still nothing. When I take your soul from this little house of yours and from the ephemeral dwelling of flesh where it is imprisoned to the eternal dwellings, you will become aware of what the blessedness of love is. The present joy is like a drop of honey compared to the river of sweetness which I shall pour upon you.’”

Later, Also on October 14

Jesus says:

“When love has become so strong as to become ‘fusion,’ it is also useless to fear acts of human violence which fracture life or the length of life itself.

“Believe, soul that are listening, believe that nothing is so violent as love and so destructive as love. if the sword or the arrows of tyrants had not bled to death and pierced my martyrs, if fire or pitch had not melted them and burned them to ashes, if the water had not submerged them or the beasts torn them apart, they would have died just the same, having reached that point of incandescence in love to which mutual love between the Christian and Christ had taken them. opens veins and heart more than a sword or an arrow; love consumes more than fire and pitch; love submerges more than water; and Love breathes into Itself more than a hungry beast.

“But this annihilation of the creature in Love separates the gem from its sheath, opens the lock for the angel enclosed in the flesh - let us rather say ‘for the spirit,’ to forestall the objections of the human quibblers who lose themselves in analyzing the trimmings and do not look at the core of thought. This annihilation frees the immortal spirit and makes it be born in the Heavens, which have awaited it and which open for its entry and close behind it, placing a barrier of peace between it and the earth hostile to the saints.

“For this reason I said to you, ‘Do not fear those who can kill your bodies,’ for the killing of the body is liberation of the spirit.

“Love is an immolator, like the sword and fire, like water and the beasts. And, in your days, in which the great persecutions which crowned the nascent Church with purple do not exist, I tell you in truth that martyrs are not lacking for whom the flame of love is sword, fire, and beast.

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“The one you call the ‘Little Flower’²⁰⁰ is no less a martyr than St. Agnes, for the blade which nipped the life of the former and the latter has a single name at bottom: ‘Love.’ And in Heaven the martyrdoms of the former and the latter, though consummated in different ways, receive the same reward, for the glory of God was the agent spurring them to encounter it, and love for souls, what spurred them to ask for it.

“It is equally useless to fear the length of the separation. *Love abbreviates it because it consumes. A being caught in a vortex of fire does not withstand for long.*

“*Fire swiftly carries one off to Fire, to the Triune God, who is the perfection of Love, who is Love itself, and who in every instant of time renews and expands his ardor, which goes from the Center to the Three, and from the Three to the Unity, with ineffable movements of love - not comprehensible for a human mind - and, like a wave from a closed spring, then overflows and expands over the Universe and embraces, fecundates, and attracts it, gives it life and asks to receive the lives created to bring them to know Love - that is, Itself - with the perfection which is no longer of the creatures while they are separated from the Creator, but of the creatures when they are again gathered upon the Creator’s breast.*

“Oh, beatific Light! Oh, thrice holy Love! Why hasn’t my sacrifice as God been sufficient to give Me all creatures? Why, indeed, has the Enemy so acted upon human weakness as to make my sacrifice not penetrate into almost all creatures?

“Oh, the pain of the God-Man, of God, who left the superessential splendors to come upon the earth for the purpose of giving earthlings Love and taking those of the earth to Love, and sees that for millions and millions of beings his holocaust as God leaving the Heavens, as Man immolating Himself, was made to no avail!

“You drift so far away from Good, from the Love that is Good, and you die. You die after I have given you Life. You die because you are unable to love and do not want to let yourselves be loved by God.

“*Remain faithful, among the men unfaithful to Jesus, your Lord and Savior, unfaithful to the Triune God, Father, Redeemer, and your Love - you that have known love. Do not ever separate yourselves from this safe way, whose end is in my Heart.*

200 St. Thérèse of Lisieux.

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“*May love not only be the guide of your lives, but spur you on such a swift race that it will be a flight towards Me. Like a butterfly attracted by the light, fly to the Light. It is here to receive you and increase its flashes of joy because it sees you to be faithful.*

“*Come. Ascend. There is nothing but God to be joy for the creature.*”

October 15

Jesus says:

“The Church has applied to Mary, my blessed Mother, the praises which the spouse in the Song expresses for his beloved. And, in truth, no other creatures in the world have so much of a right to receive those praises for themselves, if we also set aside, and above all, the sensuality which celebrates physical beauty, great in Mary as well, for her exclusion from original sin had made Mary a perfect creature, like the first two created by the Father. And the first two, the sublime work of the Creator, had the physical beauty of the body created by the Father, in addition to the incorporeal beauty of the innocent soul.

“Physical ugliness came to man as one of the many consequences of sin. *Sin did not wound only the spirit.* brought that wound to the flesh as well. From the spirit, which had lost Grace, came instincts against nature, the fruit of which has been the monstrosities of the race. If man had not known sin, he would not have known certain stimuli and would not have made degraded and accursed alliances which later, over the ages, have been a burden with the impress of ugliness upon the first, original beauty.

“And even when man did not go so far as to debase himself with certain sins, wickedness, taken to the point of delinquency, marked stigmata upon the faces of the evil and their descendants, stigmata which you are still studying today to repress delinquency.

“*But you scientists who study them ought to begin to remove the first stigmata of delinquency from your hearts: the one that makes you rebels against God, his Law, and his Faith. It is necessary to*

care for the spirit, not repress the sins of flesh and blood. If man, by caring for himself first of all, were then to be concerned about the spiritual education of his brothers and sisters, recognizing this spirit

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which is the motor of your acts and not denying it with words and more with the works of a whole life, delinquency would diminish to the point of becoming the sporadic manifestation by some of the poor mentally disturbed.

“Physical ugliness is a sign of one’s own or of a remote union with Evil to such a point that, in the time of Moses - when for a whole set of reasons, which I explained to you one day,²⁰¹ it was necessary to use a severity and absolutism which I later modified with my doctrine of love - the deformed were excluded from the divine services. *It was not to teach men to be lacking in charity towards the unfortunate that this law had been given by Justice. But it was to put a check on men’s animality, with the fear and terror that their sins against nature would generate deformed people* from divine service, the supreme aspiration of the children of Israel.

“Afterwards I, Eternal Wisdom, came, incarnated for you, and I modified the Law in the fire of my Charity and in the light of my Intelligence.

“Centuries and centuries had passed since the time of Moses, and, in spite of all the laws, man had fornicated with Evil, with Lust pushed towards monstrous aberrations, with Ferocity also taken to the point of masterworks of criminality. Upon the children of the children of these millions of sinners the stigmata of the distant sins of their forefathers were imprinted, while, under the sheath of unlovely flesh rendered deformed by physical defects and horrendous illnesses, there beat a heart more worthy of God than that of so many hearts of physically beautiful beings.

“And then I, the fruit of Love and the bearer of love among men, to teach you love, taught you to love the unfortunate; I called to Myself the lame, the blind, the lepers, and the mad, and I healed them when appropriate; I always loved them with a special love and taught you to love them that way.

“This also reflected a reason of lofty justice. Could I, who had come to redeem the deformities of the spirit and to love your deformed spirits to the point of holocaust, to give them back the beauty worthy of entering heaven, fail to love the physically deformed, whose deformity was a cross which by itself redeemed the spirit that was able to carry it?

²⁰¹In the dictation of July 9.

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“No. The Savior loved them and loves them - the unfortunates of the earth. And if He cannot work the miracle upon all of them of making their members, destined to perish, perfect - He cannot for reasons it is useless to explain to men - *He forgave his divine assurance of the possession of Heaven to call those mortified by an infirmity if they are able to suffer their trial of martyrdom without doubting the goodness of the Eternal One and without rebelling against their destiny by turning it into an accusation against God.*

“*Let them love Me because of pain, too. I will reward them for their love, and the forsaken of the earth will become the triumphant in Heaven.*

“My Mother, the Blameless One, the All-Beautiful, the One Desired by God, the One Destined to be my Mother, possessed the harmonious integrity of her members, in which the fashioning thumb of God, who had created Her in his perfect likeness, was evident.

“The work of the artist has labored for so many centuries to represent Mary. But how can perfection be represented? *Perfection issues from the inside to the outside.* even if you can create a perfect form with the brush and the chisel, *you cannot introduce into it that light of the soul which is something spiritual and which is an ineffable divine touch appended to a flesh which is holy, a touch that you see shining from within upon your brothers and sisters and that makes you exclaim, ‘What a saintly face!’*

“How can you represent Mary? The All-Holy One of the Lord! Every time She appeared and you

then toiled to reproduce her appearance, those blessed with the vision of Her exclaimed, ‘This work is lovely, but it is not Mary. She is beautiful in a different way, with a beauty which you cannot reproduce and which is indescribable.’

“Could you reproduce Mary - you, to whom, as comfort in the trial which was imminent, I granted the vision of my Mother and yours²⁰²- could you, even if you were an outstanding painter or sculptor? No. You stated that even your skillful words as an educated woman capable of writing are poor and insufficient to describe Mary. You said She is ‘light,’ to express that which is most beautiful and indescribable in the world and compare it to my and our Mother.

²⁰²In the texts of September 12 and September 19.

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“It is the spirit of Mary, which emerges from the veils of her immaculate flesh, that you cannot describe, O children of hers and brothers and sisters of mine. Sanctify yourselves so as to see Mary. *Even if, just to imagine, you were see only Her in Paradise, you would be blessed. For Paradise means a place where the vision of God is enjoyed, and whoever sees Mary is already seeing God. She is the stainless mirror of the Divinity.*

“You see, then, that the praises of the Song are exactly appropriate for Mary, who, with her pure soul in love, wounded the heart of God, who is her King, *but who contents Her in her loving desires for you, as if She were his Queen.*

“*I would like you to strive to love Mary, within the limits of your strength, just as you must love God with your whole self. To love means to imitate, out of a spirit of love, the one who is loved.* And I have made this into a sweet command: ‘People will know that you love Me when they see that you do the works that I do.’ Now I give you the same command regarding my Mother: ‘They will see that you love Her when you imitate Her.’

“Oh, if the world were to strive to imitate Mary! *Evil, in all its different manifestations, which extend from the ruin of souls to the ruin of families, and from the ruin of families to the ruin of nations and of the entire globe, would fall in defeat forever, for Mary keeps Evil under her virginal heel and if Mary were your Queen and you were truly her children, subjects, and imitators, Evil could no longer harm you.*

“*Be Mary’s. You will automatically be God’s. For She is the enclosed Garden where God remains, the holy Garden where God blooms. For She is the Fount from which there flows the Living Water that ascends to Heaven and gives you the means to ascend to Heaven: Me, the Christ, Redeemer of the world and Savior of man.*”²⁰³

October 16

Jesus says:

“Today I want to talk about a sentence spoken by Me on the cross. It may seem to be a break at variance with the topic I am

²⁰³The commentary on the Song of Songs resumes in the dictation of October 18, as the writer also notes on a typed copy.

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speaking to you about in these days. But it is not.

“Everything I am saying refers to the gem which is in you: the spirit. For the spirit is the lord of your being. You often turn it into a slave, but that is a sin you will answer for. The fact that you oppress and kill it does not change its characteristic as lord of your being.

“I want to call your attention to a sentence spoken by Me on the Cross. You, too, are on the cross, Maria. And your now customary cross has at this time become heavier and harsher with the present pain consuming your flesh and blood and oppressing you to the point of breaking your morale. If it were only because of death, you would suffer less. But to the pain of the death of your mother there is joined the other pain over the way your mother left you, without a word. You’ve got a lump of tears in your heart because of your unfulfilled hunger for caresses, which has accompanied you throughout your life as a daughter and will accompany you throughout your life as an orphan.

“Give Me this sacrifice, too. There are so many motherless children. Motherless, because their mother does not love them and also because their mother has rejected them.

“Do you think that the children of sin, when they emerge from the mists of childhood and begin to reflect, do not suffer over this condition of theirs? Human charity gives them bread and a roof - oh, not much more! - and often less than what is given to a stray puppy or an abandoned animal. But if the puppy and the animal are happy just to have food, shelter, and a caress, the children of woman whom woman has repudiated because they represent for her a witness to her sin have a mentality superior to that of the puppy and the animal; they have a soul that suffers and that, in their suffering as illegitimate children dispersed outside the nest where they were born, cast out of the nest, may make them become unjust and wicked. Unjust to Me and wicked to men, to the fellow beings of those who have generated them to condemn them to a shameful fate.

“Only I, I that am the One for whom no tear of man escapes and not even the need of the hungry sparrow goes unobserved. Only I know the tears and acts of rebellion of these poor creatures of mine, who have not had even that minimum of a family which is constituted by the memory of deceased parents. And my Love gathers in

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the tears, and my Mercy takes pity on the acts of rebellion. *Justice is not severe to these poor children generated to tears and shame, but goes with a severe countenance to judge those who have generated them for such a fate.*

“But it is not this that I want to talk to you about. I therefore ask you only for your suffering as a daughter who has not experienced the comfort of her mother’s farewell. You have Me as few do. They are unable to see Me and hear Me; I would otherwise be with everyone as I am with you. Give Me your pain as a daughter so that they will feel that they have a Father, that they are not spurious, that there is someone who loves them. And He loves them as no parent on earth is able or knows how to love. One must be able to apply one’s individual pain to relieving the pains of others. And you, that are familiar with the bitterness of certain situations, the desolation of the heart, and the comfort which comes only from God, suffer with good will to prevent this despair, which is one of the bitterest, most desolate, and most dangerous forms of despair.

“And now let us talk about the sentence spoken by Me on the cross.

“If in the words of Wisdom there is not one which is useless in regard to the spirit, what must the case be with the words spoken by Me, Divine Wisdom? On the cross I completed my mission as Redeemer, but also as Master.

“I taught you forgiveness by forgiving those who killed Me and those who offended Me as God and as a dying person. I taught you to have faith in the Mercy granted to whoever repents by promising Paradise to Disma. I taught you who to go to so as not to feel alone: to Mary, who is your Mother. I taught you to ask humbly and suffer bodily needs as well patiently by asking for a sip for my lips. I taught you not to complain if that sip is vinegar and bile - *vinegar and bile, Maria, which are given not only to the lips, but often to the heart which asks to love and receives rejection and offenses. Remember that your Jesus’ Heart was saturated with this most bitter, truer mixture.*

“I taught you who to invoke in the hours when pain rushes upon you and it seems to you that everyone, including God, has abandoned you. Because of the needs of Redemption, I was really abandoned by the Father, but I invoked Him just the same. *One must act like this, O children, in the hours of trial and pain. Even if God*

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seems to you to be distant, call to Him for help just the same. Always give Him filial love. He will

give you his gifts. They may not be the ones you were requesting. They will be others even more useful to you. Trust your Lord and Father. He loves you and provides for you. Always believe this. God rewards those who believe in his Goodness.

“But before pronouncing the final word, in which to the joy of having conquered Life for you was joined the distressing pain of that death, I uttered the sentence I want to talk to you about: ‘Father, into your hands I commend my spirit.’

“Do you see, O dear children, what value the spirit has? My final thought turns to it, to commend it into the hands of the Father. The immeasurable value of our living as men is the spirit; I say ‘our,’ for the one who was dying on the cross was true Man as well as true God, like you, therefore, in humanity. My last request turns to this spirit of mine about to be freed from the flesh to return to the Origin it had come from.

“The spirit of the Christ had no need of divine mercy. It was the divine, innocent spirit of the Son of the Father and of the Immaculate One. But I wanted to teach you *that one single thing is valuable in life and valuable after life: the spirit.* must receive all your care during existence and your prudence in the hour of death.

“All you possess on earth is something that dies with the flesh. Nothing follows you into the other life. But the spirit remains. *The spirit precedes you.* is that which presents itself to the Judge and receives the first sentence. It is that which will draw to itself the flesh in the hour of the last Judgment and will make it alive again to hear the decree which will render it blessed with that spirit or accursed with that spirit. The flesh will undergo centuries or seconds of death before its resurrection, *but the spirit undergoes only one death and does not rise again from it.*

“Woe to those dead spirits that will infuse death into the flesh they inhabited! The ‘second death,’ which knows no resurrection and which is the one that you must fear for this body which you love more than the spirit, O foolish men who overturn the values of things.

“Try to have mercy on yourselves, *not from a human, but a supernatural standpoint. Mercy on what does not die like flesh, but which can die only as spirit by losing the Light of God here below and the vision and possession of God in my heaven.*

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“Try. And since you are weak on account of the flesh, which tempts you, caught as it is in the seduction of Satan, in life and death entrust your spirits to the Powerful, Holy, and Merciful God.

“When I taught you to say, ‘Lead us not into temptation, but deliver us from evil,’ wasn’t I already teaching you to entrust your spirits to the Father, who created you and does not repudiate his paternity as you, on the other hand, repudiate your status as sons and daughters?

“Satan can do little harm on earth to the spirit that entrusts itself to God; the terrors which the Beast arouses as a final revenge will be spared the spirit that invokes God in its agony; God will open his Heart to the spirit expiring in God, and from death it will pass into eternal, holy, blessed life.”

October 17

Jesus says:

“I want to explain to you what Purgatory is and what it consists of. And I will explain it to you, in a way that will provoke many who think they are the repositories of the knowledge of the hereafter and are not.

“The souls immersed in those flames suffer only from love.

“Not undeserving of possessing the Light, but not worthy to enter therein immediately either, into the Kingdom of Light, these, on presenting themselves to God, are assailed by the Light. It is a brief, advance blessedness which makes them certain of their salvation and aware of what their eternity will be like and knowledgeable regarding what they did to their souls, defrauding them of years of blessed possession of God. Then, immersed in the place of purgation, they are assailed by the flames of expiation.

“Those who speak of Purgatory are right in this. But where they are not right is in wanting to apply different names to those flames.

“They are a fire of Love. They purify by inflaming souls with love. They give Love because, when the soul has therein attained the love it did not attain on earth, it is freed from them and joined to Love in Heaven.

“It strikes you as a doctrine different from the familiar one, doesn’t it? But reflect.

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“What does the Triune God want for the souls created by Him? *Good.*

“What feelings does the One who wants Good for a creature have for the creature? *Feelings of love.*

“What are the first and second commandments, two most important ones, the ones regarding which I said that there were no others greater and that in them was the key to reaching eternal life? *It is the commandment of love: ‘God with all your strength; love your neighbor as yourself.’*

“Through my mouth and that of the prophets and saints, what have I said on numberless occasions? *That Charity is the greatest form of absolution. Charity consumes the sins and the weaknesses of man, for whoever loves lives in God, and in living in God he sins little, and if he sins, he immediately repents, and for whoever repents there is the forgiveness of the Most High.*

“What did souls fail in? *In Love.* they had loved much, they would have committed few and slight sins, connected with your weakness and imperfection. But they would never have reached the conscious obstinacy in even venial sin. They would have endeavored not to grieve their Love, and Love, *seeing their good will*, have absolved them even of the venial sins committed.

“How is reparation made for a sin, even on earth? *By expiating it,* , if one can scarcely do so, *through the means whereby it was committed.* the one who has done damage, by restoring what he has taken away with overbearance. With the one who has defamed, by retracting the defamation, and so on.

“Now, if poor human justice wants this, won’t the holy Justice of God want it? And what means will God use to obtain reparation? *Himself - that is, Love - and by demanding love.*

“This God, whom you have offended and who loves you in a fatherly way and who wants to unite Himself to his creatures, leads you to obtain this union through Himself.

“Everything hinges on Love, Maria, except for the real ‘dead,’ the damned. For these ‘dead ones’ Love, too, is dead. But for the three realms - the heaviest one: the Earth; the one where the weight of matter is abolished, but not of the soul weighed down by sin: Purgatory; and, finally, the one where the inhabitants share with their Father the spiritual nature which frees them from every encumbrance - the motor is Love. It is by loving on earth that you work for

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Heaven. It is by loving in Purgatory that you conquer Heaven, which in life you were unable to merit. It is by loving in Paradise that you enjoy Heaven.

“When a soul is in Purgatory, it does nothing but love, reflect, and repent in the light of Love, which for its sake has ignited those flames, which are already God, but which conceal God from it for its punishment.

“This is the torment. The soul recalls the vision of God received in the private judgment. It bears that memory with it, and since having only glimpsed God is a joy surpassing every created thing, the soul is anxious to experience that joy again. That memory of God and that ray of light which have assailed it in its appearance before God make the soul ‘see’ the true significance of the faults committed against its Good, and this ‘seeing,’ together with the thought that because of those faults it has voluntarily deprived itself of the possession of Heaven and of union with God for years or centuries, constitutes its purgative affliction.

“Love, and the certainty of having offended Love, is the torment of those being purged. The more a soul has been at fault in life, the more it is as if blinded by spiritual cataracts which make knowing and reaching that perfect loving repentance which is the first factor for its purgation and entry into the Kingdom of God more difficult for it. The more a soul has oppressed it with sin, the more love is weighed down in its living and rendered sluggish. As it is cleansed by the power of Love, its resurrection to love is accelerated and, consequently, its conquest of Love, which is completed at

the moment when, with the end of expiation and the reaching of the perfection of love, it is admitted into the City of God.

“It is necessary to pray a lot so that these souls, that suffer to reach Joy, may be swift in attaining the perfect love which absolves them and unites them to Me. Your prayers and your acts of intercession are as many increases in loving fire. They increase the burning. - oh, blessed torment! - they also increase the capacity for loving. They speed up the process of purgation. They raise the souls immersed in that fire to higher and higher degrees. They carry them to the threshold of the Light. They open the gates to Light, finally, and introduce the soul into Heaven.

“To each of these operations, provoked by your charity towards those who have preceded you into the second life, there corresponds

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a leap in charity for you. The charity of God, who thanks you for providing for his children in affliction, and the charity of the afflicted, who thank you for working to introduce them into the joy of God.

“Never do your loved ones love you so much as after earthly death, for their love is now infused with the Light of God, and in this Light they understand how you love them and how they should have loved you.

“They can no longer say words to you that ask for forgiveness and provide love. But they say them to Me for you, and I take to you these words of your dead, who are now able to see and love you as they should. I take them to you together with their request for love and their blessing. A blessing already valid from Purgatory on, for it is already infused with the inflamed Charity which burns and purifies them. Perfectly valid, later, from the moment when, freed, they come to meet you on the threshold of Life or rejoin you therein, if you have already preceded them into the Kingdom of Love.

“Trust in Me, Maria. I work for you and for those you most dearly love. Relieve your spirit. I come to give you joy. Trust Me.”

October 18²⁰⁴

Jesus says:

“The secret of the soul that does not want to lose its Love - God - must be - I have already spoken to you thereof²⁰⁵ - to remain ever fixed upon God with the faculties of its soul.

“Whatever you do, manage to keep your spirits fixed upon Me. In this way you will sanctify every action of yours, making it pleasing to God and supernaturally useful for you. Everything is prayer for the one who is able to remain in God, for union is nothing but love, and love transforms even the humblest actions of human life into acts of adoration agreeable to the Lord.

“I tell you in truth that, between those remaining many hours in church to repeat words from which their souls are absent and those remaining in their homes, in their offices, in their businesses, and at their jobs, loving Me and their neighbor for my sake, remaining

²⁰⁴On a typed copy the writer adds: “still commenting upon the Song,” which we associate with note ²⁰³.

²⁰⁵In the dictations of June 26 and October 10.

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united to Me, *the latter pray* are blessed by Me, while the former do nothing but perform a hypocritical practice which I condemn and disdain.

“When the soul has been able to reach this loving knowledge of succeeding in remaining fixed in

Me with its faculties, it produces continual acts of love. Even in material sleep it loves Me, for the flesh falls asleep and awakens with my Name and the thought of Me present, and while the body rests, the soul goes on loving.

“Oh, the holy marriage of the soul with its God! A spiritual tie which the human eye does not see, but, if it could see it, it would see a circle of fire surrounding God and the creature, and as God’s rejoicing increases, the creature’s glory increases, a holy circle which in Heaven will be a nimbus on your glorified brows.

“The soul, obstructed as it is in the flesh, sometimes undergoes the weariness of the flesh as a recoil. The temptations of Satan, more or less serious faults - I am not speaking about mortal sin, which violently separates the soul from its God, but about the slighter sins which, no matter how slight, result in spiritual fatigue - disappointments, sorrows, and life events, along with other causes, provoke weariness in the souls of those who are less formed in the life of the spirit.

“But you must react to it. It is like one of those physical languors which precede the consumption of the flesh. Woe if it is not combated at the outset! But woe three times over if the languors of the spirit are not combated which lead to spiritual somnolence and, slowly, to the death of the soul.

“God does not love the lazy. He does not love those who prefer their comforts to the good Lord. God punishes those who grow lukewarm. He withdraws.

“Your good God calls you to awaken, asks you to receive Him, shows Himself to be concerned in having sought you out, and requests your hearts to take refuge therein. Why, don’t you realize that the most beautiful tabernacle for your Lord is your heart? The good Lord tries everything to bring you out of spiritual slumber and spiritual laziness. He sometimes even tries to force open the mystical gates of the heart and seeks to enter. He then withdraws because He resorts to violence only rarely. He always leaves you free, even if leaving you free is painful for Him because He sees that you use freedom badly.

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“Sometimes - indeed, almost always - the soul notices the coming of its God, feels his attempt at entering, and, since the soul remembers it has been created by God, it feels itself starting with sweetness.

“You oppress the soul; you do not follow it in its desires, but it is averse to dying in you. It is the last to die; it dies after the mind has died and the heart has died of pride and lust; *it dies only when you kill it by taking away from it Light, Love, arid Life - that is, God.* until it has died, it starts with joy and beats with love when God approaches it. Woe to those who do not want to second these movements of the soul. They are like patients who, by continual acts of imprudence and disobedience to the doctor, aggravate their illness more and more until making it fatal.

“When your souls dissolve with sweetness because they feel God beyond their gates, second your souls’ motion. Leave all concern for the flesh; set this proud flesh of yours on its knees; recognize the rights of the queen enclosed in you, of the queen who wants to follow her King; and adore the benignity of the King, who has come to you to love your souls, which you kept imprisoned, who has come to love you and give you the pledge of salvation for this flesh of yours as well, which you are so concerned about, but for which you are unable to do anything really useful.

“God wants your flesh, too, to shine with light and supernatural, eternal beauty at the final resurrection. To shine for the holy works done in earthly life, for the works done while following the impulses of the soul moved by God.

“If you knew what a great grace every coming of God-Love is! If you understood, you would say in every instant, ‘Come, Lord Jesus! Come to guide my soul! Be my King and my Master.’ If you knew, you would mark every encounter, every coming, among the fortunate days of your life as men. *And in truth no event is so glad as the one when I enter with my love into your hearts to save and lead you, beyond life, to true, eternal, and blessed Life.*

“When by your carelessness you have let your Master pass by, afflicted over your spiritual inertia; when remorse, the cry of conscience which is never completely silent, even in the most depraved, awakens your souls, which you have dazed in lukewarmness and material concern, be prompt in applying a remedy. Seek God at once.

“Consider that without God one wanders over ways of death until perishing forever. Consider, too, that God is merciful and has a charitable heart for you. He immediately hears your cry, which calls Him, and even if for your punishment He remains hidden for some time, He is not far away. You do not see Him, but He is already close to you with his heart as a Father who forgives the wayward son and longs to clasp him to his heart.

“Seek God at once. Get by the guards patrolling: the traps the Enemy spaces out along the way to keep a soul from escaping from him to take refuge in God. Go ahead and let Satan, envious and cruel, strip you out of vengeance.

“*It is better for you to enter eternal life stripped of humanity, but rich in spiritual wealth alone, than accompanied to the threshold of God by affections, honors, and earthly joys, to be cast out because you have already had everything and do not deserve anything else, having preferred to have this ‘everything,’ which falls and drags you along in falling, to the only thing necessary to have: the coin to enter eternal Life, with labors, efforts, spiritual patience, holy petioles gleaned hour by hour by obeying my Law out of love for Me, mystical pearls obtained with pain suffered out of love, eternal rubies created by your wanting to be my children - over against the voices of carnal nature, the acts of mockery and revenge of the world, and the seductions and wrath of Satan - wanted by overcoming oneself and the enemies of oneself, whether men or demons, wanted by crushing the flesh, provided the spirit wanting to follow God’s Will is made to triumph, wanted to the point of sweating living blood, as I did in the face of the strongest temptation, the strongest fear, and the strongest divine Will which man could possibly endure.*

“*If you knew what a ‘no’ of yours is, when spoken to the forces of the flesh, of the affections, of wealth, and of honors in order to be faithful to the One who loves you! If you knew what it is to be ready to let even dear things be taken away from oneself so as to be God’s entirely!*

“*Certain forms of despoliation, endured with resignation, if not with rejoicing - for one can rejoice even over health immolated for God’s purposes, but one cannot rejoice over a tomb closing upon a father, a mother, a spouse, a son, a brother (I was Man among men, too, and remember what it is not to hear a beloved voice any longer,*

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not to see a house animated by a relative, and to behold the dwelling of a friend devoid of his presence) - *certain forms of despoliation endured with resignation have the value of a martyrdom, Maria; remember this.* They have this value, as does the martyrdom of a life offered for the coming of my Kingdom into hearts, of the fevers and illnesses endured so that the fevers of souls and the illnesses of spirits will ebb.

“*And both forms of martyrdom will receive the reward for martyrdom: the purple stole of those who have come to Me by way of a great tribulation, a procession of fire which will follow the Lamb together with the white procession of the virgins, the latter at my right, the former at my left, for these heroes of the spirit are truly the children of my Heart, rent by a martyrdom of love, as the others are those born of Mary who most resemble the Mother and the Son of the Mother; they are the ones who lived in the role of men with the sentiments of angels: beyond flesh and blood.*

“With every means of yours, with holy boldness, seek the Lord. Seek Him to make amends for former laziness. And once He has been found, never separate yourselves from Him.

“*In Him is the Good that does not die. In Him is Life and Truth. If you remain in Him, you shall not perish. If you live in Him, you shall not die, you shall not know errors.* Like a boat safely entering the port because its pilot knew how to steer it, you, guided by Christ, shall enter the port of Peace. I, who do not lie, tell you so.

“Never deny Me, children whom I love. Be faithful to Me, and I will give you glory”

Jesus says:

“And now, soul of mine, now that we are at the end of the Song, I will teach you the final stratagems of the wisdom of love.

“*Be pure*, for your Beloved is purer than the lily and the snow, and the bride must wear the same clothes as her Lord and value what He values. The Light approaches, Maria. *Also remove the traces of the shadows of the flesh so that you, too, will be all light for*

216 On typed copy the writer adds, “Still on the .”

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the hour when I come, the Light - Jesus - will clasp you to his heart to take you to his dwelling, where there will no longer exist the separations imposed by being upon this earth.

“Always increase your beauty, for the wedding is near. *Put on the jewels of the final sacrifices; adorn yourself therewith joyfully, for they have been given to you by the One who loves you with an eternal love.*

“*Set yourself aflame with the splendor of love so as to give brightness to your spiritual appearance.* A coldbride, even just a lukewarm one, is not a bride. I want you burning with total love.

“*Be intrepid against all the forces of the Enemy, who is trying to perturb you out of hellish envy.* will launch his demoniacal quadrigae against you to no avail. As as you remain faithful, four and four and ten times four demons will be less than a blade of grass under your foot, which is taking the last steps to traverse what still separates you from the dwelling of your love.

“*Let nothing disturb you. Proceed, leaning on Me. Remain there until the end, and your passage shall be sweet and luminous*, like coming off a half-dark, rough road into a flowering meadow filled with sunlight and the song of birds. *And in truth for whoever has merited the possession of Heaven by loving, death is only entrance into eternal Beauty and eternal Joy.*

“And since in the past you were not blameless, cancel out even the memory of those shadows by the means I have taught you. *By an increasingly intense love. only for Me, by Me, with Me.* Have the Father, on observing you, see you so fused to Me as not to be able to separate you from his Son. Let my Charity cover you like a nuptial mantel under which I conceal the rents in your dress.

“Woe if you present yourselves alone to Justice. *No matter how good you may be, there is always some failure upon you. But if you present yourselves with Me to the Father, the splendor of the Son haloes your souls to such a degree that it makes them beautiful, and my splendor is never so intense as when I can present to the Father a spirit that loves Me and has not made my Sacrifice as the Redeemer useless for itself.* Father’s Justice has no wish to grieve the Son, Savior of a new citizen in the holy Jerusalem, and with a blessing cancels out the debt of that spirit and opens Heaven to it.

“*Flee the distractions of the earth; isolate yourself with Me.* When one is about to enter a foreign country to dwell there, one learns its

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language so as not to be unable to live in it; one tries to learn at least the first rudiments of that language, and one who goes without knowing even a word is imprudent. He will toil greatly at first.

“In the eternal dwelling Wisdom, it’s true, gives you instruction in the first instant. But look, soul of mine: *the last times on earth are a preparation for Heaven.* my Goodness gives everyone the signals and all the time to prepare for Life, when, not only by the work of my Mercy, but also by human will you are given the final instruments for your coming to Life, then *blessed is the one who prepares for it with care, which is never excessive.*

“If you applied this care - all of you that age or long illness or the cruel contingency of wars leads towards an almost certain destiny of death - there would not be so many painful waits in Purgatory. You would accomplish your metamorphosis in Me with love for Me, with true repentance over having grieved Me, with true generosity, with true resignation, with all the virtues practiced with good will, and you would not have to do this work, which makes man, a mixture of flesh and blood in which the spirit has reigned little, a spirit that has known the real Truth - *that is, that God is the only Object deserving all the motions of being.*

“You have all the time to prepare for the Dwelling. Remember that if the one who loved much is forgiven much, much is also demanded of the one who was given much. And few mortals have had what God has given you with a special love.

“Let nothing weigh upon you; let nothing be repugnant to you; let nothing be left inactive by you to apply the finishing touches to your wedding garment. If the road is harder and harder, consider your Jesus, who also found the final path to Golgotha to be so painful. Every victim is a little redeemer: of himself and of his brothers and sisters. And the ways of redemption are not placid flowering paths: they are rocky steep ascents strewn with brambles which are traveled over with a cross on one’s shoulders, fever in one’s veins, faintness in the dying flesh, the taste of blood in one’s parched mouth, thorns on one’s head, and the prospect of the final torture in one’s heart. “Redemption is accomplished on the summit. And as its final pomp for the propitiatory rite it has the gems of the three nails, being torn away from the last traces of sweetness in affections, solitude between Heaven and earth, and obscurity, not just of the atmos-

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phere, but of the heart. Afterwards the sun comes to kiss the immolated one. But first there is darkness and pain.

“Remain united to Me; remain united to Me. The closer the hour comes, the more closely united to Me you should be. There is only Jesus to help, and there is only Jesus to instruct - for He lived through that experience - in enduring the martyrdom of love.

“But, as before enduring it I had to grow in life and nourish Myself on my Mother’s milk as my first food and then on the fare prepared by her holy hands, so every little redeemer must live in Mary to be shaped into being a Christ. is the strength of your souls. Mary is sweetness. Before drinking the vinegar and gall one must drink the drugged wine. And this is given you by the encouraging smile of Mary. balm that made Me happy on earth, a balm making Me happy in Paradise, and, with God, it makes all Paradise happy; the maternal smile of my Mother is a star in life and a star in death. It is a star, above all, in the pain of immolation.

“I gazed at that heroic, agonized smile of my Mother, the only comfort, a boundless comfort ascending towards my scaffold. I looked at it so as not to allow despair to approach Me. gaze at it yourself, too. Gaze at it, O you suffering men. Mary’s smile sets the devil of despair to flight.

“Live in union with Mary, whose children you are, as I am. Live upon Mary’s heart, soul that I wish to bear to Heaven. The hands of this Mother, who does not disappoint her children, are full of caresses for you. Her arms clasp you to the breast that bore Me, and her mouth speaks the words to you which comforted Me.

“So that you will not faint during your final stops on earth, I am enclosing you in Mary’s dwelling. There disturbance does not enter, for She is the Mother of Peace. There the Enemy does not enter, for She is the Victorious One.

“Let Mary teach you the supreme flames of Charity - She who is the Daughter, Mother, and Spouse of Charity.

“Cut all ties between yourself and the world. Live in Jesus and Mary. Remember that, even if man had given all his goods to possess love, that would be nothing, for Love is such that in comparison to God - the Love of your souls, the true purpose of your lives - everything loses value. To possess Love is the only thing that counts. And Love is possessed when for Him one is able to renounce everything one has.

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“Afterwards peace will come, Maria. There is struggle now. But for the one who loves, it is struggle crowned by victory.

“I will come soon to exchange your crown of thorns for another one of joy. Persevere.

“Place my seal upon every heartbeat, every work. Engrave it with tears on the fibers of your heart. I am the One who save and love.”

October 20

Jesus says:

“The episode of the bent woman healed on the Sabbath is precisely yours.

“Your humanity and that of others had bent you.

“You were so upright before, little soul that walked in my Way, spurred on by a force of love for your Jesus, whose majesty as a Martyr you had understood more than everything else, and you wanted to be like Him in martyrdom, for Love had revealed to you that *martyrdom is love professed, confessed, and fulfilled to perfection.*

“Afterwards you had grown bent. You had bent your soul, that had previously looked at Heaven alone, towards the earth. Human concerns and affections had taken the place of the spiritual concerns in which you cared only about God’s interests and, as a result, even without wanting to do so deliberately, about the interests of your soul. Human affections took the place of love for Me.

“These concerns and these affections, much more oppressive than my Cross, *for if the cross is a weight, it is also a support and an upraising,* ‘bent’ you. And the Tempter of souls, *who takes advantage of your weaknesses to make these into the means of sin,* worked upon your letting yourself be bent by human motives.

“And you sinned, you know? Yes, you sinned by causing Me so much pain. My Knowledge knew that it was a transitory phase, but I would have liked you not to live through that phase. It was taking you so far from my Way and from Heaven.

“Love Me greatly, Maria, for my Mercy for you has worked prodigies. I have disputed with Evil for you with the love of a Father, the work of a Physician, and the patience of God. You finally heard Me and turned to Me. You were already on my Way and wanted to fol-

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low Me and love Me. *But you were bent.*

“Your spirit was unable to free itself from all the consequences of your spiritual illnesses and from the tendencies of the flesh. You had been oppressed and irritated for too long by too many things, and the other human beings surrounding you truly were not, of course, a factor contributing to a total resurrection. But, rather, they annulled your spiritual progress and paralyzed your efforts to rise again totally by their way of acting. This is your only justification.

“*But I want you to make this situation, too, a reason for loving Me and for loving your neighbor, who has thus obstructed you. Any neighbor at all - remember this. If those who have made you weep and uprooted the new feathers which love, now known and practiced, gave you to fly to Me, had received throughout their lives what I have given you in special love, consider that they would have been better than you. This is the thought which I have borne in mind in judging those obtuse spirits, and this must be the thought which you are to have to forgive them totally and love them totally.*

“When I judged you to be sufficiently punished for your desertion, when I thought that you had expiated it, I straightened you up, soul of mine. I knew that pain was about to descend upon you, and with pain, solitude. I am not called ‘Mercy’ for nothing. *I am Mercy.* I came to be your Kin, Friendship, Joy, All. But first I ‘liberated’ you from the last ties which still hampered you.

“The ‘heads of the synagogues’ - there are some now, too, and they are represented by those who see the straws of others as beams and do not see their own beam, by those who think it is licit to analyze, censure, and criticize the work of God - if they knew the moment and the reason I have chosen to work the miracle, would remain scandalized by it.

“But what of it? Am I not free to act as and when I please? And if I wanted to make your obscured nothingness a luminous, active force, if I wanted to make you, wretchedness, into a treasure, isn’t it licit for Me? And if I judged that your trial was sufficient; and now your constancy, trust, repentance, and love deserved the reward of my help and my love, can there be anyone to criticize my work?

“*I love to make use of nonentities which love and humility make dear to my Heart, to make my Power shine forth. If I took only the ‘perfect,’ how could poor men have the hope of entering*

Heaven?

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“I take the weak, sinners who are able only to have trust, hope, and affection for Me - I don't say ‘love,’ for if they loved, they would not be weak or sinners - I take these children, who mix veins of perfection into their imperfections and make them the lights and teachers of their poor brothers and sisters who are weaker and more sinful than they. I inflame them with love; I make them hungry for sacrifice; I accept their offer. When they have reached the state of ‘victims,’ I consecrate them for their mission.

“Every day is a ‘sabbath’ for Me. For every day you are always insufficient, if observed by Perfection, but every day I also deem it appropriate to say, ‘Enough’ to what bends you and introduce the soul into my service.

“Always bear in mind your past and my action. The former will serve to keep you humble and to wash you increasingly with repentance. The latter, to inflame you increasingly with love.

“Live by hope in your Jesus. If I have loved you so much, I will not be severe with you.

“Live by constancy. Only your will could separate you from Me and plunge you into the abyss again.

“Live by humility. I communicate Myself to humble souls.

“Live by love. The more you love Me, the more you will comprehend Me exactly.

“Live with peace in your heart. I give it to you for your comfort.”

October 21

Jesus says:

“I shall resume the commentary²⁰⁷ on the souls taken into Purgatory.

“It does not matter whether you have grasped the complete meaning of my words. These are pages for all, for all have some loved ones in Purgatory, and nearly all, with the life they lead, are destined to stop in that dwelling. For the former and the latter I shall thus continue.

*“I said that the souls being purged *suffer only because of love and expiate with love.* are the reasons for this system of expiation.*

²⁰⁷ Appearing in the dictation of October 17.

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*“If you, unreflecting men, carefully consider my Law in its counsels and commands, you see that it *entirely* on love. Love God, love for one's neighbor.*

“In the first commandment, I, God, impose Myself on your reverential love with all the solemnity which is worthy of my Nature, as compared to your nothingness: ‘I am the Lord, your God.’

“You forget this too often, O men who think you are gods, and, unless you have a spirit vivified by grace in you, you are nothing but dust and putrefaction, animals joining to animality the craftiness of the intelligence possessed by the Beast, who makes you do the works of beasts - worse than those of beasts: the works of demons.

*“Say it to yourselves morning and evening; say it to yourselves at midday and at midnight; say it to yourselves when you eat, when you drink, when you go to bed, when you wake up, when you work, when you rest; say it to yourselves when you love; say it to yourselves when you contract friendships; say it to yourselves when you command and when you obey; say it to yourselves always: ‘I am not God. Food, drink, and sleep are not God. Labor, rest, occupations, and the works of genius are not God. Friendships are not God. Superiors are not God. *One alone is God: my Lord, who has given me this life so that with it I may merit the Life which does not die;* has given me clothing, food, and dwelling places; who has given me work so that I may earn a living and*

ingenuity so that I may witness to being the king of the earth; who has given me the capacity for loving and creatures to be loved *'with holiness'* not with lust; who has given me power and authority so that I may make it a means of holiness and not of damnation. I can become similar to Him since He has said, *'You are gods,' but only if I live his Life - that is, his Law - only if I live his Life - that is, his Love. One alone is God: He. I am his child and subject, the heir of his kingdom. But if I desert and betray, if I create for myself a kingdom of my own in which I want to be king and god in human terms, I then lose the true Kingdom and my destiny as a child of God is forfeited and becomes degraded into that of a child of Satan, for one cannot serve selfishness and love at the same time, and whoever serves the former serves the Enemy of God and loses Love - that is, he loses God.*

"Remove from your minds and your hearts all the deceitful gods that you have placed there, beginning with the god of mire that you are when you do not live in Me. yourselves of what you owe

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Me for all I have given you - and I would have given you more if you had not bound the hands of your God with your way of living- what I have given you for the life of each day and for eternal life. For the latter God has given you his Son so that He would be immolated like a lamb without blemish and wash your debts with his Blood and thus not, as in Mosaic times, make the iniquities of the fathers fall upon their children down to the fourth generation of sinners, who are 'those who hate Me,' for sin is an offense against God and whoever offends hates.

"Do not raise other altars to gods that are not true. Have the one and only Lord your God, not so much on altars of stone, but on the living altar of your hearts. Him and offer true of love, love, love, O children who are unable to love, who utter and utter and utter words of prayer, words alone, but do not make love your prayer, the only one pleasing to God.

"Remember that a true throbbing of love which rises like a cloud of incense from the flames of your heart in love with Me has a value infinitely greater than thousands and thousands of prayers and ceremonies performed with a lukewarm or cold heart. Attract my Mercy with your love. If you knew how active and great my Mercy is to whoever loves Me! It is a wave which passes and washes what constitutes a stain in you. It gives you a snow-white stole to enter into the holy City of Heaven, in which the Charity of the Lamb who had Himself immolated for you shines like a sun.

"Do not use the Holy Name out of habit or to give strength to your wrath, to vent your impatience, or to confirm your curses. And, above all, do not apply the term 'god' to a human creature whom you love out of sensual hunger or mental worship. That Name should be said to One alone. To Me. to Me it must be said with love, faith, and hope. Then that Name will be your strength and your defense. The worship of this Name will justify you, for those who act while placing my Name as a seal upon their actions cannot perform wicked actions. am speaking of those who act truthfully, not of the liars who seek to cover themselves and their works with the splendor of my thrice-holy Name. And who are they trying to deceive? I am not subject to deceit, and men themselves, unless they are mentally disturbed, by comparing the liars' deeds with their words comprehend that they are false and experience disdain and aversion over this.

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"You that are unable to love anything but yourselves and your money and regard every hour not devoted to satisfying your flesh or fattening your purses as wasted, in your enjoyment or work as gluttons and beasts, manage to introduce a pause which will enable you to think of God, of his acts of goodness, his patience, and his love. You should always, I repeat, bear Me in mind, whatever you do; but since you are unable to act while keeping your spirits fixed in God, once a week stop acting so as to think of God alone.

"This, which may seem to you to be a servile law, is instead proof of how God loves you. Your good Father knows that you are fragile machines that wear out in continuous use and has provided for your flesh - for it, too, since it is also his work - by giving you the command to have it rest one day out of every seven to give it proper repose. God does not want your illnesses. If you had remained his children, really his, Adam on, you would not have known illnesses. These are the fruit of your

acts of disobedience to God, together with pain and death; like a mushroom bed they arose and arise over the roots of the initial disobedience - that of Adam - and they sprout from each other, a tragic chain, from the germ which has remained in your hearts, from the venom of the accursed Serpent who gives you fevers of lust, avarice, gluttony, sloth, and blameworthy forms of imprudence.

“And it is blameworthy imprudence to want to force your being towards constant work for gain, as it also is to want excessive enjoyment of the palate or the senses by not being satisfied with the food necessary for life and the company necessary for the continuation of the species, but satiating yourselves beyond measure like animals of the swamps and exhausting themselves like - rather, not like brutes, that are not similar, but superior to you in coupling, to which they go in obedience to laws of order - but degrading yourselves worse than brutes: like demons that disobey the holy laws of proper instinct, reason, and God.

“You have corrupted your instinct, and it now leads you to prefer corrupt meals, formed by lusts in which you profane your bodies - my work - and your souls - my masterwork; and you slay embryonic lives by denying them life, for you suppress them before their time voluntarily or through your leprosy, which is lethal venom for nascent lives.

“How many souls are there that your sensual appetite calls from

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Heaven and that you then close the gates of life to? How many are those that barely reach their term and are born dying or already dead that you bar from Heaven? How many are those upon whom you impose a weight of pain, *which they cannot always bear*, a sick existence marked by painful and shameful diseases? How many are those that cannot resist this kind of martyrdom, not wanted but affixed by you like a firebrand upon the flesh, which you have begotten *without reflecting that, when one is corrupt like a tomb full of putrefaction, it is no longer licit to beget children to condemn them to pain and the loathing of society?* many are those that, unable to resist this fate, commit suicide?

“But what do you think? That I will condemn them for this crime of theirs against God and themselves? No. Before them, who sin against two, are you, who sin against three: against God, against yourselves, and against the innocent whom you beget to lead them to desperation. this. Consider it carefully. God is just, and if the sin holds weight, the causes of the sin also do. And in this case the weight of the sin lightens the condemnation of the suicide, but aggravates the condemnation of you, true killers of your desperate children.

*“On that day of rest which God has placed in the week - and He gave you his example of rest; consider: He, the infinite Agent, the Generator who from Himself generates Himself continuously - he has shown you the need for rest; He did so for you, to be your Teacher in life. And do you, insignificant powers, want not to take this into account, almost as if you were more powerful than God? On that day of rest for your flesh which is broken under excessive fatigue, *manage to occupy yourselves with the rights and duties of the soul.* rights - to true Life. The soul dies if it is kept separated from God. Give Sunday to your souls - since you are unable to do so every day and every hour - so that on Sunday the soul may feed on the Word of God, may be filled with God, so as to have vitality during the other days of work. Rest is so sweet in his father's house for a son whom work has kept distant for a whole week! And why don't you give this sweetness to your souls? Why do you tarnish this day with excessive food and drink and lust instead of making it a clear light for your blessedness now and afterwards?*

“And, after love for the one who created you, love for those who have begotten you and for those who are your brothers and sisters.

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If God is Charity, how can you say you are in God if you do not seek to resemble Him in charity? And can you say you resemble Him if you love Him alone and not the others created by Him? Yes, God should be loved more than all others, *but those who scorn loving the ones God loves cannot say they love God.*

“Love, then, first of all, those who, because they begot you, are the second creators of your being

on earth. The supreme Creator is the Lord God, who forms your souls and, master as He is of Life and Death, allows you to come into life. But the second creators are the ones who make a single new flesh out of two bodies and two bloods, a new child of God, a new future inhabitant of the Heavens. Since it is for the Heavens that you are created, since it is for the Heavens that you must live on earth.

“Oh, the sublime dignity of the father and mother! A holy Episcopate - speak with bold, but true words - that consecrates new servants to God with the chrism of conjugal love, washes them with the mother’s tears, dresses them with the father’s work, and makes them bearers of the Light by infusing the knowledge of God into children’s minds and the love of God into innocent hearts. In truth I tell you that parents are only slightly inferior to God solely because of the fact of creating a new Adam. But, in addition, when parents are able to make the new Adam a new little Christ, then their dignity is barely one degree inferior to that of the Eternal.

“Love your father and mother, then - this twofold manifestation of God that conjugal love turns into a ‘unity’ with a love inferior only to the love you must have for the Lord your God. Love this manifestation because its dignity and works are the most similar to God’s in regard to you: these parents are your earthly creators, and everything in you must venerate them as such.

“And love your children, O parents. Remember that to every duty there corresponds a right and that, if it is your children’s duty to see in you the greatest dignity after God and to give you the greatest love after that total love which should be given to God, you have the duty to be perfect so as not to diminish your children’s conception of and love for you.

“Remember that begetting flesh is a great deal, but at the same time, nothing. Animals also beget flesh and often care for it better than you do. But you beget a citizen of the Heavens. You must be concerned about this. Do not extinguish the light in your children’s

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souls; do not allow the pearl of your children’s souls to get used to the mud. Give love, holy love, to your children, and not foolish care of physical beauty and human culture. No. It is the beauty of their souls, the education of their spirits, that you ought to care for.

“The life of parents is a sacrifice, as is that of priests and teachers convinced of their mission. All three groups are ‘molders’ of what does not die: the spirit, or the psyche, if you prefer. And since the spirit stands in relation to the flesh in a proportion of 1000 to 1, consider the degree of perfection from which parents, teachers, and priests ought to draw to be truly as they should. I say ‘perfection.’ ‘Formation’ is not enough. They must form the others, but in order to form them not as the deformed, they must model them after a perfect model. how can they claim to if they are imperfect themselves? And how can they become perfect themselves if they do not model themselves after the Perfect One, who is God? And what can make man capable of modeling himself after God? Love. Always love. acruce, formless iron. Love is the furnace which purifies you and melts and liquefies you so as to flow through supernatural veins into the form of God. Then you will be the ‘molders’ of others: when you have molded yourselves after the perfection of God.

“Children often represent the spiritual failure of parents. Through the children the worth of the parents is seen. For, if it is true that depraved children are sometimes born to holy parents, this is the exception. Generally, at least one of the parents is not holy, and since it is easier for you to copy evil than good, the child copies the less good. It is also true that a holy child is sometimes born to depraved parents. But here, too, it is unlikely that both parents are depraved. By a law of compensation, the better of the two is good for both and with prayers, tears, and words does the work of both in molding the child for Heaven.

“In any case, O children, whatever your parents are like, I tell you, ‘Do not judge; just love; just forgive; just obey, except in those things which are contrary to my Law. To you goes the merit of obedience, love, and forgiveness, of the forgiveness of you sons and daughters, Maria, which hastens God’s forgiveness of parents, and the more it is complete forgiveness, the more it hastens it; to parents go the responsibility and the just judgment - in regard to both you and what concerns God - of God, the only Judge.’

“It is superfluous to explain that to kill is to act against love.

Love for God, whose right over the life and death of a creature of his and whose right as a Judge you take away. Only God is a Judge and a holy Judge, and if He has granted to man the creation of assemblies for justice to put a check on both crime and punishment, *woe to you if, as you go against the Justice of God, you go against the justice of man by setting yourselves up as judges of a neighbor of yours who has done wrong or who you believe has done wrong.*

“Consider, O poor sons and daughters, that *offenses and pain upset mind and heart, and that wrath and pain itself place a veil upon your intellectual sight,* veil that obstructs your vision of authentic truth and charity, as God presents it to you, so that by it you may be able to govern your indignation, when just, and not turn it into injustice by excessively harsh condemnation. *Be holy even while the offense is burning you. Remember God then, above all.*

“*And you, too, judges of the earth, be holy. You have the most intense horrors of mankind in hand. Examine them with your sight and mind impregnated with God. See the true ‘reason’ for certain ‘forms of depravity.’ Consider that even if they are real forms of ‘depravity’ of mankind, which degrades itself, there are many causes which produce them. In the hand that killed seek the power which moved it to kill, and remember that you, too, are men. Ask yourselves whether you - if betrayed, abandoned, or provoked - would have been better than the man or woman before you awaiting sentence. In severely examining yourselves, consider whether no woman can accuse you of being the true slayers of the child she suppressed because, after the joyous hour, the two of you withdrew from your commitment of honor. And, if you can do so, also be severe.*

“*But if, after having sinned against the child born of your deceit and your lust, you still want to obtain forgiveness from the One who is not deceived and does not lose his memory after years and years of correct living, after that incorrect act which you did not want to make amends for, or after that crime which you provoked, at least be active in preventing evil, especially where female irresponsibility and a squalid environment predispose people to fall into vice and infanticide.*

“Remember, O men, that I, the Pure One, *did not refuse to redeem women without honor.* in place of the honor they no longer had I caused *the living flower of redeeming repentance* rise up in their

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spirits, like a flower from desecrated soil. I gave my merciful love to the poor unfortunates whom a so-called ‘love’ had prostrated in the mire. My true love saved them from the lust which so-called love had injected into them. If I had cursed and fled them, I would have lost them forever. *I have also loved them because of the world, which after having enjoyed them, covers them with hypocritical scorn and lying disdain.* in place of the caresses of sin, I have caressed them with the purity of my gaze; in place of the words of delirium, I have had words of love for them; in place of money, the shameful price of their kiss, I have given the riches of my Truth.

“*One acts like this, men, to pull whoever sinks into the slime out of the slime, and one does not throw one’s arms around their necks so as to perish together or throw stones so as to make them sink further. It is love - it is always love that saves.*

“I have already spoken²⁰⁸ about what a sin against love adultery is, and I will not repeat it, at least for the time being. There is so much to be said about this regurgitation of animality - *so much that you would not even understand, for you pride yourselves on being betrayers of the home* - that out of mercy on my little disciple I will keep silent. I don’t want to exhaust the strength of the extenuated creature and disturb her spirit with forms of human ruthlessness, for, now close to the goal, she thinks only of Heaven.

“Those who steal obviously act against love. If they remembered not to do to others what they would not like to have done to them and if they loved others as themselves, *they would not take way what belongs to their neighbor with violence and deceit.* would thus not go against love, as, on the contrary, they do when committing thievery, which may involve merchandise, money, or jobs. How many robberies you commit by stealing a job from a friend, an invention from a companion! *You are thieves, thieves three times over, when doing this. You are such even more than if you stole a wallet or a jewel, without these one can still live, but without a paying job one dies, and the family of the man whose job was stolen dies of hunger with him.*

“I gave you speech as a sign of elevation over all the other animals on earth. You should thus love Me for speech, my gift. *But can I say that you love Me for speech when you make this gift of Heaven*

208 In the dictation of September 25.

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into a weapon to ruin your neighbor with a false oath? No, you love neither Me nor your neighbor when you affirm what is false, but, rather, you hate us. Don't you reflect that the word kills not only the flesh, but a man's reputation? Whoever kills hates; whoever hates does not love.

“Envy is not charity: it is anti-charity. Whoever immoderately desires the possessions of others is envious and does not love. Be content with what you have. Consider that under the appearance of joy there are often sorrows which God sees and which are spared you, less happy than those you envy. For, if, moreover, the object desired is the wife or husband of another, realize, then, that you join the sin of lust and adultery to that of envy. You thus commit a threefold offense against the Charity of God and your neighbor.

“As you see, if you violate the decalog, you violate love. And so it is with the counsels I have given you, which are the flower of the plant of Charity. Now, if by violating the Law you violate love, it is obvious that sin is an act against love. And it must therefore be expiated with love.

“You must give Me the love you have been unable to give Me on earth in Purgatory. This is why I say that Purgatory is nothing but the suffering of love.

*“Throughout your lives you have little loved God in his Law. You have cast the thought of Him behind you; you have lived loving everyone and not loving Him very much. It is right that, not having merited Hell and not having merited Paradise, you should merit it now by becoming inflamed with charity, *burning for the way you were lukewarm on earth. It is right that you should desire for thousands and thousands of hours of expiation in love what you have failed to desire thousands and thousands of times on earth: God, the supreme goal of the created intelligences.* every time you turned your backs on love there correspond years and centuries of loving longing. Years or centuries according to the seriousness of your sin.*

“Now rendered certain of God, aware of the supreme beauty of God, through that fleeting encounter at the first judgment, the memory of which then accompanies you to make the desire for love more intense, you long for Him, weep over his absence, regret and repent of having been yourselves the cause of this absence, and increasingly become capable of being penetrated by Charity in that intense fire for your supreme good.

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“When the merits of Christ, by the prayers of the living who love, are cast like burning essences into the holy fire of Purgatory, the incandescence of love penetrates you more powerfully and more inwardly, and, amidst the glow of the flames, the memory of God, seen in that instant, becomes increasingly luminous in you.

“As in life on earth the more love grows, the thinner the veil becomes which conceals the Divinity from the living, just the same in the second realm, the more purification - and thus love - grows, the closer and more visible the face of God becomes. It already shines through and smiles amidst the flashing of the holy fire. It is like a Sun coming closer and closer, and its light and warmth increasingly cancel out the light and heat of the purgative fire, until, passing from the merited and blessed torment of the fire to the conquered and glorious refreshment of possession, you go from blaze to Blaze, from light to Light, and rise to be light and blaze in Him, the Etenal Sun, like a spark absorbed by a pyre and a lamp thrown into a fare.

“Oh, joy of joys, when you find yourselves risen to my Glory, having passed from that realm of expectation to the Kingdom of triumph. Oh, perfect knowledge of Perfect Love!

“This knowledge, O Maria, is a mystery which the mind can know by the will of God, but cannot describe with human words. Believe that it is worth suffering for a whole lifetime to possess it beginning at the hour of death. Believe that there is no greater charity than to seek it with prayers for the ones you loved on earth and who are now beginning the purgation in love to which they

closed the doors of their hearts so many times in life.

“Courage, blessed one to whom the hidden truths are revealed. *Proceed, act, and rise.* yourself and for the ones you love in the hereafter.

“*Let the thread of your life be consumed by Love. Pour your love upon Purgatory to open the gates of Heaven to the ones you love. Blessed are you if you are able to love to the point of burning to ashes that which is weak and which sinned. The Seraphim come to meet the spirit purified by the immolation of love and teach it the eternal Sanctus to be sung at the foot of my throne.*”

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October 23

Jesus says:

“This will make you suffer. But I cannot always speak to you alone, little spouse of love and pain.

“Write for everyone. The words of Obadiah are the page of Italy in this last century. There is no error even in the description of the soil.

“O Italy, Italy, to which I have given so much and which has forgotten Me and forgotten my benefits! And from that Piedmont, where there is a witness to God not inferior to that of the Mosaic Tabernacle - for, if there were two tablets in it written by God’s prophet, here there is the story of my Passion written with the ink of divine Blood on the linen²⁰⁹ which mercy offered to cloak my nakedness as the Immolated One - and from that Piedmont there was to begin the error which has now blossomed into such a painful flower and which will give you such poisonous fruit!

“The pride of the heart, the eternal sin of man, has come to pervert your rulers, O Italy, your rulers, for whom it was fatal to have won. It is always fatal when God’s gift does not descend into the heart of a sincere son, who respects and loves the Father.

“The gift ferments, getting mixed, with its good, with the evil which is in you, and it produces an amalgam of destruction. First of all you destroy grace in yourselves, then the benevolence of God towards you, and thirdly the fruit of that benevolence. In your case the initial victories, mixing the licit motive of national resurrection with pride, from which acts of overbearance and errors come, destroyed that good which I had granted to you.

“You immediately erred. You thought you were safe because you had been successful. But don’t you know, O kings and rulers, *that you exist as long as I will it and your errors do not prompt my ‘Enough’?* if you had become the most powerful on earth and your throne had been set upon the summits where the eagle freely flies, made in the very rocks which crown this land, crowned with my stars, a thought of my Will could cause it to crumble and hurl the remains to the depths of the valley.

“*You excessively forget that there is One who is Powerful and that*

²⁰⁹The Holy Shroud, which is kept in the Turin Cathedral.

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every power comes from Him. Like those who badly use miraculous health regained by my mercy, you have badly used the satisfactions I have given you and have thought you could do without Me and my Law.

“It is of no benefit, O kings and peoples, to display deceitful veneration for my Cross and my Church. *One must live the law of the Cross and truly respect the Church.* may not be mocked and is not deceived. You must not tempt his infinite patience.

“You have committed one, two, ten errors. I have sent you punishments; I have sent you joys; I have sent you my saints to lead you back to Good. You have responded to the punishments with acts of rebellion, to the joys by taking advantage of them for human, and sometimes illicit, ends, and to my saints by mocking them. You have grown worse and worse. I increased the benefits to

attract you, and you smiled at the spirit of the Enemy. It certainly can be said that in this people and in its rulers 'there is no longer any prudence,' there is no longer 'wisdom,' but only pride, derision, thoughtlessness, and sin.

"You have placed everything under your feet to make it a stool and rise. *But the things of God are not placed under one's feet. They should be accepted on one's knees and with the spirit of children, and not used as the means of human triumph.* , like the stones of a triumphal ark shaken by the trembling of my wrath, they come apart, plunge, and cast you down.

"And you are knocked down. Your sons shall be pushed to the confines, poor land without any more divine light. Like herds beaten on their backs by fierce shepherds, your present and previous masters beat your sons, and since you wanted these masters of cruelty in place of the holy Master in whose hands are blessings and peace, and since you were unable to shed the tears which obtain forgiveness and wash away sins, you shall wash, them with blood mixed with the long and bitter weeping of one defeated.

"Where are your friends, O land that have not wanted God as your friend? Betrayal is reserved for whoever betrays. And it is useless and harmful to say now, 'This one or that one was the traitor.' *All of you have betrayed. Betrayed God, your Father, betrayed his Word of Life, betrayed your consciences.* areso many Judases. You have sold *those near and those distant* a little money and a few deceitful promises, hoping you would obtain a result from be-

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trayal. But what result, except poison? What result, except death?

"You have exulted over the ruin of others. And why? For your interest? No. You are doubly to blame for this. You have worshipped the calf you thought was golden and which was only golden dust. You have served the precursors of the Beast. The Beast gives you the fruits of his kingdom of darkness. Death, ruin, indigence, famine, shame, servitude, the collapse of faith, freedom, and honor, *and if you don't cling to the Cross, your final salvation, you will come to imitate the beasts made rabid by hunger and wrath: you will tear each other to pieces and think you are sating yourselves by killing the servants of God. But you will do nothing but destroy the Good still flourishing among you and become hyenas with a human appearance, demons who look human.*

"But don't you hear the Voice of God crying out in your consciences? Don't you hear it thundering in the skies, calling you once more to save you? No, you do not hear it. And, what is worst of all, not even those who ought to be accustomed to perceiving it and knowing it hear it any longer. They have the consecrated clothing, but desecrated hearts. They are deaf. *And if they do not hear, how can they make others hear?*

"Keep watch. I say it once again. *Observe the signs - you that read God's books and you simple faithful. The signs are tremendous.* them with the Cross. Bear out the crosses and my effigies. *Throw out Satan with Christ the Victor.* faith. Have faith. You are dying from not having faith. *I would like you to bless every region, every province, every city with Myself, the Redeemer. Not celebrations. This is not the time. But true adorations and pure blessings to free yourselves from the One who makes you and your present and previous masters obsessed."*

Jesus has me understand that He would like prayers to his images as Redeemer. For this region, to the Holy Face. But without festivities. City by city, town by town, village by village.

Having to write certain painful pages is a torture. I feel my nerves shrinking. But what can I do?

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October 24

Jesus says:

"Even if it hurts, write. It is another prophecy which is being fulfilled. And to the letter. What Isaiah said to King Hezekiah is what is happening to all of you. I insist on asking for prayers. And since

you are worn out, I say to you the words of the king: 'May peace and truth be in your life.'
"Rest now. I am with you."

October 25

"Man thinks he can control God and his works.

"Why does he do this? Just out of a lack of reflection? No, always out of pride. It is always the poison, one of Lucifer's three poisons, which acts in him. In his pride he does not appreciate the difference between himself and God and treats Him as an equal.

"It is true that God calls you his children, made in his image and likeness, but tell me, O men, in the relations between father and son, even those following only the law of an upright conscience, does a son treat his father as an equal? No. *The father's love does not exempt the son from being respectful towards his father.* the son's great love, even for the best of fathers, is always infused with reverence, as the father's is infused with authority. It is authority conveyed with smiles and kind words, but it is still authority which counsels and governs.

"And should it be different with the holy Father? Why, if an earthly father deserves your reverent, grateful love because he nourishes and clothes you with his work, if he deserves your respect because his experience guides you, if he deserves your obedience because he is the greatest authority you have as individuals - and such it was from Adam on - God, the Father who has created you, who has loved you, who has provided for your needs, who has saved you through his Son in the part which does not die, the Father who governs the whole Universe - consider: the whole Universe - so that it will be a servant to man and give him food and clothing, voice and comforts, fire and drink through the course of the winds and the evaporation of the waters forming clouds which bathe the earth,

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through the sun, which dries it and makes it fruitful and with its torrents of light sterilizes it, eliminating diseases, and consoles life, through the stars, which like eternal clocks and compasses without defect mark the hour for you and the direction of your way through lands and deserts, over mountains and oceans, through the harvests, the fruits, the animals, and the grasses, through the songs and languages of animals serving you, through plants living or buried over millennia and the fountains that not only quench thirst, but heal your maladies because He has dissolved salutary elements into them - shouldn't this God, your Father, be loved, respected, obeyed, and served? Served not because you are servants, but because it is sweet and just to give that little you can give in your smallness to the One who does so much for you.

"And you, sons and daughters of God and brothers and sisters of Christ, who speaks to you to teach you to love, you have only to give to our Father, holy and wonderful - since He needs nothing, Lord as He is of the Universe, which obeys Him as you are unable and unwilling to - you have only to give love, for He wants this love from you, as I, God like Him and his most holy Son, gave Him and give Him.

"This is your duty. And I have already shown you how this duty is performed. Love Him by obeying Him, and you will do your duty. And, after having loved Him by obedience to his voices of love, do not attribute to yourselves the right to complain if He does not compensate you with interest.

"What right do you have? Always say this: 'We have done nothing but our duty' Always say this: 'God did so before we did.' Always say, '*The apparent lack of reward is only for the senses. God does not leave unrewarded whoever loves and obeys Him.*'

"Do you, dust scattered on the ground, know the secrets of the Most High? Can you say you read the decrees of God, written in the books of divine love? You see the present moment. But what do you know about the following minute? Do you not reflect that what may seem to you to be a good

in the present instant is an evil in the future, and that if God does not grant it to you it is to avoid a pain for you, a labor superior to the one you are experiencing? But even if it were, even if it were, is it licit for you to impose yourselves on God? What have you done that was more than what you ought to have done? Do you fail to consider that not you, but God is always your

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creditor, for He gives you infinitely more than what you give Him?

“O Justice that are Goodness! O sublime and holy Justice that are just towards Yourself alone and merciful towards your sons and daughters! O Justice, a river that does not overflow to punish, but to pour forth its waves, made of the holy Blood of my veins, streaming out to the last drop, made of the tears of Mary, made of the heroism of the martyrs and the sacrifices of the saints, a river whose current is Mercy and which You prefer to bring back to the source by a miracle of power, for Mercy is your embankment, and it is stronger than your disdain, and Love is the other dike, and it is the love of a God who has made Himself a bulwark to protect man from punishment and conquer Him for Life!

“Love this Justice, which is pained at punishing you; love this Father, who does his duty as a father and is benign in not asking you for utter precision in doing your duty.

“I said this, and I repeat: For a true act of love, God stops even the movement of the stars and revokes the decree of Heaven. *If faith can remove trees and mountains, love overcomes God.* act of true love makes the divine vortex of fire and light in which We live loving one another shine forth with flashes multiplied a hundredfold and makes the Heavens change color with joy over the joy of the Triune God and, as if from a heavenly cloud, it brings down graces and forgiveness even upon those unable to love out of mercy on those able to love.

“Love and bless the Lord. As you know how to ask and how to demand being heard, be able to give thanks. *You forget this too often. The grace of God withdraws for the additional reason that you are sterile lands unable to manifest a flower of gratitude to the Father who cares for you.*

“To those who are able to remember they are sons and daughters, even in times of joy, I say, in blessing you: ‘Go in peace. Your loving faith saves you now and always.’ ”

Jesus further states:

“The seed must die to become food for life. When you are no longer on this earth, they will then come to feed on the bread of the Word which I have given you for your brothers and sisters.

“Man is such a being that only in the face of a holocaust does he surrender. I obtained this after death. You are not more than your

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Jesus. Do not fear. What now seems to fall upon impenetrable rock will germinate when you have become an ear of grain in my Kingdom. But first comes the work of life and the darkness of death.

“*Every mission, in order to succeed, needs tears, suffering, derision, and sacrifice.* Let them mock.

Since they don’t want to see and hear - those who most need to - I shall heap darkness and silence upon them. Nor will they be able to complain to Me about it, for they, and they alone, have wanted this with their obstinacy in spiritual sloth, in spiritual pride, in denying the power of the Holy Spirit.

“What did I say about those sinning, against the Holy Spirit? And don’t they know that in Christ is the Father and the Spirit? And don’t they remember that I said that the Consoler would come to bring the light? But the Consoler, the Spirit of Life, is One with the Word of the Father and with the Father. In denying Me and the Word that I am, one denies the Father, who allows the Word to go on pouring Himself out; one denies the Spirit, who moves the Word.

“Do not deny Us. But woe to you if you deny the Spirit, who descends with his lights to make a creature a light and purify a flesh with his Fire so that it can transmit the words of Wisdom. If the instrument is vile, We, who inhabit it, make it become worthy of being accepted - the instrument and what it says you must give our name. It is not up to you to judge. I take the poor and children to make them the dignitaries of Christ the King.

“ ‘They’ are already judged, Maria, for their stubbornness saturated with humanity, with that alone. *Let the ‘dead’ bury themselves.* for you, remain in Life and proceed. When you are in It entirely,

glorification will come, and love without any more obstacles.”

October 26

Jesus says:

“One of the things which ought to be examined by those who judge your case with too little faith and too much humanity, which rationalism renders hostile and incredulous towards the wonderful works of God, is the different tones of my communications.

“It ought to be a probative factor. But, since nothing is more

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blinding than incredulity, nothing alters divine reality more than the spirit of the world, this will be a barrier before which those unable to spread their sails on the open sea of Faith in God and prefer to remain close to land, in the shallows of their rational science and spiritual aridity will come to a halt. They will say that, whereas one of the tones is solemn and hieratic, impregnated with what is ancient, the other is more modest and more human and more modern. What seems to them to be a pretext on your part is instead the undeniable proof of your sincerity.

“I speak to all as King and Master, but to you, little beloved and little disciple, I speak more as a Spouse and Brother than as a King and Master. Indeed, royalty disappears with you because I am not speaking for you from the height of a throne, but come down to take you in my arms and teach you, for I am a Master, speaking to you of love.

“It is not two persons who speak, and, above all, it is not you that create the two voices. There is One who speaks: I am He. I, God, King, and Master of men, I who have chosen you for my love, I, your Spouse.”

October 27

Matthew 3:11-12

Jesus says:

“There is a baptism and a baptism, daughter whom I love. All of you that are Catholics have the Baptism which washes away original sin and which ought to have the same consequence of holiness for all, *if all of you looked to Heaven instead of being nailed into the mire of the Earth with the eyes of your spirit and the roots of your being.*

“Baptism, a sacrament instituted by Me in place of the baptism of John the Precursor, *contains in itself all the elements to lead you to holiness. It gives you Grace, and whoever has Grace has everything.*

“But it is you that do not take Grace into account and cast it aside as a useless gift. Between severe duty to be faithful to this Grace, which is nothing but God in you with all his gifts, and easy compromise with flesh and blood, money, and Evil, just for enjoy-

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ment, or in the belief of obtaining enjoyment, during those few instants of eternity which are your lives on earth, you prefer compromise.

“When the Son of God, the One who loves you, comes into the midst of the multitudes marked with his indelible sign, that sign which is more glorious than a royal crown because it gives you a heavenly royalty as sons and daughters and heirs of the Most High, He finds that few have fought against instinct and Satan or washed away the stains of Satan and instinct by repentance so as to have that sign of predestination clean and active. To those few, the beloved of my Heart, I, the Son of God, to whom all power of judgment is handed over by the Father, come to impart a baptism of burning fire, which blazes and consumes all humanity in them to make their spirits free and render

them capable of receiving the Spirit, who speaks.

“A severe selection and a painful election in its joy. *For whoever is not clean, whoever is not kept or rendered clean by love and repentance, cannot be accepted for my wheat.* The sterile, empty chaff, the darnel, the harmful dodder, and the useless parasitic tendrils will be separated by my rigorous examination.

“The chaff are the proud: the proud in heart and thought over their rationalizing, mistaken science, the pharisees and scribes of the present time. The darnel and the dodder, the rebels against the Law and the poisoners of hearts: the corrupters, the scandalous, for whom it would have been better to have been expelled already dead from their mother’s womb. The tendrils are the weak, the luke-warm, who want to benefit from the communion of the saints, but without striving to contribute even a minimal effort to it. They are the spiritually slothful, those who always need stimuli, support, and warmth to lead their poor spiritual lives; without the factors of different aids, they would crawl on the ground, unable to tend towards heaven and would be trampled on by the Evil One - *trampled on, I say, not caught.* They are scorned even by him. He doesn’t care about them because he knows that by themselves they slay their souls.

“A painful election, for, like an ear of grain destined to become God’s wheat, one must accept the blows of the threshing machine, the immolation of the millstone, and the purification of the bolter - that is, pains, pains, pains, mortifications, measureless asceticism.

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“Oh! *To be wheat for hosts one must be able to have oneself stripped by love of all impurity. Nothing else is absolute like love in working this purification of your personality to make it suitable for living in Heaven.*

“But consider, soul of mine. Think of how beautiful my Paradise will seem to you after so much pain. You will find all the bitterness you drink in here out of love for your King changed into sweetness up above. All the wounds which have brought you agony here will be eternal jewels there. All the pain will be joy.

“Time passes. It passes in every instant. I remain, and my Eternity remains with Me. And I and it will be your gift, the one you have earned with your love and your pain. An eternity of light and sempiternal joy. An eternity with God, with God, Maria.

“Always consider this. You will long for pain like the air you breathe.”

Later, Towards Night

Jesus says:

“ ‘Open to Me, my beloved. Your Spouse asks you to be let in. I have granted to your mouth, which desired so much to be kissed, that it may kiss; I have granted to your arms, which were so often clasped by Love’s arm, that they may clasp Love.’

“This is the song this morning. Do you see that the One who gave you the lily²¹⁰ is able to give you all you desire? I have given Myself, a Lily born of Mary, who is an immaculate Lily. I am now with you in Body and Soul, in Blood and Divinity. I am with you as upon an altar.

“Here, in your room, where your faith shines more than a lamp and your love gives off perfume more than incense, I have placed my cradle, my little cradle, which contains Me, large as in Heaven. Even in the tiniest fragment, I am as in the Father’s breast, and around Me are the worshipping angels. Your faith makes you believe this, and for this faith may you be blessed.

“I want to tell you a secret. The saint whom you have loved since childhood - Mary Magdalene - when a penitent in the lands of

²¹⁰This probably refers to a lily which the writer designated “of the Divine Sower,” for it had

arisen in an old flower box on the balcony of her house in whose soil no one had ever planted a bulb. Cf. the text on May 10.

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France and alone among the crags, was able to release her spirit, caught in the whirlpool of love, to the point where she would send it where I was present in the Sacred Species. And this desire of hers to worship Me in the Sacrament as she had worshipped Me when I lived on earth moved Me more than her penances.

“I am worshipped too little by Christians, by the quibblers who, to worship Me, need more than display. Oh, love Me by the strength of love! See Me and believe in Me just by the strength of faith! Know that I have not received more intense acts of worship than those of the voluntary recluses or exiles in cells and deserts and that I have not had a worthier altar than that of the little Tarcisius reddening the sacred linen with his blood.

“To find something more perfect you must think of the ineffable transports of my Mother bending over my cradle or the throbbing altar, whiter than a lily and rendered luminous by love, of her most chaste body bearing Me or her arms, her lap, turned into a cushion for the dreams of the Child God.

“Maria: be Mary. Mary adoring the living Bread descending from Heaven, the Flesh and the Blood of the Son of God and of Mary, as our Mother was. Ask Her to teach you her Eucharistic fervors.

“Maria, make your house a Nazareth and a Bethany. It already is because I am there, and make it more so with a complete love for your Eucharistic Jesus. Illness is not an obstacle for the loving heart. There are numberless churches where I am alone. Come into them with your spirit. Make up for others’ lack of love.

“Learn from Me to say, ‘I have ardently desired. I have ardently desired to come to You, Jesus, who remain entirely alone on so many altars, to tell You that I love You with my whole self. I have ardently desired to see You, O my Eucharistic Sun. I have ardently desired to consume my Bread, which You are. For the sake of so much desire, have mercy on your servant, Lord. Let me come to your heavenly altar and adore You forever, O Lamb of God. Have me see You with my soul enraptured in your glory, O my Divine Sun, who now appear veiled to Me, because of the weakness of my condition among the living. Let me love You, as I would like to love You, for blessed eternity. Open the gates of Life to me, Jesus, my life. Come, Lord Jesus, come. the Communion of Light may what is flesh perish and may the spirit conquer You, my Only and Triune God, the sole love of my soul.’ ”

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